Watchtower

1909

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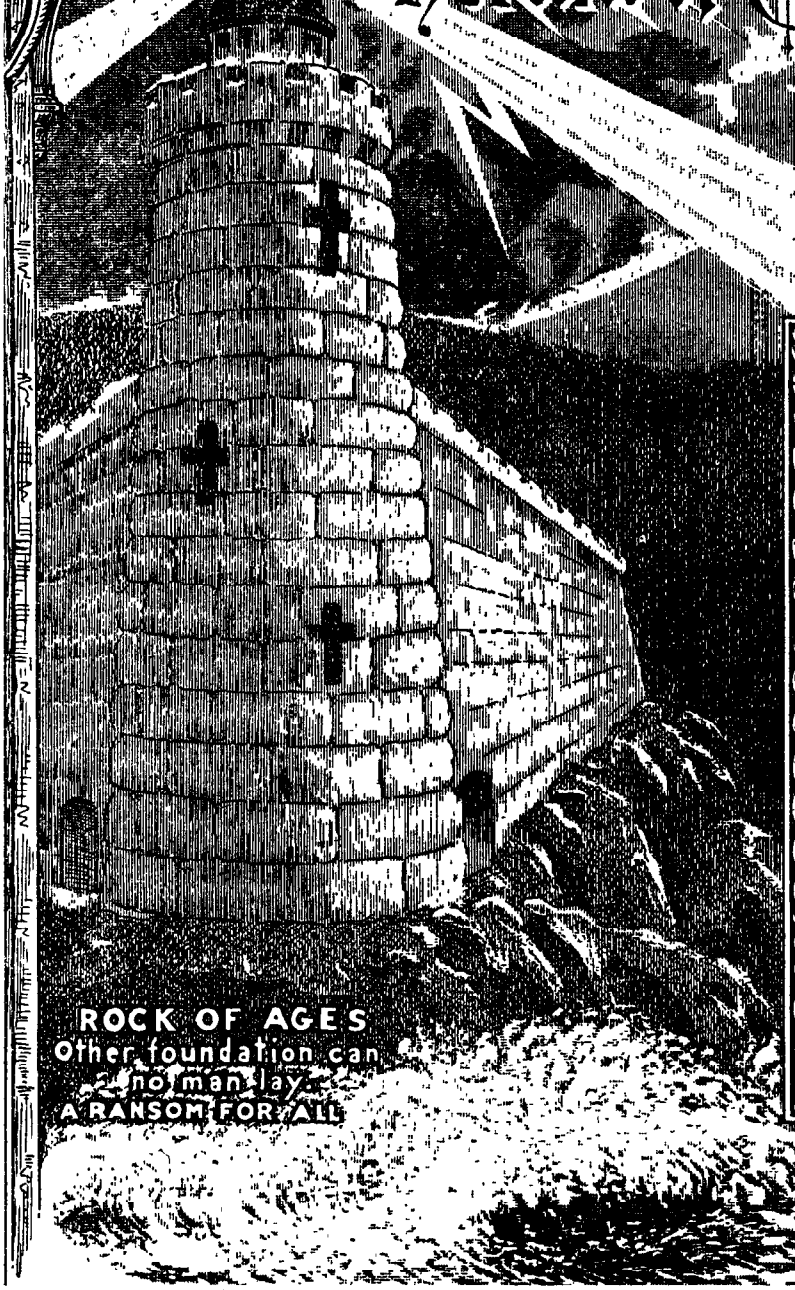
THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring: men's hearts failing them for fear and for looking forward to the things coming upon the earth (society). for the powers of the heavens (ecclesiasticism) shall be shaken . . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21 25-28-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

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

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

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U. S. A.

BUSINESS COMMUNICATIONS AND REMITTANCES

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TERM 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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Any of these you may wish to order soon, please order at once, so that we need not pack, ship and unpack them, Besides, our moving will interrupt shipments for about two weeks.

If you ordered Bibles or tracts and did not get them by mail inquire at the express office for them.

HYMNS OF DAWN WITHOUT MUSIC

We will shortly have a very cheap edition of our "Hymns" without music for Conventions, etc.

Some time ago when recommending that we sing the same "Hymns of Dawn" (Phil. 3:16), we remarked about the cost of the preparation, copyrights, etc. Inadvertently our words seemed to include the 5c "Songs"; but of course we did not mean that they had cost you much, or us anything, for they were not our publication. We no longer handle "Songs."

BALANCES TO THE TRACT FUND

We have concluded that any balance of money after filling orders shall be placed in the Tract Fund unless you otherwise direct.

RENEWALS OF "DISPATCH" AND "WORLD"

We have arranged for *Dispatch* subscriptions covering Monday issue only at a very special rate, clubbed with the WATCH TOWER, both for $1.50. If you have already sent in your TOWER subscription, you may still avail yourself of this privilege by remitting the difference. We have made a similar arrangement with the Toronto *World*, for the benefit of our Canadian friends.

OTHER PAPERS at same price are: *Cincinnati Enquirer*, *Ft. Wayne News*, *Chattanooga News* and *The Atlanta Journal*.

LETTERS TO NEWSPAPER EDITORS

Friends writing should mention their interest in the "People's Pulpit Sermons" or the "Brooklyn Tabernacle Sermons" or "Pastor Russell's Sermons," and not so state themselves as though any and all sermons interested them. Brother Russell prefers that his name be less and less used. Hence some sixty papers are publishing them without his name. Others prefer to use his name and no objection is offered so long as the improper title Reverend is not used.

SEPARATE BIBLE HELPS

These are ready in the leather-bound India-paper edition, price $1.25 postpaid. But we advise the Bible and Helps. The cheaper editions of the Helps on cheaper paper are not ready yet.

A BARGAIN WHILE THEY LAST

We remind you of the two beautiful motto-cards by our own designers: (1) Sister Seibert's "In Due Time" with the Chestnut bough; and (2) Sister Darlington's Restitution design. We have a large lot of these, and rather than move them to Brooklyn, we will sacrifice them at but little more than custom's duty and freight and express charges, as follows:

2 of each (4) for 25 cents, postpaid.
10 of each (20) for $1.00 postpaid.
100 of each (200) for $6.00, collect.

OUR ADDRESS STILL THE SAME

It will take considerable time to get our arrangements perfected and stuff removed to Brooklyn. Address us at Allegheny, as usual, until contrary notice appears in these columns.

The WATCH TOWER and Herald of Christ's Presence

VOL. XXX ALLEGHENY, PA., JANUARY 1, 1909 No. 1

VIEWS FROM THE WATCH TOWER

Never before has the prospect for the successful spreading of present truth had so favorable an outlook as that for 1909. Although vast preparations are under way for the conversion of the heathen, and the Federation of Churches is expecting to increase the strength and effectiveness of all the Federating Denominations, nevertheless there is a considerable element outside, as well as inside, those Systems, which is quite dissatisfied. It hungers and thirsts for something different, for something more than mere church organization, salaried ministers and paid choristers. This class feels a desire to get nearer to the Lord, rather than to be bound in a denominational bundle. It feels that there is an emptiness and formality connected with much that is called Christian, and that many apparently are drawn nigh to the Lord with their lips, while their hearts, their affections, are far from him and really fixed upon earthly things, good and bad.

The said class is ready for the truth, but is in danger of falling into Christian Science, Theosophy, the Emmanuel Movement, or something of the kind. Alas, poor sheep! It is true of them, as the Master expressed it of a similar kind at his first advent, that "He beheld them as sheep and no shepherd"—needing guidance, needing help. We may be sure that the Adversary is on the lookout for these and that none the less the Good Shepherd cares for them. And surely he expects that we, who have already tasted of his grace and obtained some knowledge of his plan, will be interested also in their welfare, because we have his spirit. We may expect that he will use us in reaching these in considerable number, because, by his grace, we have the only message that can bring them the true blessing of grace and peace, through the knowledge of our Lord and Savior and of his perfect work, past and to come.

OPENING THE DOORS OF OPPORTUNITY

Our opportunities for the New Year seem to be superior to those of any previous year.

(1) Because the WATCH TOWER readers are more than ever awake to their opportunities and responsibilities and privileges of service. Our volunteer force is larger and more zealous, we believe, than ever before, and our new volunteer matter is in a new and attractive form, which, we believe, will be blessed of the Lord in reaching many, both inside and outside of the various denominations. We hope to hear from the dear friends in every direction promptly, as to what they propose to do—how many of these they can and will judiciously use. United effort is advantageous. Each one spies another, and each one who labors receives a special blessing from the Lord in his own heart, besides the blessing which he may confer on others as an instrument of the truth.

THE NEWSPAPER SERMONS

The publication of the sermons in many newspapers has begun, and appearances are that it will continue, under the Lord's blessing and guidance, and that thus millions of readers will be reached, including many on farms, whom we could not hope to reach otherwise. It is largely for this department of the work that arrangements have been made for the transfer of the WATCH TOWER headquarters to Brooklyn, New York. We expect to give all of our subscribers in the United States and Canada an opportunity for co-operation, in connection with this department, some time during the year. You will receive a letter indicating how you can co-operate advantageously. Meantime be active in other departments of the service. Our British friends also may have opportunity of sharing in this work later.

THE BASIS OF OUR CONFIDENCE

Some of the dear friends are expressing surprise; but for several years we have anticipated increasing numbers becoming interested in the work. Our expectations have been so largely realized that it seems proper to rehearse the matter, and to give the reason why these openings of divine providence for the spreading of the truth seem to us to be in fullest harmony with what we should expect, from our view-point, concerning the harvest field. Let us take a hasty resurvey. It may enlarge our expectations, and thus lead to an increase of energy for others, and thus to an increase of our own blessings.

We still believe that in the year 1881 the special call of this Gospel age ceased as a call. Our understanding still is that at that date a sufficient number had made consecration to complete the predestinated figure, and that God would not permit others to be called, for whom there would be no place; that, instead, he arranged that others consecrating since that time, should, like the servants in the parable, wait for an opportunity to enter the vineyard—peradventure it might come, even at the eleventh hour. We still understand that all the consecrated and accepted ones in 1881 will be subject to testings, proving, and that as one will be found unworthy, his name will be blotted out and his crown set aside for another, and that thus vacancies have occurred and been filled from time to time without a formal call—merely the consecrated being admitted to the privileges of the service and blessed with the begetting of the Spirit and the knowledge of the truth.

Looking back to 1881 we find that in a few years preceding that date a considerable work of evangelization took place—Moody and Sankey and, later, Whittle and Bliss revival meetings from 1875 up to 1881. Their work appeared to be of a more substantial kind than that of revivalists generally since. They made prominent Justification by Faith through the merit of the precious blood of Christ, and urged a full consecration to the Lord, to a degree that has seldom been equaled by evangelists. Large numbers professed thorough conversion, under their labors, and the depth of their work and of its hold upon the people is witnessed by a large sale and use of their Gospel hymns. It is our thought that the Lord used these men, and through their ministry the fore-ordained number was completed at the fore-ordained time, 1881.

A SUPPOSITIONARY CASE

Let us suppose that in 1881, when the call closed, there were altogether 40,000 justified and consecrated believers in the precious blood. Some of these had been, perhaps, a long time in the way, and their day of trial was nearly ended. But if our supposition respecting the Moody work be correct, a considerable majority of that 40,000 were in 1881 mere babes in Christ, freshly accepted of the Lord and subject to the message, testings and provings. Seeing the Lord is very

patient and long-suffering to usward, it should not surprise us if many of those would have from five to twenty-five years of testing and proving, before their crowns would be declared forfeited. If these suppositions be measurably correct, it implies, that, as usual, only a little flock of the consecrated make their calling and election sure, and that the great majority of them have lost their crowns and had their names blotted out, as respects a share in the bride company.

Taking the whole number as 40,000 and taking the overcomers to number one-fourth of these, and counting the three-fourths as going into the great company, it would mean the vacating of 30,000 crowns, and hence, mean opportunity for a similar number to enter in to possess those crowns.

A preference would surely be given to the justified ones, who, exercising faith in the blood and consecrating themselves to the Lord, would be represented by the Parable of the Vineyard, as waiting and bidden to enter at the eleventh hour, without a specific promise of reward. It is our conviction, in harmony with the foregoing, that there is now a large number of crowns vacated and awaiting new claimants. This is more than a groundless surmise, for have we not the fact before us that a considerable number have lately come from worldliness and sin into the light of present truth, into the privileges of the Vineyard, and evidencing by their fruits of the holy Spirit that they have been begotten of the Spirit? Since the divine methods are unchangeable, and since the justified and the children of the justified hold first place in the divine opportunities of this Gospel age, the inference is plain that a large number of crowns are now unportioned. And in full accord with this is the wider scope being granted for the circulation of present truth.

These are our grounds for our great expectations in connection with the opening year. Additionally we might remark that it is only to be expected that those who have come into the light of present truth, and who have, as it were, been gathered as wheat from the tares, should begin to receive their threshing, to separate fully and completely the wheat from the chaff. So, then, while anticipating great progress for the truth, we must also anticipate sore trials and, perhaps, disappointments, in respect to some of whom we had expected better things—even joint-heirship in the kingdom.

"A THOUSAND SHALL FALL"

"A thousand shall fall at thy side; ten thousand at thy right hand," is the prophetic picture of the testing time that is now upon the church. We see the tens of thousands already falling into Higher Criticism, Evolution, Theosophy, Christian Science and various other delusions. And closer to us, at our side, consecrated like ourselves, some are falling. The question seems not to be, Who will fall, but, as Scripturally put, "Who shall be able to stand?" In the ninety-first Psalm the Prophet tells who will stand, namely, Those whose habitation is the Lord; those who abide under his shadow; those who trust under his wings for protection. The picture is that of a mother hen, who, when the hawk is about, clucks for her brood, calling them under her shadow, under her wings, under her special protection. Corresponding to the cluck of the hen in this picture seems to be "the Vow," or solemn resolution to great faithfulness of living, in harmony with our original vow, in thought, in word and in act.

As a result of obedience to this warning call, numbers of us have been drawn very close to the Lord, under the shadow of his protecting care, where no harm can come nigh us and only with our eyes shall we see what will come upon others, who refuse this refuge—others who will stumble in this evil day, and be snared and taken by the great fowler and his demon hosts. It is painful to write, or even think of some, who, twenty and thirty years ago, were with us heart and hand climbing up Zion's Hill, fighting the good fight of faith, laying hold upon eternal life, developing the fruits and graces of the holy Spirit, and anticipating shortly sharing with the Redeemer the glorious work of the kingdom, but who have since become weary or faint in their minds, or turned aside to strife or vain-glory. It is both our duty and our privilege to do all in our power to recover such from the power of the adversary. But after doing all that we can on their behalf, it is not for us to question the wisdom and love of God in connection with the matter, but rather, with full reliance, to know that the Lord is supervising the affairs of all who are his sheep, and will not suffer us to come under greater temptations and trials than, by his assisting grace, we shall be able to withstand. Let us set our seal that the Lord is true, faithful. Whether we or others shall fail of gaining the promised prize, it will not be the result of divine negligence or inefficiency, but our own.

While considering this subject we take the opportunity to point out that our trials and testings as spirit-begotten new creatures in the truth will surely be on three points:

(1) Faith. (2) Humility. (3) Love.

To fail in any of these will mean disaster. To come off conquerer in all three of them will mean energy and devotion to know and to do the Father's will. The time is short. The tests will be severe. But he who is on our part is greater than all that be against us and ready to render every assistance needful, if our hearts be but loyal along the points mentioned; and if not loyal, then it would not be the will of God that we should be numbered amongst the elect, because we would not be of the fore-ordained class, "copies of his Son."

PAY THY VOWS UNTO THE MOST HIGH

These thoughts lead us up to the propriety of good resolutions, holy vows, and the opening of the year is a most excellent opportunity for the beginning of these. Whoever is of a really and properly thankful heart will feel at this season particularly like saying, with the Psalmist, "What shall I render unto the Lord, my God, for all his benefits to me?" Then comes the response, "I will take the cup of salvation (which is the cup of sacrifice), calling upon the name of the Lord (for grace to help me). I will pay my vows unto the Most High, in the presence of all the people." Those following this course, whether they call it a vow or resolution, and whether they report it to others or keep it to themselves instead, have a blessing. But to acknowledge and pay the vows in the presence of the brethren and sisters of the Lord's family is divinely indicated to be our proper course. And the more fully we comply with this arrangement, the more complete, we believe, will be our blessing, and the greater our progress toward the heavenly inheritance.

HE ASCENDED UP ON HIGH

ACTS 1:1-14.—JANUARY 3.

GOLDEN TEXT:—"*And it came to pass, while he blessed them, he was parted from them, and was carried up into heaven.*"—Luke 24:51.

The Sunday-School Committee has arranged lessons for 1909 on the expansion of the early church. Accordingly, our lessons for the year will be drawn principally from the book styled The Acts of the Apostles. St. Luke is the author of this, which some have described as the best of all church histories. As the record closes abruptly, before the death of St. Paul, it is but reasonably supposed that the Book was finished about A. D. 63. The first verse of our lesson alludes to his previously written work, the Gospel by St. Luke, in which he set forth what Jesus began to do and to teach. There is a bare suggestion that the writer had in mind that his present treatise related to a continuation of our Lord's work by his holy Spirit through his apostles and followers. This standpoint of view given is a glorious sweep or vista and connects up the work which our Lord began at Jordan and finished at Calvary, and has since been carrying on by his Spirit and through his church, and will continue to the consummation of the church, which is his body, and its glorification in the kingdom, and the kingdom blessing then to go forth to the blessing and uplifting of man. The small beginning, the trials and triumphs of the work, are yet to yield the abundant fruitage expressed in the declaration that unto Jesus every knee must bow and every tongue confess to the glory of God, the Father. And whosoever will not thus bow and confess and yield obedience to the Messianic kingdom, will be utterly "destroyed from amongst his people"—in "the second death."

"St. Luke, a poet, and more than a poet, tells us how the beacon light of Christianity flashed from Jerusalem to Antioch—from Antioch to Ephesus, and to Troas, and to Philippi—from Philippi to Athens and Corinth, until at last it was kindled in the very palace and pretorium of the Caesars at imperial Rome. The light of the world dawned from the little Judean village and brightened in the Galilean hills, and then it seemed to set upon Golgotha in the midst of a disastrous eclipse. The Book of Acts shows us how, rekindled from the embers in the brief space of thirty years, it has gleamed over Aegea and over Hadria, and has filled Asia and Greece and Italy, with such Light as has never shone before on land or sea."—*Farrar.*

This is a beautiful description, yet we need to modify it to the extent of remembering that the Sun of Righteousness did not dawn there, but is only now dawning. Our Lord's expression was the truer one, namely, that each one of his followers was a lamp or candle lighted from his, which must not be put under a bushel, but elevated, that the darkness might be dispelled. It was the lighting of fresh candles, so to speak, that carried the enlightening blessing. God's Word is the Lamp for his people, to guide their steps and, as they become illuminated, the world is proportionately blessed. "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."—2 Pet. 1:19.

HE SHOWED HIMSELF ALIVE

Briefly the historian reminds us of the forty days between our Lord's resurrection and his ascension, that he showed himself to his apostles and gave them certain instructions respecting the holy Spirit; that they should wait for its endowment, as the Father's seal of their acceptance to membership in the royal priesthood and to the ministries of the truth as his ambassadors. All of these instructions, etc., were "pertaining to the kingdom of God." This central thought needs to be kept in mind. God's kingdom has been promised—that it may overthrow the kingdom of Satan and deliver mankind from the bondage of sin and death. Messiah was to be the King, and Israel, the seed of Abraham, to be his assistants and joint-heirs in that kingdom and its work. Natural Israel had proven unworthy of the favor, as God had foretold through the prophets, and the privileges taken from them were to be given to the remnant of "Israelites indeed," and a sufficient number from amongst the Gentiles to complete the number divinely intended and foreordained. Properly, therefore, everything said and done, directly or indirectly, appertained to the kingdom.

As St. Luke, in his Gospel, has set forth the personality of Jesus as the magnet to draw the hopes and establish the confidence of the "Israelites indeed," so in the Acts he uses it to still point to our Lord as the central figure, the magnet. Indeed, seen from the standpoint of the Resurrected, the Glorified One, highly exalted, far above principalities and powers, the magnetic qualities of the Messianic personality are greatly enhanced. While never forgetting his earthly life and sacrifices, our hearts and minds look to him now as the one who ever liveth, the Head of the church, the King of Glory, waiting for the completion of his bride, and in due time to take possession of earth's dominion, and to begin the great work of restitution.

It is as important today as ever that we keep before our minds the thought of our Lord's personal relationship to every feature of his work. If it was his message to the early church to remember his words, "Lo, I am with you always, even to the end of the age," the thought of the Lord's personal presence now in the harvest should be still more impressive to us. If he kept a supervision or control of all the affairs of his people throughout the age, does not the thought of his second coming and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us happy in respect to right fighting and right doing. For instance, should the adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, because the Lord himself is present and is supervising his work. If at any time matters seem to be going contrary to our hopes or expectations, let us not think the Lord has neglected the supervision of his work and is allowing the adversary to dash it to pieces. On the contrary, let us establish our hearts in the fact that the Lord is too wise to err and is as able as he is willing to make all things work together for good to us and to all the called ones, according to his purpose. If tempted to intermeddle with matters that the Lord has put into the hands of another, let this thought restrain us and counsel us to give closer attention to that which the Master has committed to our care, and that "To his own Master each servant stands or falls," and it is for him to approve or disapprove. It is not, therefore, for us to grasp management or control or in any degree to force our views upon others, but rather to do our part as faithfully as possible, and to leave the results to the Lord, realizing his presence and his care, his wisdom and his love.

WAIT FOR THE PROMISE

The holy Spirit had been promised and must be waited for as the realization and beginning of the new work, the development of the Christian church. This was pictured to them as a baptism and immersion with the holy Spirit, and contrasted with John's baptism or immersion in water. This baptism of the holy Spirit would represent to them the fact that he died for human sin, had been received into the Father's presence and had offered of his merit on behalf of those who believed in him and accepted him. It would constitute the sign, evidently, or mark, not only that their sins were forgiven, but that their consecration had been accepted, and that they were now adopted into God's family, begotten of him as spiritual sons, who, if they would develop in harmony with their covenant, in the School of Christ, would, in due time, be born of the spirit in the resurrection to the divine nature.

It was while they were with him and being instructed in things pertaining to the kingdom, and regarding the necessity for tarrying for the spirit baptism, that they asked the Lord an important question: "Lord, wilt thou at this time restore again the kingdom to Israel?" But he replied, "It is not for you to know the times or seasons, which the Father hath put in his own power," or authority.

The disciples understood well enough that the restoration of Israel to a place of influence and power as a nation would be an incident of our Lord's great triumph in taking the dominion of earth, but they did not fully comprehend, for this Gospel age, has been, as it were, a parenthesis, in which the bride Class has been in course of selection from amongst all mankind. They perceived that the Master was leaving them and were anxious for information, but in substance they were told that they could see but one step in advance and that they must walk by faith and not by sight. Elsewhere we are informed that our Lord told his followers that not only no man knew the day and hour marking the developments of the divine purpose in connection with the opening of the new dispensation, but neither did the angels in heaven, nor our Lord Jesus; that the Father had kept the whole matter in his own hands, in his own power. This is better illustrated in the symbolism of Revelation, fifth chapter, where the divine plan is represented as sealed, and given to our Lord after his demonstration of his faithfulness at Calvary and his ascension to glory. Nothing in the statement, however, implies that our Lord and his disciples and the angels of heaven would never know of the times and seasons. In due time each feature will be revealed to those for whom it would be "meat in due season," for "To you it is given to know the mystery of the kingdom of God, but to outsiders all these things are spoken in parables."

But while the due time had not come for the apostles to understand the particulars of the restitution of Israel, etc., other knowledge and other work were awaiting, as soon as the Father marked them by the outpouring of the holy Spirit. It was not due time then to discuss matters that were a long way in advance. The thing immediately in hand was their work of witnessing for Jesus, of telling out all that they knew about him, that others might know and be blessed through their ministries. In due time they would not be confined to Jerusalem and Judea, but might go to Samaria, yea, and to the uttermost parts of the earth; for eventually the message would be for every creature.

The word here rendered *witnesses* is in the Greek, *martyres*, from which comes our English word *martyr*, signifying those who witness at a cost of suffering or death. It may have seemed strange to the apostles that the telling of the good tidings would cost them suffering, and it may seem still more strange to us today that the proclamation of the true Gospel of Christ should bring persecution and call for martyrdom. But it is true, and the Master explained the reason, saying, "The darkness hateth the light." The world in general, including Christendom, is more or less under the adversary's delusions, and whoever is faithful in telling the message of the Lord in its length and breadth will speedily find opposition where least he might have expected it. The goodness of God, his love, and the length and breadth and height and depth of his plan of salvation are so foreign to the benighted mind that it induces persecution, because the truth is stranger than the fiction. A lesson here for us is that this witnessing is not yet finished, and that to meet our Lord's approval as his representatives we must be martyrs to one degree or another. The more faithful we are, probably the more we shall have opportunity for suffering and correspondingly will be our share in the eternal weight of glory, which God has in reservation for those that thus love him and serve him.

SO COME IN LIKE MANNER

While speaking our Lord began to ascend and soon a cloud had enveloped and hid him from their sight. They waited, looking as though expecting him to descend again, but instead

two angels appeared and said, "Why stand ye gazing up into heaven? This same Jesus, which is received up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) The statement is not that they would see him coming as they saw him go, for surely they did not. They died. And not until after he had come again could their awakening, their resurrection, take place. Nor did the angels say that any one would see him coming. They merely declared a great fact, that he would so come, and that his coming would be in like manner to his going. Noting this carefully we ask ourselves, What will be the manner of his second coming? The answer is that as his departure was quiet, secret, unknown to the world, known only to his most intimate and dear followers, so his second coming will be in like manner—not with shouts and voices and trumpets, but secretly, quietly, "As a thief in the night."

THE PENTECOSTAL BLESSING

ACTS 2·1-11—JANUARY 10

GOLDEN TEXT:—*"I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of Truth."*—John 14:17.

Our Lord's message to his disciples when leaving them was, that they should return from the Mount of Olives to Jerusalem and tarry there until embued with power from on high. To many the ten days of tarrying would be considered a serious waste of valuable time. Think of it! One hundred and twenty of the Lord's consecrated people idle for ten days—not preaching, nor healing, nor engaging in any special religious work—neglecting business and money-making, and all earthly interests as well. What were they doing? The record implies that their special employment during those ten days was prayer and supplication to God. What did they want? They already were in relationship to God through faith, and permitted to pray to him as their Father. They already knew of Jesus and had already been blessed by him in various ways, some of them having been his mouthpieces. Why tarry? Why pray? Why not go out at once into the vineyard and labor? If they had been left to guide their own steps, doubtless they would have been at work, but they were following their Master's Word, remembering the testimony, "Obedience is better than sacrifice." They knew not what qualifications they needed for their future service. They were merely trusting all to their Lord and obediently waiting for the promised blessing and preparation.

The necessity for their tarrying was threefold:—

(1) They were incompetent for the work designed for them, until empowered for it.

(2) They could not receive the blessed anointing until first the Redeemer has ascended into heaven, "There to appear in the presence of God on our behalf," on behalf of believers. Members of the fallen race, they had already been privileged, like their father Abraham, to return to favor with God as his friends, being "Justified by faith." They could, as justified ones, address him in prayer, "Our Father, which art in heaven." They were not enemies at heart, but loyal, even though, to use the Apostle's language, they had been "enemies through wicked works." through inability to keep perfectly the divine law. They were not rebels needing a mediator, but loyal, though imperfect, friends who needed a redeemer and advocate. Their Redeemer testified, "The Father himself loveth you." And again, in prayer to the Father respecting them, he said, "Thine they were, and thou gavest them me." Still, before divine justice could accept them as living sacrifices upon the Lord's altar, it was necessary that their ransom price should be definitely set over to justice by the Redeemer. This was done during the ten days of their "waiting for power from on high." The outpouring of the holy Spirit evidenced the presentation and divine acceptance of the merit of Christ's sacrifice on their behalf. This permitted their recognition as new creatures, their begettal to the new spirit nature as sons of God, their anointing of the spirit as members of the royal priesthood.

(3) These ten days of prayer were necessary also to fit and prepare the Lord's disciples for the reception of the holy Spirit. The human mind resembles a room, the door of which must be opened before treasures can be put therein. The door in this picture would symbolize the will, which must first give consent to whatever enters the mind, the heart, the life. Furthermore a room that is already stocked and overcrowded has little space wherein to place new valuables—the old must be removed that place may be found for the new. Our hearts need to be emptied of their earthly hopes, aims and ambitions in order to make place for the new riches of God's grace. The ten days were probably none too long for the testing of the faith and loving obedience and zeal for the Lord and his cause, which they had undertaken to serve. As they prayed and fasted and waited expectantly for the promised blessing from on high, doubtless worldly ambitions, hopes and aims dissolved and vanished from their hearts, leaving them ready for the blessing the Lord intended, and which he poured out.

SOUND OF A MIGHTY WIND

We are not to understand that a mighty wind blew upon the praying and waiting company on Pentecost Day, but there was merely a sound which resembled that of a mighty wind. It was the more miraculous that there was no wind. From the reading of the Greek it is inferable that the tongues of fire or blaze of light which appeared over the head of each were not split or cloven flames, but that the expression, "Cloven tongues of fire," implies that a larger flame was first manifest, which was cloven or split or divided into these smaller flames, which appeared over the head of each. But no matter what the particular form of manifestation, its object was quickly discerned. It was the promised blessing from on high, from the Father's throne, through the Son; as St. Peter explained, "As every man hath received the gift, even so minister the same one to another." (1 Pet. 4:10) We are not to understand that the multitude, being of one mind, produced this manifestation, but rather that the Lord, by his providence, brought them into the condition of full accord, preparatory to the giving of this blessing. Similarly he says that special blessings may be expected when two or three unite in their petition—not that their uniting effects anything, but that the Lord is pleased to reward the united efforts of his people, and thus to encourage them to forsake not the assembling of themselves.

The entire house was filled with a wonderful power, and every believer was apparently, as it were, electrified, vivified, and they were all filled with this holy Spirit, this hallowed influence, and began to speak in foreign tongues under the influence that had come upon them. We are not sure now, but it is our opinion that this special manifestation was to the eleven apostles only, because the subsequent record is that Peter and others of the eleven apostles addressed the multitude in these foreign tongues. We know no evidence that others of the one hundred and twenty preached in the unknown tongues on the occasion, nor that they had the power to do so.

For centuries the Lord's people have been more or less in strife respecting the holy Spirit—what it is, etc. We will not attempt here an elaboration of the subject, but refer our readers to DAWN-STUDIES, Vol. v., Chapters 8-11, where the subject is treated in great detail. Incidentally we merely notice that the holy Spirit is not a person, but the spirit, the will, mind, energy, power or disposition of a person. It is the Spirit of the Father. It is the Spirit of the Son. And it is the spirit of all who are in full harmony with these. The masculine pronoun is used because our Father and our Lord Jesus are both spoken of in the masculine gender and their spirit would properly be so referred to. Nothing has much more confused the mind of Christendom than the unscriptural theory that the holy Spirit is one of three gods, equal in power and glory. It is one of the manifestations of the one living and true God. He manifested himself in Jesus, who was "God manifest in the flesh." He manifested himself in this holy influence or power at Pentecost and since to those who received the begetting or anointing of that holy Spirit, the spirit of the truth, and indirectly to those of the world who discerned its operation in the children of light, and who were reproved and rebuked because of being out of harmony with the divine will.

As some erred in speaking of the holy Spirit as a "third person," so others err in the opposite direction in claiming that there is nothing of the holy Spirit except a spirit of the truth. The proper thought, we hold, is that the term holy Spirit stands for the divine will and divine power and divine truth, exercised how and when and where the divine will purposes. The power which came upon the waiting disciples was not merely a field for the truth, nor merely a knowledge of the truth, nor was it a person that fell upon them, nor could we think of a person being divided up and inhabiting either eleven apostles or one hundred and twenty brethren, or thousands and tens of thousands of the Lord's people in all parts of the world.

"HE SHALL GIVE YOU ANOTHER"

Our Golden Text represents the matter in clear light and in harmony with all the other Scriptures on the subject when it declares that the holy Spirit must come from the Father, not from the Son; when it declares that the Son would petition the Father to send the Spirit; when it declares that this special power or spirit of the Father would be another Comforter, instead of our Lord Jesus himself, whose going away was necessary and expedient. Had our Lord remained as a person in the flesh, he would have been hampered by the fleshly and earthly conditions, much as we are, because he could not be everywhere at once. It was preferable or expedient, therefore, that he should personally leave his disciples and appear before the Father as their Advocate, and thus secure to them the holy Spirit, which would not only represent the Father and himself, but would also represent all truth, all righteousness, and be a channel for every one that needed blessing.

Following the miraculous sound and the electrical influences pervading the room and the manifestation of the lights upon their heads, we may be sure a considerable degree of holy joy and excitement manifested themselves amongst the believers, and this soon spread abroad and attracted a large concourse of people through curiosity, because it was stated that they were "Continually in the temple."—Luke 24:53; Acts 2:46.

It has been surmised by some that the large upper room occupied on this occasion was one of the numerous apartments connected with the temple, and that the quick gathering of 3,000 people might thus be accounted for. It was one of the annual festivals which drew the devout Jews, not only from all parts of Palestine, but also from neighboring countries. Most of them were Jews by birth, but some of them were proselytes or converts to Judaism. At first these heard various languages spoken and hastily concluded that the speakers were intoxicated, but later they discerned that the various tongues spoken represented the dialects of various people in the vast throng, so that each might hear in his own native tongue the message that was being circulated respecting Jesus, his death, resurrection, ascension, and now this miraculous outpouring of the Father's blessing at his hands, to qualify his service, to declare his message.

THE SIGNIFICANCE OF PENTECOST

The day itself is an important one. According to Jewish tradition it was the anniversary of the Law Covenant at Mt. Sinai. It therefore by contrast would be a reminder of how Christ makes free from the law and admits to the benefits of the original covenant all who approach the Father through him. It was a day of free giving to all in need, "According as the Lord thy God hath blessed thee." (Deut. 16:10) Thus the Lord's followers dispensed to all who were in readiness to receive the blessings granted to them through Jesus.

The flames of fire beautifully symbolize the light of truth, the enlightenment of the mind, which comes through the begetting of the holy Spirit. This power divine was remarkably manifested in the eleven apostles, for while the multitude still recognized them as "ignorant and unlearned men," nevertheless they took knowledge of them that they had been with Jesus and learned of him; that they had a certain kind of enlightenment of mind and heart, which could come from no other quarter. And is not this same true of all those who have been begotten of the holy Spirit? Only a few days ago, in talking to one of the dear friends, a carpenter, in respect to the knowledge of the truth enlightening his mind and refreshing his heart, he added, "Yes, Brother Russell, and that is not all! Not only are my head and heart refreshed with respect to spiritual things, but without boasting I can say that the truth has made me brighter and more proficient in every way. It gives me a better balance of mind and soundness of judgment, even in my trade as a carpenter." We believe that this is true in general. Those appealed to by the truth are not more than ordinarily bright naturally. Indeed, according to the Scriptures, we might infer that they would be below the average, for the Apostle declares that not many wise, rich, great or learned hath God chosen, but chiefly the mean things of this world. Nevertheless it is noticeable that those who are deeply interested in present truth, who study it, who love it, under the guidance and instruction of the Lord's Spirit and the various helps which God hath provided for our time, are far above the average of their fellow-laborers in general intelligence. Indeed, whoever has a knowledge of the truth has an education, whether he has ever taken a college course or not. On the contrary, it has recently been noticed that a large number of those who enjoy special earthly advantages of education gain comparatively little therefrom. For instance, note the following clipping from the *New York World* a few days ago. Evangelist E. C. Mercer, himself a reformed drunkard, addressing the students of the Northwestern University, said:—

"During the last few years I have been working in the Water Street Mission in New York, and I have learned that one-third of the men that came there ragged and dirty and begging for food were college-bred. I have found them on the Bowery making up beds or waiting on tables, and I have even met them in the street-cleaning brigades. During February of last year more than 400 of them stood in the 'bread line' at our mission. Seventy-five per cent. of the prisoners at Sing Sing Prison are college-bred men."

Beyond question "the wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits," and is, as the Apostle declares, the "spirit of a sound mind."—Jas. 3:17; 2. Tim. 1:7.

THE LESSON HERE FOR US

Although we cannot agree with those who teach that repeated Pentecosts and spirit baptisms are to be expected and prayed for, we do believe that the Lord's people need to come into a similar attitude to that of the brethren who were blessed on Pentecost Day, in order to enter the favors and privileges which are ours through Christ. There was to be but one Pentecost. There never will be another, so far as the church is concerned. The holy Spirit which there came to the church has abode with us still, and its blessing is the privilege of those consecrated ones whom the Lord accepts and adopts into his family. But before anyone is prepared to get a proper blessing of the Lord's Spirit, he must first have the justification by faith and a heart free from the love of sin, and must present his solemn resolution to be, to do, to serve the Lord, the truth, the brethren—his vows before he could be in the right attitude to receive a blessing and the enlightenment, the comfort, the fellowship of God's holy Spirit. Even though he be inflamed with desire to serve the Lord, the truth and the brethren, he will do wisely to follow the course of the early church and tarry and study and pray—that he may himself be filled with the Spirit, before he attempts to act as God's ambassador to others. Indeed, no one is authorized, from the Scriptural standpoint, to preach the Gospel much or little, except first he have received this anointing and authorization of the Spirit from above. "The Lord hath anointed me to preach the good tidings unto the meek."—Isa. 61:1.

While opposing the unscriptural view with respect to praying for New Pentecosts, let us not lose sight of the important fact that until we have received our share of the blessing of that first Pentecost, we cannot have the perfect peace of God, nor be properly and actively and successfully his servants and ambassadors. Would that, at the opening of the New Year, all of the Lord's people would seek earnestly a larger measure of the holy Spirit—watching and praying thereunto, watching their words, their thoughts and deeds, the leadings of the Lord's providence, the opportunities for his service, and praying, "Abandon us not in temptation, but deliver us from the evil one." And let us ask him to grant us more and more the emptying of worldly ambitions, desires, and filling more and more with the mind of Christ, the disposition of Christ. Many are finding "the vow" very helpful along these lines, and we still commend it to all of the sacrificers in Christ Jesus, as a helping hand to keep us watchful and nearer to the Lord—under the shadow of the Almighty.

SAVE YOURSELF FROM THIS GENERATION

ACTS 2:32-42.—JANUARY 17.

GOLDEN TEXT:—*"They continued steadfast in the Apostles' doctrine, and fellowship, and in prayer."*—Acts 2:42.

Less than two months had elapsed since the Apostle Peter denied his Lord with cursing. But today's lesson shows him the leader of the apostles and the special mouthpiece of the Lord in the opening work of the New Dispensation at Pentecost. How marvelous is the change from weakness to strength, which may come to those who are rightly exercised by life's experiences, as he was! His very stumbling strengthened his character, by arousing him to the necessity of taking the right stand at any cost. Each of God's children should learn this lesson—and should be helped by his defeats, as well as by his

victories. One of the Apostle's promises is to this effect—that "all things shall work together for good to those who love the Lord" with loyal hearts.

St. Peter preached a most direct sermon, taking for his text the miraculous events of Pentecost, which had drawn the crowd together. He had no apologies to make, but declared himself and his brethren disciples of Jesus the Messiah. Jesus' claim to the office had been abundantly demonstrated by his mighty works and words. "Never man spake like this man." Did they query if this were not the same Jesus that had been crucified, less than two months before? The query was answered most pointedly. Yes, with wicked hands you crucified and slew the Lord of glory. Did they ask how could a Messiah thus ignominiously suffer and how could a dead Messiah be of any use—of whom they preached? The Apostle's answer was a ready one, that it pleased God that a suffering Savior should be provided and that his death should be the redemption price for Adam and his race; and on this account forgiveness of sins might now be preached. Proceeding he declared that our Lord was not a dead Messiah, but a living one, for, although put to death in the flesh, God had raised him from the dead, and that his disciples were witnesses of the fact, and of his ascension.

The account given us is a meager one, but we can imagine the Apostle saying, "Let me prove to you from the prophets, whom you acknowledge, that these very things were foretold of the Messiah, Jesus; for instance, the most remarkable thing of all, his resurrection. Did not the Prophet David foretell of the same, 'Thou wilt not leave my soul in hell (sheol, hades the grave); neither wilt thou suffer thine Holy One to see corruption'! This," said Peter, "was not true of the Prophet David. He died. His soul was not saved from sheol. He still awaits resurrection. But all of this was apparently true of Messiah, whom David, in the figure, represented. Christ's soul was not left in hades. God raised him from the dead the third day. Now he is highly exalted—a Prince and mighty Savior, able to save you, able to save all who come to him; for the Father hath highly exalted him, that he might be the Savior of you and of the world, not only as respects spiritual interests, but our temporal interests as well."

JOEL'S PROPHECY OF PENTECOST

Proceeding, the Apostle quoted Joel's prophecy and showed that a portion of it foretold the Pentecostal blessing. He was not led of the spirit to show that there were two parts to that prophecy, and that only one part was fulfilled at that time, and that the other part was to be fulfilled afterward. "I will pour out my spirit upon all flesh" will be fulfilled in the future, after the second coming of Christ. That was not yet "meat in due season." However, the quotation was sufficient for its intended purpose. His hearers were pricked to the heart—cut to the heart. They felt terribly, as they thought how true were his words, and how apt his Scripture quotation. They saw themselves as members of their nation red-handed murderers of the Messiah, for whom they had been looking for centuries. The great trouble which would certainly come upon their nation, and to which their prophets referred, they saw would be a reasonable penalty for their great sin. What must they do?

Contrition and repentance must necessarily precede any thoroughgoing reformation of character—then or now. If, therefore, any one shall read these words and realize that he himself has been living carelessly, as respects his blessings of God and his faithfulness to the Truth, it is well that he should awaken from his lethargy with a start, knowing assuredly that the end of that way will not have the divine approval. Such should cry out to the Lord for help from the weaknesses of his own nature, and from the delusions and snares of the adversary; peradventure he may be delivered. In answer to their query the Apostle declared most graciously, "Brethren, I wot that through ignorance ye did it, as did also your rulers." For if they had known, they would never have crucified the Lord of glory. The matter is bad enough. The guilt is great as it is; but surely the Lord knows that those poor men who cried "Crucify him!" and those who helped to do it were, to a large degree, under the influence of our great adversary, through ignorance and superstition and blindness, into which he had led them. Doubtless the number of those who have sinned wilfully against clear light and knowledge and opportunity, on the contrary, is small, especially if we exclude those sins attributable to weaknesses through the heredity of sin.

THE GOSPEL OF MERCY

The Pentecostal message was a Gospel of mercy, of forgiveness, of sympathy, even for those who had crucified the Lord. Like the other sermons of this Apostle, and like the sermons of all the apostles, this sermon contained not one suggestion of eternal torment, but was full of mercy and grace—"speaking peace through Jesus Christ our Lord." The result was that three thousand were prompt to accept Jesus as the Messiah. They were convinced by their reason and by the evidences presented in the sermon by the Apostle and others of the brethren; thus they complied with the advice of the Apostle. Temporarily their sins were covered by the merit of the Lord's sacrifice, but for the full blotting out of those sins, they, with others, must wait for the second coming and the resurrection. The new bodies of all the faithful in Christ will be without spot or blemish. All sin will have been blotted out. Thus, as the Apostle Paul says, "It is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body."—1 Cor. 15:43, 44.

St. Peter's message to them was, "Repent ye therefore, 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; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord your God shall call."

Christ's sacrifice for sins was not intended to justify people living in sin, but to justify those who, renouncing sin, sought to live separate from it and to come into harmony with God. This is still our message. No one has a right to alter or amend it in any degree. The divine law condemns sin in the flesh still. The divine provision for the covering of the sins of those who believe in Jesus applies only to such as seek to put away sin, and to strive for righteousness. For such alone are all the divine arrangements and blessings. Baptism for the "remission of sins" was to the Jew only, to those who had already been baptized into Moses in the sea and the cloud. The sins thus figuratively washed away did not include original sin, with its death penalty, but merely minor transgressions against the Mosaic law on the part of the covenant of the people. The symbolic washing represented a return to loyalty, to obedience to God, to the extent of their ability, so far as their hearts were concerned. Thus coming into accord with Moses, the typical Messiah, they would be by faith transferred to his antitype, Christ.

This washing or cleansing of the Jews, preparatory to their acceptance in Christ, continued until the middle wall of partition was broken down between Jew and Gentile, until the natural branches, those who did not receive fellowship in the body of Christ, were broken off. Since then, baptism for the remission of sins, John's baptism, is entirely wrong, according to the Scriptures. (For details on this see DAWN-STUDIES, Vol. VI., Chapter 10.)

The Apostle pointed out that the promise of the great blessing through Messiah belonged to Israel according to the flesh, and that those promises had not yet lost their vitality—had not yet lapsed. Hence it was for them and their children, as well as for all mankind,

"EVEN AS MANY AS YOUR GOD SHALL CALL"

Everywhere the Scriptures remind us that no man taketh this honor to himself—the honor of being a member of the body of Christ, the honor of being a member of the royal priesthood, etc. Only those called of God, drawn by the Father, can now come unto the Son and receive all of these blessings. This remains true to this day. The pity is that even some of those who have received and accepted the call are not sufficiently awake to rightly receive it. Our lesson assures us that this is but a small portion of the population. With many other words St. Peter exhorted and testified, saying, "Save yourself from this untoward generation." How successful was this message which was backed by the holy Spirit may be readily seen from the statement that three thousand gladly received the message and were baptized and continued steadfast in this teaching, and in fellowship and prayers.

"SAVE YOURSELF FROM THIS GENERATION"

Again we are in a harvest time. The harvest time of this Gospel age is now in progress, as then was the harvest of the Jewish age. Now, as then, there are tests and stones of stumbling, purposely permitted of the Father for our proving, testing, development. Not the Head of the body is now to be crucified, but the members—especially the feet of the body of Christ, yet upon the earth. The great adversary has blinded in a most marvelous manner some, of whom better things might have been expected. Our Lord's words are proving true—that his message would cause a measure of strife, which would thus reveal, manifest, those who are of a wrong spirit, but indirectly bring blessings to the faithful, who are willing to suffer with him and to lay down their lives for the brethren. The persecutors number amongst them some of the great and noble and religiously prominent of the world. What is our attitude? Are we sympathizing with this condi-

tion of things, or are we standing loyally, firmly for the truth, the Lord?

As it was then, in the Lord's providence, that he drew the attention of those in a wrong attitude to the true conditions of things, that they might recover themselves from the snare of the adversary, so he is now doing here. He is willing and able to expose the wrong doing, and to call the attention of the honest-hearted to the true situation. It then remains with themselves, as free agents, either to continue to endorse the wrong, or to stand out distinctly for the right. The Scriptures clearly indicate that the present generation is an untoward one—one that is unfavorable to righteousness. The Scriptures give delineations of the selfish spirit of our day, the loveless spirit, with its anger, malice, hatred, envy, strife, backbiting and slandering tendencies, and they tell us to what these will ultimately lead—to the great time of trouble, with which this age will end.

What should we do? The Apostle Peter's words are appropriate: "Save yourselves." Do not wait to try to save Christendom. Let each one of us get his own heart right with God. It is an individual matter—who will stand and who will fall. According to the Scriptures and according to Israel as a type, the many will fall to the few who will remain standing. To save ourselves, we must take prompt, energetic action. Our repentance must be full. Our turning from the wrong ways must be positive. The promises are unto you and to your children, and to many afar off.

THE WORD MEDIATOR USED DIFFERENTLY

Your attention is called to our use of the word Mediator in the seventh line of the article, "Homing the Ark," page 308, October 15th issue. We there speak of the "officiating priest who acted as the mediator between God and the nation." It would have been better had we used a different word on this occasion; for instance, advocate. Strictly speaking the Law Covenant constituted the bond of union between God and natural Israel, and Moses was the mediator of that covenant. The priest, strictly speaking, was not the mediator, but, under the terms of the Law Covenant, which Moses mediated, the officiating priest was the advocate, friend and representative of the Israelites before the bar of divine justice.

This well illustrates the too careless manner in which we, and nearly all Christians, have been accustomed to use this word mediator. For instance, repeatedly in DAWN-STUDIES, Vol. v., we refer to our Lord as the "Mediator of the Atonement." This is entirely correct, if judged by the ordinary standards of our language as generally used by us all. Of late, however, this Journal has endeavored to draw the attention of the Lord's people to the fact that the Bible uses the word mediator in a restricted sense and has urged that all Bible Students endeavor to take the Bible viewpoint only and to use the word mediator from that standpoint alone.

The correction above made shows how difficult it is for any of us to rid himself of a habit. The use of the word mediator in the Scriptures is restricted to the mediating of covenants between God and man. The assumption is that God, being holy and unwilling to sanction sin in any degree, not only condemned it in father Adam and his race, but cut off all fellowship with the sinners, whom justice had condemned to death. Nevertheless, God in mercy had already purposed a reconciliation between himself and such of the human race as might desire fellowship with him on a basis of righteousness.

THREE GREAT COVENANTS

The divine purpose was outlined in three great covenants. The first, or all-comprehensive one, was made with Abraham. The second, or Law Covenant, was made with Israel at Mount Sinai. It did not abrogate or set aside the first covenant, but was merely an addition to it, which curtailed in a measure richer blessings, so far as Israelites were concerned. Their Law Covenant, which they thought to be unto life, they found to the contrary condemned them to death as unworthy of life. God allegorically illustrates these two covenants by Abraham's two wives, as St. Paul explains in Galatians 4. The original covenant was represented by Sarah, Abraham's wife; while the Law Covenant was represented by Hagar, a bond-servant, and not the married wife. As Sarah was barren for a long time, so God's covenant with Abraham was barren. The Law Covenant of bondage, represented by Hagar, brought forth first the Jewish nation, represented in the allegory by Ishmael, who could not, however, be heir of the original covenant. As by and by Hagar and her son were punished for pride and controversy, and cast off, so the Jewish nation, developed under the Law Covenant, was cast off from divine favor, as represented by the Master's words, "Your house is left unto you desolate."

As Sarah was long barren, until after Hagar's son was born, and became persecutor, so the Abrahamic Covenant, which was to produce the Messiah, was long barren. That Sarah Covenant has meantime produced the Lord Jesus and the various members of his body, who have already passed into glory. "The Seed of Abraham," "The Seed of Promise," will be fully born shortly now, when the last member of the elect church, which is the body of the Messiah, shall have stood the tests and been received beyond the veil, completing the first resurrection of "Christ the First Fruits." Let us make no mistake on this point, but hear the Apostle's words, "We, brethren, as Isaac was, are the children of promise," the promised seed through whom, with our Lord and Head, God will "bless all the families of the earth."—Gal. 3:29.

A NEW COVENANT—KETURAH

Keep the matter clear before your mind and note that thus far there have been only two covenants, the old, or original one, and the Law Covenant, which was added four hundred and thirty years afterward.—Gal. 3:17.

There have been just two classes developed under these, natural Israel and spiritual Israel. But the allegory continues: "For Sarah died" and Abraham took another wife, Keturah, which represented another covenant, called in the Scriptures the New Covenant. Abraham had many children by Keturah, typifying the many children of God by the New Covenant during the Millennium, but none of them as an heir. As it is written, "All that he hath, he hath given unto Isaac." The children of Keturah, therefore, received their blessing through Isaac, and represent the restitution class of the Millennium, who will be blest by the antitypical Isaac, namely, The Christ. Two matters should be borne in mind here: First, Keturah did not become a wife, or covenant, until after Isaac's marriage, which typified the marriage or union between Christ and the church in the end of this age. Second, Abraham did not marry Keturah until Sarah was dead. In other words, this New Covenant typified by Keturah does not become a wife or covenant, until after the original covenant, represented by Sarah, shall have brought forth the seed, the Messiah, through which the children of Keturah, the subjects of the New Covenant, are to receive their blessing. It should be evident, then, to all that the Messiah, the Christ, Head and body, is not the offspring of the New Covenant, Keturah, but the offspring of the old, the original covenant—Sarah.

The first mention of the New Covenant (Jer. 31:31) was prophetic—a declaration to the Jews that God intended to give them a better covenant than the Law Covenant, which they had found a bondage and unto death. That the New Covenant promises did not refer to the original one represented by Sarah is evident, not only by the fact that it is called a new one, but also by the fact that it was to bring them earthly riches, blessings, restitution, etc., whereas the original covenant was to bring forth a spiritual Seed.

The promise of the New Covenant is, "I will take away the stony heart out of your flesh and will give you a heart of flesh, and your sins and iniquities will I remember no more." This will be grand for Israel and subsequently for the world of mankind. It will mean for them Restitution and will operate throughout the Millennial age, by the close of which stony hearts will be no more; but mankind will have been uplifted out of sin and death conditions back to the full perfection of manhood, the image of God in the flesh, with a heart of sympathy and love and kindness, a heart of flesh.

Another distinction between our Covenant, the original one, and the other two, is that both the Law Covenant and the New Covenant have mediators, while our covenant, the original one, had no mediator—needed none.

St. Paul points out that Moses was the mediator of the Law Covenant and that there was no mediator necessary in the original, or Sarah Covenant. (Gal. 3:19, 20) The New Covenant, however, is to have a Mediator; as the Scriptures distinctly declare, "Christ is the Mediator of the New Covenant." (Heb. 9:15; 12:24) This New Covenant is contrasted with the Law Covenant, and Christ, the Mediator of the New Covenant, is contrasted with Moses, the mediator of the Law Covenant, showing that the New Covenant is better than the Law Covenant, because it has the better Mediator (Heb. 8:6), and that it supplants the Law Covenant; but is not better than the original or Sarah Covenant.

Before we discerned the Scriptural teaching of the "Plan of the Ages," showing the Law age, the Gospel age and the

Millennial age, and their several works, we knew no future place to apply the promises respecting the New Covenant, and hence, in common with others, we applied them to ourselves and this Gospel age, entirely overlooking the various Scriptures to the contrary. It was very inconsistent for us to quote in one breath the Apostle's statement that we are members of the Isaac Seed, the children of the old, original covenant, and then in the next breath to class ourselves as beneficiaries of the New Covenant. The difficulty all along was our failure to clearly discern the "mystery hidden from past ages and dispensations, but now revealed unto the saints."—Col. 1:26.

Had we studied the Lord's Word in a more saintly fashion, we might the sooner have gotten rid of the errors of the dark ages and have apprehended afresh the Apostolic teaching, namely, that the "mystery" is that the church, selected from both Jews and Gentiles to be the body of Christ, are joint-heirs with him in the Abrahamic Covenant and in his entire inheritance. Only those who discern the truth of this, which is still a "mystery" with the world and the nominal church, are prepared to understand the "divine plan of the ages" as a whole.

THE BLOOD OF THE NEW COVENANT

When our Lord set before his disciples the first Memorial Supper he declared of the cup, "This is the blood of the New Testament, shed for many for the remission of sins." Notice that the blood of the New Covenant was shed for the many, the world of mankind; but only a few, the "little flock," the disciples, "the body of Christ," were invited to drink of it, to participate with him in that cup. For 1800 years that cup has been passed to all of the consecrated. Those who have refused to drink of it have their names blotted out from the roll of the elect, the bride class, the royal priesthood. Those who drink of it have the promise that they shall share with their Lord and Head in all of his great work as the Seed of Abraham. Thus our Lord said to his disciples who asked to sit on his throne, "Are ye able to drink of the cup that I drink of, and be baptised with the baptism that I am baptized with?" (Mark 10:38) Will you carry out fully the covenant of consecration to death which you made and on account of which you are reckoned as members of my body? If this is your will, I will test you, to make your calling and election sure.

Those to whom it is given to know the "mystery" of the kingdom of God (and no others) may see that this entire Gospel age, from the time of our Lord's baptism at Jordan to the present time and to the completion of the church, is the one great day of atonement, the one great day of high calling to the kingdom, the one great day of sharing the sufferings of Christ, that we may have part also in his glory to follow.

All of our work, therefore, is merely the "filling up of that which is behind of the afflictions of Christ." (Col. 1:24) When all of those afflictions shall have been filled up, the glorious work of the Millennial age will follow. That work comes under the New Covenant, Israel being first to participate and subsequently all nations. The world in the next age will not be blessed under our Sarah Covenant, the seed of which is spiritual—no more than we are now blessed under the Keturah Covenant, the New Covenant, whose seed is natural, earthly.

When our Lord said, "This cup is the blood of the New Covenant," we should understand that, primarily the cup is his, and secondarily it is ours, who are his body, sharing it and drinking it with him. There will be none of it left for others to drink of afterwards, for his command is, "Drink ye all of it." It was, therefore, primarily, our Lord's blood or death which was necessary to the sealing of the New Covenant, but by divine arrangement the blood or death of his Church is also made necessary. Hence the New Covenant cannot be sealed, finished, made operative, until all the "members of the body" shall have died, when the Great High Priest's "better sacrifice" shall be finished. It is, therefore, quite proper that our Lord's death or blood should be mentioned as the blood of the New Covenant, even though it be not applied until all the members of his body shall have been sacrificed by him. Then he will apply all the blood, all the sacrifice, all the death merit, as his own on behalf of the world and seal the covenant with God on behalf of men. After having sealed the covenant with the Father, Christ with his church will at once enter upon the great work of reconciling the world, restoring the world to harmony with the Father.

In this connection notice that only the sins of the church have yet been cancelled; for, although our Lord's death contained quite sufficient merit for the sins of the whole world, that merit has not yet been applied to any but believers. Hence we read that our Lord ascended up on high, there to "appear in the presence of God for us"—believers. It is because he did not apply the merit of his sacrifice to unbelievers that we read that the "whole world lieth in the wicked one." This is in full accord with these Day-of-Atonement sacrifices for sins; the first for the household of faith, the church, the royal priesthood, and the second for all the people, representing mankind in general, the world. Let no one get the misapprehension that the church does any offering to God. We, according to the flesh, are dead, and as new creatures only are we members of the High Priest's body. It is the High Priest who does all the offering, and of that Priest the Head represents the entire body. "We have an Advocate with the Father."

Bear in mind that our covenant, the original one, had no mediator. It needed none, because it did not attempt harmonizing rebels with the divine covenant, as the New Covenant proposes to do. The "world, lying in the wicked one," as declared in the lines of the parable, "We will not have this man to reign over us," will need strong restraints and coercions and stripes during the Millennium to force them to obedience. As it is written, "Every knee shall bow, and every tongue confess," this being merely a preliminary, to the intent that the reign of righteousness may be inaugurated, so that all may taste of the blessings of the divine government; so that as many as will may come into harmony with it. A mediator is necessary, and the Messiah, Head and members, will be that Mediator in whose hands of control the entire world will be placed during the Millennium, so that even the willing and obedient will not be directly introduced to the Father until the end of that Mediatorial reign.

But how different now! As soon as our eyes discerned "The Lamb of God, which taketh away the sin of the world," and as soon as our ears heard the message of God's love, we needed no compulsion. On the contrary, it was the Father himself who drew us to Christ, and, accepting Christ and being justified by faith in his blood, we are at once introduced to the Father by him and exhorted to present our bodies to the Father. So doing, these sacrifices were accepted in the Beloved, and we were begotten of the holy Spirit, and at once become children of God, joint-heirs with Jesus Christ our Lord to an inheritance incorruptible.

It is these new creatures whom God has accepted that need no mediator. We did need the blood of the Everlasting Covenant, and we still need an Advocate with the Father, because of our unwilling weaknesses of the flesh. Let us continually rejoice with our Redeemer and Advocate, without whom we can do nothing, and let us rejoice that in the Lord's provision the Man Christ Jesus, the Mediator between God and men (the world), has associated us with himself as his members, to be participants with him in his great work of reconciling the world. Let us rejoice that the Lord has made us "able ministers of the New Covenant," that we with our Lord may now be permitted to minister or serve, to the laying down of our lives and thus be prepared to be ministers or servants of that New Covenant to the world in general at the second coming of our Lord.

Then will come the antitype of Moses—inauguration of the Law Covenant. Moses came down from the Mount in the Lord's presence with a vail over his face, and sprinkled of the blood upon all the people. So we, having been changed to the glorious plane of spirit beings, shall be vailed from human sight, and, operating through the ancient worthies and others, we shall show to all men, the whole world, the fact that divine justice has been satisfied, and we shall sprinkle them, cleanse them, justify them and bring them into harmony with the Lord during the Millennium.

THE NEW BIBLES WITH HELPS

We did our best to fill all orders for the new Bibles by Christmas time, and believe that we got them all filled before the New Year opened. Any order not yet filled kindly report to us at once, giving date, and put full particulars respecting number, price and the form in which the money was sent. So far as we have heard, the dear friends are delighted.

"HELP FROM THE LORD"

Our year text for 1909 is, "MY HELP COMETH FROM THE LORD." (Psa. 121:2) We have just received a large importation of most beautiful cards bearing this text and supplemented with a Calendar, the top leaf of which records "The Vow," which can be torn off by those who so prefer. The cards are dark green, with a velvet finish, embellished with a spray of pansies. The white letters of the text embossed upon the velvety ground stand out beautifully. We have filled all orders to date, but still have a good supply. The usual price of such cards is 35 cents, postpaid; our price is 15 cents, by reason of getting amounts in so large a quantity and supplying them to our readers at cost price. We trust that this beautiful text will be very impressive and helpful to all of us throughout the year. It is full of meaning, from whatever standpoint considered. If we mistake not, the Lord's dear people never needed help more than at the present time. The difficulty with some, however, is that they do not realize their need. "When they are strong, then they are weak." "Let him that thinketh he standeth, take heed lest he fall." "Let us fear, lest a promise being left of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

The text reminds us further that those who need help and who realize it should look to the Lord for it—not relying upon their own strength or wisdom nor upon the assistance of their fellows. We are not to despise assistance from any quarter, but our chief reason for receiving any assistance should be our conviction that it has come from the Lord, whether through the ear or through the eye and the printed page or however. We are to remember that we are contending against a great adversary and wily foe, and that we are not sufficient of ourselves to conquer, but that our only hope is in abiding in the Lord's love, by seeking to do those things which are pleasing to him and heeding the counsel of his Word and the leadings of his providence. A little carelessness along these lines, and the adversary might readily entrap us and ensnare us and then lead us captive at his will. Ah, yes! we have the assurance of the Lord that there is but one place of safety at this time—into which more and more deeply we penetrate day by day. This place of safety is under the shadow of the Almighty, which figuratively signifies very close to the Lord. "No harm can come nigh that dwelling place," so far as the new creature is concerned. Trials, tribulations, slanders may be exercised against us according to the flesh, but these cannot harm us as new creatures, nor even disturb our peace of soul, while we are close to the Lord.

WE ARE NOT IGNORANT OF SATAN'S DEVICES

Recently we called attention to the fact that the evil spirits, the fallen angels, are to be permitted special liberties in this "evil day"; and that we might expect from them intrusions and deceptions from materializations. But while guarding that point we omitted to note another, perhaps equally dangerous, or more so, because more subtle. This we must consider now. Undoubtedly the fallen angels have had more or less power throughout the past, not merely to obsess or physically possess those who yield their wills, but power to measurably influence the minds of those who would resist them, and always by putting darkness for light. As a notable illustration of this, remember Judas, who, after brooding over the fact that our Lord's cause was not bringing him great honor and wealth, premeditated shaking matters up, incidentally gaining thirty pieces of silver and arousing our Lord to practically assert himself and take a stand in harmony with his power.

It was after this brooding that he was still further offended, while he ate at the Lord's table and said, "Is it I?" And when the Lord had intimated that it was he who would betray him, he became more determined to do so. We read "Satan entered into him." His does not seem to be the case of obsession, but rather of domination of the mind. Satan who had been striving to gain control, got the mastery when Judas was angry with the Lord's reference to him as a traitor.

Our thought is that the evil spirits have been restrained in considerable measure from intruding upon the minds of men. Otherwise the world would have become Bedlam long ago. But our thought now is that their liberties with the saints will be increased, with a view to the closing test or decision in respect to character, which is now due. "Judgment must begin at the house of God," but it is to extend in this hour of temptation or trial to "all them that dwell upon the face of the whole earth." That which will begin with the church will end with the world, producing the most awful state of affairs imaginable, "A time of trouble such as never was since there was a nation." (Dan. 12:1) This power of intrusion will contain, we believe, evil suggestions, promoting slanders and back-biting and temporarily, at least, derange the judgment and lead to violences of various kinds, of which the same person, under other circumstances and conditions would not have thought. In a word, the difficulty will be a dementia of passion, strife, hatred and unreason.

We see evidences along this line at the present time and it is our duty to sound the warning for the benefit of those not already so twisted as to be unable to appreciate the situation. Such manifestations of evil spirits—malice, hatred, envy, strife, evil-speaking, back-biting, slanders, etc., circle around the vow and those who have taken it, with violence and opposition for which we cannot otherwise account. Those under this influence seem impervious to argument, to reason, but open to every imaginable suggestion of evil. They seem to lose entirely the spirit of love, the spirit of truth, the spirit of a sound mind. At first we were dazed by such conditions, affecting some whom we had highly esteemed, but at last the solution above stated has come. In the light of it the whole situation is clear. It bids us have sympathy for the deluded ones and be on guard for ourselves.

To illustrate: One dear brother, to whose violent letter of opposition we adverted in our issue of October 15, afterwards came dangerously near a mental collapse, in connection with which he received spirit messages by raps, yet was so off guard that it did not occur to him to question the source. His mind, though previously humble, was led to aspire to the management of the WATCH TOWER, and he found types and evidences in the Bible which led him to assume that God purposed a change in the management of the harvest work. It was under the influence of this erroneous sentiment that this dear brother, whom we have dearly loved, and still love, wrote us a terribly bitter letter, for which he has since apologized in most kindly terms. He now freely acknowledges that he was under demoniacal influence and inspiration. He has recovered his balance; praise the Lord! But we regret that he has not yet taken the vow or resolution to God; that he apparently does not yet see that it was this very item by which the adversary gained an entrance to his mind. Ah! if the dear brother had taken the vow, how it would have proved a power of the Lord for his protection, along the very lines of his besetment:—

(1) Desiring God's rule more and more in his own heart, he would have asked God to keep him humble and in fear lest he should attempt to grasp something which the Lord had not put into his hands.

(2) Would not the resolution to more carefully than ever, if possible, guard every thought and word and deed have helped this dear brother to avoid every high imagination and have kept him from saying with his tongue and writing with his pen the acrimonious words which he has since retracted?

(3) Would not the declaration of the vow to remember daily the harvest laborers and to consider his own privileges in the harvest work have helped this dear brother, by filling his mind and hands with the work the Lord had already committed to him, and thus have kept him from hankering after, and endeavoring to grasp, what the Lord had not committed to him?

(4) Would not the resolution to be on guard against Spiritism and Occultism in every form have warned the brother against the spirit-rappings, visions, etc., which almost worked his ruin? We believe that it surely would have done so and we are hoping yet that the brother will heartily put himself under that vow to the Lord—whether calling it a vow or resolution.

Dear brethren, we cannot express to you our deep love for you all, and interest in your welfare, nor can we express our sorrow that our endeavor to help you by suggesting the vow, or resolution, to the Lord should be so unkindly received by some, and awaken in them such opposition and animosity. The more often we read the vow, the less do we see in it to cause offense to any sound-headed or sound-hearted brother or sister—the less do we see that any one could reasonably oppose, unless his judgment were misguided by the evil spirits, as in the case above cited. We are not, by any means, condemning those who have not taken the vow. That is a matter of their own business. And if otherwise they are children of God and manifest his spirit, we should recognize and treat them and love them in every sense of the word as brethren. If they do not yet see the importance of this safeguard, we believe that they will see it later. Our urgency on this subject is similar to that of the Apostle, when he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable to God, which is your reasonable

service." (Rom. 12:1) And "Make straight paths for your feet, lest that which is lame be turned out of the way."

After what we have witnessed of the power of evil operating in the minds of some and producing characteristics which the Apostle denominates "Works of the flesh and the devil," we can scarcely be surprised at anything which the adversary might accomplish along these lines. But while we fear lest we should come under any such influence ourselves, and while we watch and pray lest we enter into temptation, we should not be cast down, nor hindered in any measure or degree, in respect to the service of our King. He is able and willing to keep in perfect peace those who are trusting him, those who are following his leadings and coming close to him, even "under the shadow of the Almighty." The vow has helped many to take this stand, thank God! And in proportion as it is taken, we believe that it will still further help, not only those who have taken it, but also those who have not taken it, but have heard and appreciate, in a measure, its warning voice. The words of the Apostle, "Who shall be able to stand in that evil day," never seemed more full of meaning to us than now, and never have we felt more than now our need of every piece of the divine armor and of every cord at our disposal to bind the sacrifice securely to the altar.

So then, while still expecting the attacks of the adversary along the lines of materialization, hypnotism and occultism in general, we perceive that from inoculation of our minds with evil surmisings, saints have probably the most to dread. An important question is, How can we be on guard against this insidious snare? The reply is, By keeping very close to the Lord. Apparently the least deviation from the principles of righteousness in our thoughts, the least violation of justice or love in our thoughts, would open the way for the enemy to inject poison, leaven, malice, envy, hatred and strife.

We still urge the vow as a great help in this time of stress, and one that you will appreciate more and more as you discern how the Lord is using it for your blessing and protection. But if, for fear that you cannot keep it, or for any other reason, you fail to take it, we counsel that you at least have its various provisions in mind, and seek to shape all of your various affairs day by day along those lines. But do not forget that our help comes from the Lord and that the vow is of assistance to us only as it helps us to approach near to him, and to abide in his love, and in harmony with his divine Word, in thought, in word, in deed.

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THE NASHVILLE CONVENTION

As we expected, quite a number of the dear friends who attended the Nashville Convention declared at its conclusion that it was the very best of all. So long as we are growing in grace, it must be true that a meeting of those of like precious faith for the discussion of our Father's Word must bring blessings increasingly precious as we increase in grace and knowledge. This being so, each day, each month, each year should be our best, our happiest, the one of our closest fellowship with the Lord. Blessed are those who, abiding under the shadow of the Almighty, are thus progressing from grace to grace, from glory to glory, and preparing for the final "change," when they shall see his face and hear the Master's "Well done."

The convention was a success. We had not expected more than one hunded in attendance, but found three hundred to three hundred and fifty. Pilgrim Wise served as chairman, and, with Pilgrims Sullivan, Rutherford, Johnson, Harrison, W. H. Bundy, F. H. Robison, J. A. Parker and C. T. Russell, shared in the addresses of the first four days. On Tuesday, December 29, thirty symbolized their consecration by water baptism, and that same evening we had our love feast, which, as usual, is a most delightful occasion. Following this a number were obliged to leave, but a larger number remained and had a delightful season of fellowship the next day, a large number of brethren being heard from in a symposium of Love.

There were about one hundred colporteurs in attendance, and a splendid, representative company they were.

REMOVAL OF THE SOCIETY'S HEADQUARTERS

Quite keenly do the dear friends of the Allegheny-Pittsburgh church seem to feel the near departure of the Bible House family; yet, philosophically, they have agreed with us that the Lord is abundantly able to care for the interests of his people everywhere, and quite likely he is giving them, in this experience, a special blessing, throwing upon them a greater weight of responsibility in spiritual matters.

On the Wednesday night before Christmas, wholly without our knowledge, they had prepared for a special union meeting in the Bible House Chapel, and requested Brother Russell to come in and say a few words. On his arrival an appointed speaker, in well chosen terms, expressed the love of the congregation for their Pastor and informed us that, desiring to make a tangible expression of their love, they had selected a fine velvet rug, a fine mahogany desk, a handsome chair, besides a small table and letter-holder. The offering for these gifts had far exceeded the expectations, so that $138 remained, which they requested should be also used in some manner in connection with the outfitting of Brother Russell's Study in the new Brooklyn home. We accepted these tokens of love with heartfelt appreciation, and told the dear friends that only our conviction that the removal is in the Lord's provision and implies a forward step in his work, would enable us to leave cheerfully the numerous loved ones with whom we had been associated for more than thirty years, as Pastor of the congregation.

BROTHER RUSSELL RE-ELECTED PASTOR

Two Sundays in advance announcement was made that on the last night of the year 1908 a general meeting would be held, at which the congregation would expect to elect those who would serve it during the ensuing year. The Bible House chapel was crowded, though it had been expressly stipulated that only those professing full consecration were invited. A solemn hush was upon the audience while Brother Russell briefly narrated some of the incidents connected with his Pastorate of the congregation for more than thirty years. He mentioned by name some of those present who had been faithful supporters of the truth during all of that period. Still larger numbers dated their affiliation with the truth for twenty, fifteen, ten, five, and then down to one year. He remarked that he had not done for them, either collectively or individually, all that he would have liked to do, but assured them that he had served their interests in every manner to the best of his ability. He further declared that, to the best of his knowledge and belief, he had never done injury to any of them—in deed, in word, or in thought. In vacating the pulpit it caused him great gratification that these things were so. In concluding he requested that, if there were any present who felt that in any sense or degree, at any time or place, he had ever done them injury, in act or word, he hoped they would speak out, that he might know about it, and have opportunity for apology. There being no response to the invitation, he assured them that, not only had he not injured them in word or act, but even in his thoughts they were cherished, loved, yearned for and prayed for.

Before leaving the platform, Brother Russell remarked that Pilgrim Brother Rutherford was present and would doubtless make an excellent Chairman for the business meeting called for the election of the church's servants for 1909. He said that, unless some objection were made, it would be considered that Brother Rutherford was unanimously approved as Chairman of the session. Silence gives consent, so Brother Rutherford stepped to the platform, Brother Russell stepping down and taking his seat with the friends.

A vote of thanks for the Pastor and elders who had served during the year was proposed, seconded and passed unanimously. The object of the meeting was stated by the chairman, and a motion was declared to be in order. Brother Dr. Spill at once arose and proposed that Brother Russell be reëlected Pastor of the congregation for the year 1909. He urged that, even though rarely present with the Ecclesia, his election as Pastor would insure to the church, possibly, a still greater watch care and make him more free to give advice in its affairs and interests. He declared that many congregations were in the habit of thus electing Brother Russell as Pastor, not only as an expression of their love and confidence, but also

as an assurance to him of their desire for his special oversight of their interests, and with a view to making him feel the more at home with them at any time he could be present. Several brethren seconded the motion. Brother Russell arose, thanked the mover and seconders, but assured the dear friends that they would always have his love, best wishes and assistance every way irrespective of his election, as suggested. He wished them to understand that he could not hope to be with them frequently in the future. He was glad even that for nearly two years he had addressed them only once a month, or less frequently, because it made the coming separation easier for all concerned. He did not wish anyone to vote on the motion with the thought that it would bring him to Pittsburg often, for he must attend to the interests of the general work. He remarked also that he could not think of accepting such an election, unless it were practically unanimous. The vote was taken and declared to be unanimously carried.

At Brother Russell's suggestion the Bible House family declined to vote at this election, because, not expecting to remain long, it would not be appropriate for them to express a choice. Chairman Rutherford remarked this and then added that, since the local congregation voted unanimously, there could be no objection now to taking another vote which would include the Bible House family, and show their love also for Brother Russell. The motion was put and carried unanimously, the Bible House family voting.

Following the custom of previous years, Brother Russell suggested the names of some who he believed would make faithful servants of the church—elders, deacons and deaconesses. He remarked that these were mere suggestions, any or all of them subject to rejection. He would not even nominate them, but merely suggested and left the congregation to make its own nominations. Brother Russell's suggestions were nominated and chosen—unanimously elected by the congregation. Altogether the occasion was an enjoyable one. Following the election a prayer, praise and testimony meeting was opened which lasted until after midnight. Some of the dear friends remarked afterwards on the earnestness and unction of this Watch Night meeting.

GREATER WORKS SHALL YE DO

ACTS 3:1-16.—JANUARY 24.

GOLDEN TEXT:—*"His name through faith in his name hath made this man strong, whom ye see and know."*—Acts 3:16.

Our lesson tells of one of the prominent miracles granted of the Lord at the beginning of this age. Peter and John were God's instruments in effecting an instantaneous faith cure. A man deformed from birth and unable to walk was made whole. The only power exercised was the power of faith on the part of the apostles, for the man healed, so far as we know, had no knowledge of Jesus, nor that the apostles were his representatives. Nor should we understand the apostolic command, "Look upon us," to mean the exercise by them of any hypnotic influence. Quite to the contrary, the power by which they healed was the same by which their Master had performed healings during the three and a half years of his ministry. The testimony in a nutshell is, "Silver and gold have I none, but such as I have, that give I thee. In the name of Jesus Christ of Nazareth rise up and walk, and he took him by the right hand and lifted him up; and immediately his feet and anklebones received strength."—Acts 3:7.

THE DESIRE FOR HEALING

Perhaps there was never a time in the world's history when humanity manifested more desire for physical healing than today. Nor can we blame the poor, groaning creation for desiring relief. It is with regret, however, that we note that our Lord's comment to the 5000 whom he fed miraculously with bread and fish is still considerably applicable. He told them that they sought him because they had eaten of the free luncheon and not because of their love of the truths which he was preaching. He also told them to "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath the Father sealed."—John 6:27.

So today we could wish that the hungry and thirsty were for the real relief which God hath provided and which all of us need—relief from sin and death. In a word we could wish that there were a greater appreciation of soul sickness from sin and that there is but the one Good Physician, who is able to heal this malady and through whose ministry we may be healed. Note the fact that some of the strong delusions are supported by their claim to relieve physical pain. This is the claim of Spiritism—that disease can be relieved through mediumistic powers, under another's control. It is the claim of the Mormons that they can heal diseases miraculously. This is the claim of Christian Science, Mind Cure, Faith Cure people, Divine Healers, etc. Some of these names are used merely as a cover and pretense, while by others they are used with full faith that they are of some supernatural origin. The attitude of the public seems to be: Give us healing. Give us relief from our aches and pains. If it is of God, we are glad. If it is of the adversary, as you claim, we still take it, even though we know it to be in opposition to the divine will.

Such great inroads have been made in the churches of all denominations by these mind cures, hypnotic cures, that ministers of all denominations are perplexed what to do. The dominant idea with many of them is—our organization must be maintained at any cost. As a business man would purchase any kind of goods that would sell, so must the churches, they think, supply to the public whatever it demands; otherwise the congregation would diminish, the minister's salary would not be collected, and the whole denomination would fall to pieces. The ministers, therefore, feel that for self-preservation, and for the preservation of the organization they represent, they must meet the public demand, just as a theater manager feels that he must meet the public demand.

THE EMMANUEL MOVEMENT

At this opportune moment, when ministers are in perplexity and congregations are demanding physical healing, and particularly implying that they will not serve a God who will permit them to have afflictions and to be touched with a feeling of the infirmities of the race, the Emmanuel movement steps to the front. At one bound it has leaped into general favor, because it avoids much of the absurdity of Christian Science, which implies that there is no sickness, no pain, no death. The Emmanuel movement acknowledges the ills and seeks to relieve them and, in this respect, is certainly on advanced ground. Started in Boston, after more than a year's success, it is being laid before the ministers of all denominations. Books are published instructing them how they may establish these physical healings, instituted in connection with churches of all denominations. Special classes have been organized in various colleges for the purpose of instructing those studying for the ministry how to perform these cures. The matter has gone forward with remarkable speed. How great will be its proportions within a few years is difficult to say. We have no pleasure in merely fault-finding. Did we consider these various healings as innocent, not to say divine, as some suppose them to be, we would be either coöperating with them, or, at least, saying nothing against them, even as we decline to discuss the various schools of medicine, believing that each represents more or less skill helpful to humanity.

But in these various cures for physical ailments now being promoted throughout Christendom, we see a great and a serious danger. Seeing this, it is our duty to raise a general voice to those who have an ear to hear the message. Our protest is that these are none such miracles as were wrought by our Lord and his apostles. True, there is a measure of similarity, just as some of the electric arc lights of our day closely resemble the sunlight. To our understanding, many of those identified with the various schemes of mind healing, faith healing, Christian Science, Hypnotism, etc., are well-meaning, thoroughly conscientious; and thoroughly deluded. To our understanding their cures are not by divine power, but by that of the adversary, whom the Lord is permitting to use these means of attracting the Lord's people and the world away from the spiritual things and their necessity; also from the spiritual healing. We are well aware that in thus writing we are putting ourselves on the unpopular side, yet our duty is to the Lord and to the truth and to those who have ears to hear and who desire to hear the message of the Lord.

HYPNOTISM TINCTURES ALL DECEPTION

Do not misunderstand us. We do not dispute that cures are accomplished, nor that some of the proceedings and theories are legitimate enough. What we do claim is that the truth and rationality connected with these systems are the sugar-coating which covers the poison. The poison connected with all of them is the poison of the adversary, the power of the fallen angels exercised in its most subtle form, namely, mental suggestion—hypnotism. This rational sugar-coating consists in the extending of kindly sympathy to the bereaved: in the recognition of the fact that fear is one of the most potent

causes of human trouble and that faith in the Lord, or in the devil, for that matter, has the effect of resting the mind, relieving the nervous tension, and thus facilitating the eradication of pain. The doctrine of "Peace, troubled soul!" is certainly a good and wise one, particularly when based upon a Scriptural faith in Jesus as our ever-present help in every hour of need and when it promotes loyalty and obedience to him. This spirit of restfulness and "peace with God," if built upon false doctrines and erroneous suggestions and hypnotic influences, but hinders the soul from a proper approach to the Life-Giver and opens the way for the attacks of the adversary.

As Christian Science and Mind Cure pervert reason and thus destroy the power of reasoning logically, so Hypnotism undermines the will, weakens it, and prepares the way for further intrusions from the fallen spirits. To our understanding, Christendom is thus permitting an undermining of faith and will power, and is preparing for the great day of trouble with which this age will in a few years close—a trouble which will result largely from the intrusion of the evil spirits into human affairs, through the entanglement of human wills, weakened by Hypnotism. We warn all to be on guard against these modern miracle-workers and we call attention to the fact that their operation is entirely different from anything recorded in the Scriptures.

THE CHURCH'S MIRACULOUS ESTABLISHMENT

There is a reason for the miracles wrought by our Lord and his disciples. They were for the establishment of the church—as a testimony to the Lord. Without them Christianity would not have grown as rapidly as it did. These miracles ceased as the church secured an established footing. The miraculous gifts of the spirit, healing, etc., were supplanted by the spiritual gifts, or fruitage of holy living. As the Apostle declares, Whether there be miraculous tongues, they shall cease, and so with all the other gifts, including healing. The physical healing was supplanted by the spiritual healing. Thus our Lord's words were fulfilled, "Greater works than these shall ye do, because I go to my Father." What intelligent Christian who has experienced the opening of the eyes of his understanding will dispute the fact that he has received a far more valuable gift than that of the opening of his natural eyes? Who that is deaf, but has the ears of his understanding opened to spiritual matters, would not claim that he had a greater blessing than a restoration of physical healing? Who that has eaten of the Bread that came down from heaven and received spiritual strength, does not realize that his blessing is far beyond that enjoyed by those whom Jesus fed with the five barley loaves and the three small fishes?

Who that has realized the healing of the soul does not realize that the healing of his heart affections is of much more value to him than the healing of any earthly disease? Who that was born in sin and shapen in iniquity and who has realized the forgiveness of his sins and has received grace whereby he may walk in the footsteps of Jesus, does not appreciate this as a greater miracle than the one recorded in our lesson? Ah! but some will say, "Let us have both the spiritual and the physical healing. Did not Jesus give both, and should not we expect both?"

We reply that Jesus did not give both, but merely the physical. Not until he had finished his sacrifice and had ascended up on high, there to appear in the presence of God for us, could any of us receive of the holy Spirit. And not until then could any understand the spiritual things, the deep things of God. It is for this reason that our Lord's sermons were generally limited to earthly things. He said, "If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" (John 3:12) Again he said, "I have many things yet to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." (John 16:12, 13) The Apostle tells us that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. . . . But God hath revealed them unto us by his Spirit."—1 Cor. 2:14, 10.

OUR LORD'S MOUTHPIECES

It is for this reason that we find some of the most helpful spiritual instructions in the writings of the apostles, without which we should not be able to get so large a measure of spiritual nutriment from our Lord's utterances, which were in parables and dark sayings, thus reserved for the future use of the saints.

Under the picture of the church at Laodicea, the Lord pictures to us the last stage of the Gospel church. He represents it as saying, "I am rich, increased in goods, and have need of nothing." Nominal Christendom has been disposed to boast of its riches in scholarship and property and intelligence and influence, and its high moral standing. The one thing it has coveted is the healing power, and now it is grasping this, to its further injury, to the increase of its pride and boastfulness and to the bringing of itself still more fully under the powers of darkness.

Notice how different is the Lord's view of the Loadicean church, from that which it entertains of itself. He says, "Thou knowest not that thou art wretched and miserable and poor and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedeness do not appear; and eye-salve to anoint thine eyes, that thou mayest see."—Rev. 3:17, 18.

It is for us to take the Lord's viewpoint, to see what constitutes the true riches, the true source of happiness and joy in the Lord. It is for us to have our eyes opened, and not to be deceived by our great adversary in this time. We remember our Lord's very words on this subject; his intimation that at his second advent many would boast of their work and power of healing, saying, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" (Matt. 7:22) But our Lord said to such, I do not know you. I do not recognize you. You have no authority to make yourselves my disciples.

Let us remember, dear friends, that the Lord's blessings upon the apostles were not in the nature of preservation from sickness or calamity, but the reverse. We have records of several of the prominent brethren of the church, but no records of any of them being miraculous healers. The healings which were done were performed for signs for those about. We have records of disasters permitted to come upon our Lord and upon the apostles and upon the church of that time—hatred of the world, thwarting of their plans, cruel mockings, stripes, in perils of shipwreck, in perils among false brethren, hungering, thirsting, etc. If God manifested his favor thus to our Lord and the most influential members of his church and their associates, what shall we choose for ourselves? If we allow the Lord to choose our portion for us, he doubtless will give us similar experiences in this time, and glory, honor and immortality by and by. If we attempt to choose our own way, the adversary will try to delude us and we may be relieved of some physical pains or difficulties, which might have been for our eternal welfare. Let us choose the better part, pray for the spiritual things and labor for them, and accept, as respects our earthly affairs, whatsoever our Father sees best!

REPORTS FOR 1908 FROM THE FOREIGN BRANCHES

OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

The prosperity of the "Good Tidings" in Great Britain is fully attested by the figures given below. With the removal of our office to Brooklyn, London will be about as near to us as San Francisco. The reduced rate of postage between the two countries will also tend to centralize the work. We wish we could tell the dear friends of Great Britain and everywhere the world around how much we love all who are truly the Lord's and who give evidence of their control by his Spirit. Surely we feel that oceans cannot separate us from one another's love, nor make us feel less interest than if we lived in one city. While our love is the same for brethren of all languages, nevertheless we feel able to understand and sympathize most fully with those of our own tongue. In a very broad and very deep sense, therefore, Great Britain, Canada and the United States are one country. National prejudices and customs and superstitions may influence us variously, according to the flesh; but the more fully we understand our Father's Word, and come into fellowship with its spirit, the more will every barrier and every cause of misunderstanding vanish and enable us to see eye to eye.

The Lord has blessed the truth in Great Britain during 1908 greatly, and it is our belief that there, as well as in America, the next two years will be marked with marvelous progress in the overthrow of error, in the deliverance of God's people from its chains, in the spread of the light of the knowledge of God amongst his saints.

We have promised that, if possible, next Spring we will visit Germany and Scandinavia on a "flying trip," and we purpose also, if possible, to arrange for a three-days' convention in London. If we can accomplish these purposes, we will endeavor to have the London date May 29-31 (Whitsuntide Holidays), with special excursion rates.

WORK DONE IN GREAT BRITAIN AND IRELAND
Summary of the Work

DAWN STUDIES and MANNAS circulated	46,079
Booklets	9,529
Tracts free (stated in pages)	63,884,400
Letters received	9,915
" sent out	8,872

REPORT OF THE GERMAN BRANCH

The truth still progresses slowly in Germany, it seems to us, considering the amount of energy and money expended there. This, however, does not imply that the Germans are less deeply interested in the truth than the English, Scotch, Irish and others. On the contrary, at our conventions and by the names on the lists, we discern that the brethren of German descent hold, perhaps, as prominent a place as any others. The fact of the matter seems to be that conditions in Germany have driven out from thence to the United States many of that nationality who are most susceptible to the influences of the truth, leaving many behind proportionately less of this kind. However, who can estimate in money value the worth of the truth, even to one child of God? From this standpoint we feel greatly encouraged at the progress the truth has made there. Let us seek to estimate the value of the truth. Let us say to ourselves, "What price would purchase it from me? For what sum of money would I be willing to be placed back again in the darkness of creedal systems, ignorance of God and his plan?" By this standard the progress of the Work is great, in proportion to the cost:

Summary of the Work

DAWNS, Cloth, Vol. 1	3,685
DAWNS, Cloth, other volumes	1,978
DAWNS, Vol. 1, TOWER form	1,800
Total number of copies	7,463
Booklets	7,362
Regular issue of German TOWERS used in Europe	27,900
Extra sample copies of the TOWER sent out	78,900
Total number of TOWERS	106,800
Tracts used in Europe	3,506,400
Total free literature, Tract pages	39,009,000
Letters and cards received during the year	4,096
Letters sent out during the year	1,815

THE WORK IN SWEDEN

Our representative in Sweden writes:—

When we look back on the year behind us our hearts become filled with the most deep and humble gratitude and thankfulness to our loving heavenly Father for his overruling care for our good. We have indeed seen the most evident proofs that the Lord himself is the Leader of his harvest work, and that he makes all things—yea, even our mistakes—to serve his purposes and the interests of his cause. Glory and praise be to his holy name! We have not, of course, such large figures to show in our reports from this little land as you receive from the more important parts of the field, but yet we are very thankful for the results we, by the Lord's grace, have seen of our united efforts here, and pray that his blessing may continually rest upon the Harvest work everywhere until all of it is done, and that we then may hear his "Well done."

During the year past we have had the joy of seeing some of God's dear children, from the most Northern to the Southern part of the country, receive the harvest message, and several of those are already in active service to bring the glad tidings to others. Amongst these is also one dear brother who, for the sake of the truth, gave up his place as a minister in the Baptist church a few months ago. Here in Orebro our little company has increased by nearly fifty brethren and sisters during the year. The leaders and preachers in the different sects preach against us and warn their people against "MILLENNII DAGNING," but still the good Shepherd's voice is heard by his sheep, and they abandon Babylon, following the voice of him that speaketh from heaven.

We have also very good reasons for believing that the work of grace generally has progressed considerably in the hearts and lives of the friends of the truth in Sweden. The spiritual appetite, the hunger and thirst for the "meat in due season" is great, and love toward the Lord and to you, his servant, and to all the children of God, is growing rapidly amongst us, as the eyes of our understanding get more and more opened. About the zeal and interest in the service and spreading of the truth the following figures will show:

Summary of the Work

Work accomplished through the Swedish Branch, from Dec. 1, 1907, until Dec. 1, 1908

Copies of DAWN Volumes	5,201
Various booklets, About Hell, Tabernacle Shadows, etc.	6,288
Total	11,489
Number of subscribers on Swedish ZION'S VAKT-TORN	1,368
Old sets Swedish TOWER, cloth-bound and unbound	209
Bibles sold	60
Volunteer Tracts and sample TOWERS	309,689
Expressed in usual form of Tract pages	4,512,624
Number of Meetings held	556
Number of miles traveled in preaching tours	16,167
Letters and cards received	1,829
Letters and cards sent out	1,281
Total number of various sendings, by mail and by railroad, sent out from this office	11,159

FINANCIAL SUMMARY, 1908

Expenditures		
Pilgrim, Convention and other meetings	kr. 2,338.06	$ 623.48
For translation, printing, printing paper etc.	6,225.86	1,660.32
Freight and postage	1,310.95	349.50
Office expenses, rent, light, heat, etc.	3,212.87	856.77
Total	kr.13,087.74	$3,490.07
Receipts		
Voluntary Donations to Tract Fund	kr. 5,050.62	$1,346.83
Swedish TOWER subscriptions	1,880.43	501.45
Books sold, etc	5,813.29	1,550.22
Total	kr.12,744.34	$3,398.50
Deficit, 1908	343.40	91.57
Total	kr.13,087.74	$3,490.07

REPORT OF THE JAMAICA BRANCH FOR 1908

The Society's representative writes:

All our efforts during the past twelve months have been signally blessed of the Lord, and we are pleased to report an increase in all branches of the work.

Our joy is not confined to the expansion in the various departments of the harvest work under our supervision, but we also rejoice to note that the friends within the range of our observation are growing in the knowledge and spirit of the truth.

Chief among the things that have ministered to this end, we cite to you the pilgrim service, in which eight brethren gave either the whole or a part of their time.

Numerous letters which we have received from time to time assure us of the blessings that the friends have derived from these visits. It seems to us to be the Lord's will that this service should not only be continued, but that it should be extended wherever possible. We are continually praying for the Lord's blessing upon those already in this service, and we are daily asking our heavenly Father to supply us with more efficient laborers for this branch of the harvest work.

The number of those newly interested in the truth is growing very rapidly. Especially is this true in Kingston, where the seating capacity of our present meeting hall is often overtaxed.

The general convention held recently at Annotto Bay was the largest ever held under the auspices of the Society in Jamaica. About 350 brethren and friends were in attendance and were greatly blessed by partaking of the spiritual feast which the Lord spread before us.

Our TOWER list for the year shows very little increase. We have reported the names of quite a number of new subscribers, but the gain in this way has been almost offset by the new postal regulations, which compelled us to drop many names from our lists. The erasures of these names has resulted favorably, however, for it has shown us just who the truly interested ones are, besides saving us the postage for mailing TOWERS to those who do not appreciate them.

We start the new year with bright prospects before us, and we pledge our fathful services to the Lord and to the Society, to do with our might whatever our hands may find to do in laying down our lives for the brethren.

We pray for you and ask your prayers on our behalf, that we may remain steadfast, immovable, always abounding in the work of the Lord, even unto death.

We have also received a report of the work done in the Panama Canal Zone. Bro. Isaiah Richards has put out about one thousand volumes during the year. There are also a few interested friends in Colon with whom he meets from time to time.

Summary of the Work

Number of Pilgrims	8
Number of Pilgrim visits	48
Number of Public Meetings held	34
Number of Private Meetings held	472
Number of Miles traveled	6,687
Number of Regular Colporteurs	26
Total output of DAWN-STUDIES	4,272
Total output of Booklets	2,949
Total	7,221
Total amount of Tracts distributed..58,305, of	932,880 pages
Letters, etc., received	1,476
Letters, etc., sent out	1,311
Total	2,787

FINANCIAL STATEMENT

	£	s.	d.
Pilgrim Service	312	18	5
Freight, etc.	21	11	7½
Sundries, current expenses, etc.	207	1	9½
Total Expense	541	11	10
Voluntary Contributions	138	5	9½
Deficit for 1908	£403	6	½

THE MESSAGE IN HEATHENDOM

We regret that our report as respects our effort made in China and Japan reads failure.

In India the Society has four devoted representatives whose influence is considerably circumscribed by the fact that they are soldiers in the British army. But they and we are thankful that the truth reached them and that they are, as Colporteurs, etc., doing what lies in their power to lift up the divine standard. We have no report from them respecting the work done the last year.

We are glad to be able to report some progress in South Africa. The Lord's blessing has attended the work there to a considerable degree, as reported by Brother Booth. There are now three Dutch preachers interested, who are delivering the message with considerable freedom to about eight congregations. And there are three black brethren who are preaching the truth to the natives. One of these has gone northward about two thousand miles to his home region to carry the message. This brother, although young, speaks several of the native languages, and writes the English quite fluently. The latest report from him is very encouraging. The natives seem to have open ears for the good tidings of great joy, the message of restitution. They seem also, to some extent, to grasp the heavenly calling.

Altogether we are quite pleased with the work thus far accomplished in Africa. Some thirty-four partook of the Memorial Supper last year in Cape Town vicinity, and it is expected that over one hundred will participate next Spring. And, apparently, from the reports, the light of truth is spreading in every direction, and with considerable power. A consignment of Dutch DAWNS has had just about time to reach South Africa, and we may expect a still more favorable report next year, we trust.

TURNING THE WORLD UPSIDE DOWN

ACTS 4:5-20.—JANUARY 31.

GOLDEN TEXT:—*"They were all filled with the holy Spirit, and they spake the words of God with boldness."*—Acts 4:31.

The healing of the lame man was not a mental healing, not a faith cure, but a bona-fide miracle, straightening the anklebones and giving to the ligaments strength never before possessed. The miracle served to advertise the new faith. A great crowd gathered from all parts to the temple. Pharisees, doctors of divinity and Sadducees, teaching their respective theories to inquiring crowds, were left without auditors. All attention was given to the cripple and to the two men who had effected his cure. The Apostle sees the opportunity to preach Christ, the Messiah, and to explain that it was he who had been cruelly crucified. Apparently the preaching and the discussion went on for about two hours, when it was interrupted by the arrest of the apostles, St. Peter and St. John. They were placed under guard for the night, because it was too late for the meeting of the Sanhedrin or law, which by jurisdiction could try a case only in day time. Who were the accusers? Surely not the man who was healed, nor the common people who witnessed the miracle and gave God glory! Who then? Alas! it was the professedly most religious, most holy, most pious teachers of the people who, beholding what would thus draw away from their own teachings, were angry at the apostles, the more so that it was charged against them publicly that they had really crucified the Messiah a few weeks before.

Alas! for the perversity of human nature. But has it not been always so—that the persecutors of the truth have been those who had greatest reason to be its servants? Our lesson opens with the account of the trial of the apostles before the Sanhedrin Court. Caiaphas, the very one who condemned Jesus, was present, as were other ecclesiastics. If the apostles wondered that the Lord had permitted them to be stopped in their preaching and be imprisoned for the night, they probably saw when they were before the Sanhedrin the good reason for it all. God thus provided that the most learned, the most influential, red-handed with the blood of Jesus, should be brought face to face with the truth of the same. As the apostles answered the questions propounded, these clerics must have perceived that the Spirit of Christ in his followers was still able, not only to perform miracles, but to endow those humble fishermen with eloquence and courage to fully defend their position and voice the truth.

Let us learn this lesson—to look through all of life's experiences for the accomplishment of the divine purposes. When we become discouraged with trials or difficulties, yet know that we are faithfully serving the Lord and in line with the teachings of his Word, we should have faith to believe that the end of his dealings with us with fully justify every trial and difficulty between.

"God moves in a mysterious way
His wonders to perform."

"BY WHAT POWER—IN WHAT NAME?"

There was no disputing the fact that the lame man, known for years to all the frequenters of the temple, had been healed. He had been seen jumping, walking and praising God. By their questions these clerics would give the inference that they believed the curing work had been accomplished by Satanic power. The trial was evidently to be conducted along this line—to prove the apostles emissaries of Satan. But the blessing upon St. Peter was in full harmony with the promise that when he would be called upon to stand before magistrates and princes, language would be given him. From his lips poured forth such a stream of argument as quite overwhelmed his questioners. He told them in whose name his miracles had been performed—in the name of the one whom they had crucified some months before. He told them in the name of whose power he had wrought the miracles, namely, the power of God.

He properly made no apologies for his Master, nor for his having been numbered with the wicked. He charged straight home the responsibility of his death upon them, and then quoted them from the prophecies, "This is the stone which was set at naught by the builders, which is become the head of the corner." (Acts 4:11) Neither was there salvation in any other than the one that they had crucified as a criminal. Astounding boldness, courage, ability! No wonder we read that they marveled at the boldness and the courage of these apostles, who they perceived were unlearned and ignorant men! No wonder that they took knowledge that these had been with Jesus and learned of him!

The same principle still holds good. Whoever the Lord may use as his mouthpiece will be endowed with corresponding ability to render the service for which the Lord has called, if he abide faithful, as did the apostles. We need not fear the attitude of the opponents, whether in high or low positions, if we are the Lord's, devoted to his cause. "He who is for us is more than all they that be against us." Why should we not have courage? Notice, nevertheless, that while the Apostle manifested such courage in speaking of the truth, there was nothing proud, domineering or boastful or slanderous in his

utterances. He told the truth in a simple manner. Let our course be similar.

They soon stopped the speaker. They were not anxious to have matters thoroughly opened up. They had heard enough. They stood them aside until they had conferred. What they were afraid of was the spreading of the thing. It was not with them a question of right or wrong, of truth or falsity, of God or Satan, but the matter of the spread of religious views which would nullify their influence.

Their conclusion was that they could find no fault with the matter, but that they would threaten the apostles and try to restrain them with fear, so that the new doctrines might not spread and upset their system and lower their dignity in the honor of Messiah, and weaken the power of the nation. They seemed to fear what has already come to pass, namely, that the religion of Jesus would excel Judaism in numbers and in influence. How remarkable was the influence of Jesus and of his twelve apostles! That spirit of Jesus which they discerned in the apostles reminds us of the poet's verse:—

A Persian fable says: One day
A wanderer found a lump of clay;
So redolent of sweet perfume,
Its odors scented all the room.
"What art thou?" was his quick demand,
"Art thou some gem from Samarcand,
Or spikenard, in this rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay."
"Then, whence this wondrous perfume—Say!"
"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! And will not those
Who love to dwell with Sharon's Rose,
Distil sweet orders all around,
Though low and mean themselves be found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee.

Of this thing we may be sure that, however many of the Lord's people are by nature "chiefly the mean things of this world and the things that are naught," nevertheless if they become copies of God's dear Son, they will lose the meanness from their hearts and instead will be partakers of his grace, his spirit, his holiness.

"WE CANNOT BUT SPEAK THE THINGS"

When recalled before the Sanhedrin and told that the decision was that they should be discharged, but that they should be cautioned, warned, threatened, that they should not preach any more in the name of Jesus, the apostles modestly, courteously, but very boldly said, Whether your attack be right or not, we must follow our own conscience; "We cannot but speak the things we have heard." How very proper this reply! Yet how much courage it must have required for men without any education and without much wisdom to have to stand before magistrates and those of high estate! Why could they not refrain from preaching! Why would not the apostle's words apply to them, "Be subject to the powers that be." The answer is that while we are to be subject to earthly powers, as respects earthly things, we have a still higher responsibility in respect to the spiritual, the heavenly things. Our heavenly Father prepared the way for the Gospel by the sending of his Son. And our Lord said to his apostles, "Go ye into all the world and preach the Gospel to every creature."—Mark 16:15.

So long, therefore, as the apostles could reasonably, properly find hearers for their Master's Word, they preached it. And so it must be with us. We must not be intimidated. While obedient to the powers that be respecting every earthly way, we, like the apostles, cannot but speak the things which we have seen and heard. To keep the message secret, to put our light under a bushel, would mean our own failure to progress, the dwarfing of our new nature, and ultimately disobedience to our Master; and obedience to earthly powers along this line would mean to us failure as respects a place with Jesus in his throne. It is overcomers whom the Lord is now seeking! There could be no overcomers if there were no trials, and tests, and character development.

Let us, then, while obedient to every earthly law and regulation, feel perfectly free to do the Lord's will in every matter, even the smallest, even to the extent of bringing upon ourselves the disapprobation of the world and the worldly, even though it bring us stripes, imprisonment. We have not the crown yet, but the cross, and whatever will help us to take it up and bear it faithfully will be a cause for thanksgiving.

BROTHERHOOD IN THE ANOINTED ONE

ACTS 4:32; 5:11.—FEBRUARY 7.

GOLDEN TEXT:—*"Lying lips are an abomination to the Lord, but they that deal truly are his delight."*—Prov. 12:22.

This lesson brings before our minds in sharp contrast a true and a false brotherhood in the church. A shining example of the true was Barnabas, while Ananias and Sapphira were conspicuous illustrations of the false. The five hundred brethren who had become believers during our Lord's ministry, and who were thus prepared in advance for the Pentecostal blessing, were added to abundantly by the thousands converted on the day of Pentecost. As a whole, they were a very choice class. Only the children of the light, "Israelites indeed," stood loyally with the Redeemer during his trials and revilings. And a similar class of "Israelites indeed" proved amenable to the lessons and demonstrations and preaching of Pentecost day. These were devout men, out of all the country around Judea, who were visiting Jerusalem at the time, attending a religious festival, in compliance with the demands of the law.

"SATAN CAME ALSO"

With such a flood of popularity as came to the church at Pentecost, it was only to be expected that some would be carried in by the excitement and the miracles and the favor of the Lord who were not "Israelites indeed." But the latter evidently were few comparatively. Amongst the true, there was the fervor, the love, the fellowship of kindred minds. They realized themselves children of God, and brethren of the Lord Jesus Christ, and of each other. The experience was a new one, and the holy Spirit ruling in their hearts their sympathies flowed together in one common stream. Were some of them poor or crippled, lowly or sad, the others took delight in ministering to their comfort. They were brethren in the fullest, deepest sense. How blessed this relationship none can really know, except those who have experienced it.

How few have experienced this mutual love in this our day! The mixture of the spirit of worldliness has so diluted the spirit of the Master in the hearts of the majority that true, brotherly love is but little understood. Nowhere probably in the world is the spirit of the brotherhood of the early church more manifest today than amongst the gathering of the WATCH TOWER readers, in general conventions, or in lesser gatherings. It is beautiful indeed, heart-refreshing, to note the loving interest manifested one toward another. It evidences our return to the simplicity which is in Christ, and to the fellowship of his Spirit. Let us be glad for this. Let us cultivate this proper spirit, that the love of God and the love of the brethren may be more and more shed abroad in our hearts.

COMMUNION IN THE EARLY CHURCH

Selfishness is buried under love; or rather, temporarily, it is filled, for selfishness is the spirit of the world and of the adversary, while love is the Spirit of God, the holy Spirit. We are not supposing that in their fervency and in their comparative ignorance of their own weaknesses and of the weaknesses of each other, the early followers of the Lord started the Communistic arrangement. Putting all their property and wealth together, they shared it as each had need. The lesson ultimately was a good one: (1) It showed both them and us what should, by right, be the spirit of all who love the Lord and are begotten by his holy Spirit to the new nature, as members of the body of Christ, his brethren, God's people. All of the poor in heart should still feel longings for such a condition of mutual helpfulness. However, this lesson learned, another was needed, namely, that the Lord's people, with the best of intentions in their hearts, are so differently organized physically —fallen in such different directions—that it is not practical, not feasible, for them to attempt to live together along communistic lines. While giving each other credit for purity of heart and honesty of motives, the Lord's people learn that in their flesh dwelleth no perfection, and, likewise, none in the flesh of their brethren. Hence, with the same love in our hearts, the one for the other, we have learned that it is better to allow each other full freedom and full responsibility as respects the management of earthly affairs, and that this is the condition in which each can be happiest, and in which each can make greatest progress and learn best the needed lessons of preparation for the Millennial kingdom and its services.

The early church learned this lesson speedily. Its communism did not last long. First of all the apostles found

that, notwithstanding the confidence of the church in them as spiritual and able ministers of the Gospel, and specially sent of the Lord, there were murmurings against them, because some thought that their interests were not so well served from the general fund as those of others. This led to the giving over of the management to the deacons, and ultimately the entire project fell to pieces. It taught a lesson profitable to the Lord's church from that same to the present time. That lesson is that it is possible to have communism in heaven, or on earth amongst perfect men, but not feasible to have it amongst those who are imperfect, and whose tastes and appetites, experiences, etc., are diverse. This is our answer to the dear friends who occasionally urge the expediency of socialistic and communistic arrangements at the present time.

We assure them, first, that the project is not feasible, because, however sympathetic and loyal our hearts are one to the other, our mortal bodies and their tastes cannot be kept in full harmony. And discord becomes the more serious, the more close the contact and unlimited the time. Furthermore, as the Lord raised up the great persecution which scattered the church and its communism and sent them everywhere as solitary witnesses for the truth, so, we believe, it will here. The Lord wills that his people shall be scattered throughout the world, in order that they may the better let their lights shine in the midst of the earthly darkness, bearing witness to the truth.

BARNABAS—SON OF CONSOLATION

The description given us in the lesson beautifully illustrates the spirit of full consecration to the Lord—a full love and generosity towards all the brethren and a full confidence in the apostles as the Lord's representatives. Their wealth was brought and laid at the apostles' feet. Amongst others who did thus was Joseph, the uncle of John Mark, supposedly a member of a wealthy family, residing in the Mount of Olives, in the house the garden of which was our Lord's Gethsemane. He now had become an earnest follower of the Nazarene. He sold a field which he possessed and brought the proceeds to the apostles' feet. He was evidently a man of great sympathy and beautiful character, as is evidenced by the surname given him in the early church, namely, Barnabas. The word signifies, "Son of a consoling message," or, more briefly, "Son of consolation." Thank God the same spirit is yet to be found amongst his people. Some of them are sons and some of them are daughters of consolation, especially to his other sons and daughters—sympathetic, loving, kind, helpful.

Barnabas was a Levite, and hence was trained with a view to the work of a teacher, instructor amongst his people. Tradition has it that he became acquainted with Saul of Tarsus in the Gamaliel school. However, the bonds of union between the two, which subsequently took them forth as messengers of the good tidings, was not the earthly tie, but the spiritual one. So with us. The more we possess of the spirit of holiness, devotion to God, to righteousness, the spirit of love and devotion to the brethren, the more may we be sons of consolation, pouring forth upon all with whom we have contact the unction from the "Holy One," the anointing, the perfume of love.

Barnabas is set before us in the lesson as a sample of the spirit of proper fellowship and brotherhood in the early church, and the consolation resulting. Let it be so with us. Let us each strive to be worthy of this name—Barnabas—in our home relationship, and especially in the church of Christ. Let us see to it that we are not strife-breeders, but peacemakers. Let us remember the words of inspiration, "Mark them that cause divisions amongst you, and avoid them"—reprove them by avoiding them. Show them that you do not sympathize with such a strifeful, unholy spirit. We are not to smite them, nor to speak evil of them, nor to revile them in turn again, but simply to give our attention and smiles and cheering words to others, to such as manifest more of the Lord's Spirit. To those who can be helped at all, such a course will be very helpful, far more so than fellowshiping with them, which might, indeed, encourage them to feel that they had the approval of the pure in heart and noble in mind. We are to distinguish between such an avoidance and such a fellowship and the appointment to honorable positions in the church as one thing, and the still different matter of disfellowship and cutting off from the body of Christ, the church. The latter can be properly done only according to the rules prescribed by our Master in Matt. 18:15-17.

"SATAN FILLED THY HEART"

Now we come to the other side of the lesson. In Ananias and Sapphira, his wife, we have an illustration of a deceitful, hypocritical spirit, displeasing to God, and to all the right-minded of his children. These desired and appreciated the general spirit of the church, and wished to share in it, but wished to keep back a part of the price. As St. Peter pointed out they had a perfect right to do this, and might have kept it all, but they had no right to lie about it, to pretend that they were making a full consecration of everything, when the case was otherwise. Therein consisted their fault. They might indeed have deceived their fellow-creatures of the church, but they could not deceive the Lord. St. Peter, under the power of the holy Spirit, and possessing the gift of discerning the spirits, was made acquainted with the situation, and, acting under divine guidance, he reproved them in the name of the Lord, and the result was their death, as recorded.

Although we are not of those who believe that they went to eternal torment, it might seem to us strange that the Lord's providence would not grant them instruction on the subject, rather than permit their destruction. We may safely assume that the imposing of a summary death sentence upon them was with a view of giving a general lesson to the church, not only of that day, but ever since. It would not at all surprise us if Ananias and Sapphira would have some portion of God's great plan in the future, when they may learn the error of their course and mend their way and learn righteousness. It would appear as though they had share with the church in the various blessings thus far enjoyed. We doubt, however, if they were spirit-begotten ones, and hence amenable to the second death. However, we may be sure that when all the secrets are unfolded, the wisdom, love, justice and power of our God, in connection with this and every other obscure dealing of his, will be made fully manifest.

The lesson brought great fear to the whole church; not the fear which has torment, not the fear which comes from lack of faith, but the proper kind of fear, the fear of reverence, the fear of trifling, of offending our gracious Father and Lord, from whom we have already received so many blessings and from whom we are expecting to receive the crowning blessings of glory, honor and immortality. This was the fear to which the Apostle referred, admonishing that we should all have, saying, "Let us fear, lest a promise being made us of entering into his rest, any should seem to come short of it."

Our Golden Text points us to God's abomination of lying lips and his delight in the truth. The principle of truth is honesty, and it effects not only our words, but all of the conduct of life; yea, and also our thoughts. Hypocrisy is deceit of action. To deceive another is lying in one of its most unworthy forms. And, as the mainspring of life is in the heart, and "out of the abundance of the heart the mouth speaketh," and the conduct of life is arranged, we may see that a deceitful heart and a deceitful mind are most dangerous things in the world. How jealously, therefore, God's people should guard their thoughts—in respect to God, in respect to the world, in respect to every word and act, to the intent that no injusice is permitted, no falsehood is recognized. Such are the pure in heart. Such are the saints. Such will see God and be joint-heirs with their Lord. How diligently, then, we should watch our hearts, our thoughts, that they be honest, true, truthful, in every sense and particular!

THE THREE GREAT COVENANTS

Christendom in general recognizes only two covenants, the Old or Law Covenant, with Moses as its mediator, and the New Covenant, with Christ as its Mediator. Christendom may be said to know nothing whatever about the Abrahamic Covenant. When rarely they recognize the Abrahamic Covenant at all, or enter it into their calculations, they identify it with the New Covenant. We all inherited this general line of thought through Sunday-School sermons, commentaries, etc. It is not strange, therefore, that we all had this confused conception of this subject. Gradually, as a part of the light due to the church in the end of this age, we got to see that there are three Covenants instead of two, as we first supposed. We got to see that the Abrahamic Covenant, the original one, is the grandest and best of the three, and that from it the other two proceeded. This light upon the divine purpose we began to set forth in the WATCH TOWER in 1880, and later elaborated the same thought in the *Tabernacle Shadows of Better Sacrifices*. In the latter we set forth that these covenants are represented in the garments of the High Priest, in the ephod of two parts, with its shoulder-clasps and jeweled breast plate. However, we did not discern so sharply as we now do the clear-cut distinctions between those three covenants. And is not this

in full accord with the Lord's general dealing with us and with all people throughout the age? Is it not his proposition that the "path of the just shall shine more and more unto the perfect day?" We believe that it is.

GROWING IN GRACE AND KNOWLEDGE

What we now see still more distinctly it is our duty and privilege to lay before the Household of Faith. We remind you, however, that as it took some of us quite a while to get a proper focus upon the Abrahamic Covenant, it may now take some of us a considerable time to still further differentiate between the Abrahamic Covenant and the New Covenant. Remember also that a clear understanding of every detail of God's plan, while desirable, is not necessarily essential to our blessing thereunder. For instance, we believed in the precious blood of Christ and were justified thereby freely from all things, when we did not at all understand the philosophy of the Atonement —even as the majority of Christian people do not understand it now. The increasing knowledge did not bring increasing justification, but it did bring increased appreciation and love and devotion and opportunity for greater harmony with the divine purpose better understood.

I.—GRACE. II.—LAW. III.—WORKS

St. Paul pointed out to us most distinctly that the original covenant made with an oath to Abraham was in every way the superior one and that it, being a one-sided covenant, an unconditional promise, has no mediator. St. Paul tells us that the Law Covenant was "added" to the Abrahamic Covenant in God's dealing with the nation of Israel. It is called a Law Covenant because the benefits of that covenant were offered only to those who would keep the law in all its requirements—inviolate. He calls it the Hagar Covenant, because it was a bondage and because its offspring, the Jewish nation, could not inherit the promised blessings and privileges. He tells us that it made nothing perfect, brought nothing to perfection. Although faith had a place and the grace of God had some manifestation towards Israel, yet neither faith nor grace affected their covenant, which was hard and fast and demanded obedience to the works of the law—"He that doeth these things shall live by them." Since none could do perfectly, that covenant of works brought only condemnation of their imperfect works. It had a mediator, Moses, but he was unable to accomplish anything for the people, because of their imperfection through heredity. We properly call this the Law Covenant.

The Apostle points that as Hagar's child was born before Isaac, who represented The Christ, head and body, "The new creation," so the nation of Israel, Moses and all the people baptized into him in the sea and in the cloud, "The house of servants," would be developed before spiritual Israel, the new creation—Christ and all the members of the house of sons of spirit-begetting.

As the Covenant of Grace (Sarah) existed before the Law Covenant was added to it, so it continued to exist after the Law Covenant was set aside as a covenant, its prize of life eternal having been won by "the man Christ Jesus, who gave himself a ransom for all." So, then, the Covenant of Grace (Sarah), which preceded the Law Covenant (Hagar) four hundred and thirty years, continued alive during the whole period of the Law Covenant, but without children, and then brought forth the Head of the Seed, Jesus. The Law Covenant was then cast aside—"Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman"—The Christ, the Heir of the original promise, now being developed. From the Scriptural standpoint the resurrection is the birth; as, for instance, our Lord is the "first-born from the dead, the first-born amongst many brethren," and "his brethren," "his members," "his bride" (three different names for the "elect" church), must all be brought forth from the dead, all be "changed" to spirit condition before the Seed of Abraham will be complete.

"IF YE BE CHRIST'S THEN ARE YE ABRAHAM'S SEED AND HEIRS"—GAL. 3:29

This is the mystery—the selection of the church as the bride of Christ during this Gospel age, to be sharers with their Redeemer in the sufferings of this present time, and also in the glory that shall follow. Hence the Apostle was very solicitous that he might have share in "His resurrection." The Christ resurrection," "The first resurrection." Not until that "first resurrection" is finished will the Seed of the Sarah Covenant be fully born. This is quite in accord with the prophetic statement, "Shall I bring to the birth (deliver the Head), and not cause to come forth (the body)." (Isa. 66:9) The intimation is that so surely as Jesus, the Head of the body, was brought forth in the resurrection, born from the dead, so surely will all the members of his body share with him his glorious "change" from mortality to immortality, from earthly to heavenly nature.

What about the Jews under the Law (Hagar) Covenant? Were they on that account cut off from the very privileges and blessings which they so desired—of being Abraham's seed and heirs according to the promise? We answer, Yes. The Apostle shows that the children of the bond-woman could not be heirs with the children of the free-woman. How, then, did the apostles and others, who were of Israel according to the flesh, come into relationship with Christ and the Sarah Covenant (of grace)? The Apostle tells us that as a human marriage is dissolved by the death of one of the parties, so those of the Jews who could recognize by faith that Christ's death had fulfilled the terms of the Law Covenant could realize that that Covenant was dead, and hence, that they were freed from it and could become married to another—united to Christ. On the contrary any Jew who does not recognize that Christ, by his death, has "made an end of the law, nailing it to his cross," and who still continues to believe in that covenant, is as firmly bound thereby as though the covenant were still alive; just as a woman whose husband was really dead, but she *thought him alive*, could not conscientiously marry another.

"WHEN I SHALL TAKE AWAY THEIR SINS"

The Apostle explains that all of that nation who lacked proper faith in Christ were cast off, "blinded," not forever, but until the completion of the House of Sons, the new creation, the spirit members of the spiritual body of spiritual Israel—The Christ. Ah! but, says one, if they be cast off, "blinded," until the elect church is complete, then they can have no part in it; and, being under the conditions of the Hagar (Law) Covenant, will they not be in an unsatisfactory state, under a New Covenant? And according to this evidence, did not God rather deceive the nation of Israel, when he entered into the Law Covenant with them at Sinai, knowing that they could not keep it, and could not get life under it, and yet permitting them, so supposing, to put themselves under that bondage? Are not the Lord's ways just and equal?

Yes, we answer, and the full scope of the divine purpose when seen is glorious in its harmony. The difficulty in the past has been that we have seen as through an obscured glass, and not face to face. Now we perceive that God intends to recognize two seeds of Abraham, the one heavenly, like unto the stars of heaven; the other earthly, like unto the sands of the seashore. The attempt of the Law Covenant to bring forth the natural seed first was abortive—a failure. First must come the spiritual Christ, Head and body, partaker of the divine nature, heir of all things. Then God's favor will return to natural Israel. But since the Law Covenant completed its purpose and was demonstrated to be unavailable for them, because of the weaknesses of the flesh, God purposes to make with that nation, and with that nation alone, a New Covenant. Not a single statement of Scripture identifies the New Covenant with the Gentiles. On the contrary, it is Israel's New Covenant given to displace the Old or Law Covenant. Let us note well that the great mass of the early church were Hebrews and that the Apostle's references to the New Covenant are almost exclusively in his epistle to the Hebrews. One exception is in Rom. 11:27, where the Apostle, although addressing Christians of Gentile birth, tells them that natural Israel was cast off for their sakes, but is still beloved for the fathers' sake, and is again to have divine favor, under a special covenant. The other (2 Cor. 3:6) refers to the royal priesthood as able (qualified) servants of the New Covenant—dying with Christ for its sealing.—Mal. 3:1.

The more closely we investigate the New Covenant, the more we must be convinced of this fact—that it belongs to Israel alone, including the two nations into which they divided at the death of Solomon—Israel and Judah. Note the statement of the Prophet, "Behold the days will come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah, not according to the covenant [the Law Covenant] which I made with them when I took them by the hand and led them out of the land of Egypt." The Apostle, endeavoring to prove to the Jews that they could gain nothing under the Law Covenant, points out this prophecy, and tells them that the fact that God speaks of this as a New Covenant implies that a preceding [Law] Covenant had become old, valueless, and was preparing to pass away—"In that he saith, a New Covenant, he hath made the first old; now that which decayeth and waxeth old is ready to vanish away."—Heb. 8:13.

THE OATH-BOUND COVENANT SURE—HEB. 6:17-20

The New Covenant is to take the place of the old and unsatisfactory one. There were two old Covenants, the Grace, or Sarah Covenant, and the Law, or Hagar Covenant. Which did the Apostle mean had grown old, valueless, and would pass away and give place to the New Covenant? Surely there can

be no doubt for misunderstanding on this point. He meant the Law Covenant, for he says so. He did not mean the original Grace or Sarah Covenant, for he points out that our claim to relationship to God is under that original covenant, as members of the body of Christ, members of the bride of Christ, joint-heirs with him. Our Lord Jesus, by his obedience, became heir of all, heir of the original covenant and heir also of the Law Covenant. Of the people there was none with him, neither Jews nor Gentiles. But by the grace of God there was provision made, as we have seen, that any Jew, seeing that the Law Covenant was dead, nailed to the cross, might become betrothed to Christ. They did not need to wait for the New Covenant, the provisions of which apply only to those on the earthly plane. Instead, by a faith justification and a consecration unto death, they were counted worthy of begetting to the new nature—betrothal to Christ. And similarly Gentiles, favored of God by the hearing ear and seeing eye of faith, were subsequently privileged to go through the same process, except that they did not need to reckon themselves dead to the Law Covenant, because they never were under it. Otherwise, recognizing Christ's death as the blood of the original Covenant, typified by Abraham's offering up his son, these also were reckoned justified and, presenting their justified bodies to the Lord as sacrifices, they were begotten of the same holy Spirit as the Jews, to be fellow-members of the same body—the body of Christ.

We come now to the other part of the question: What provision has God made for those Jews who bound themselves under the Law Covenant, from Moses' day down to the first advent; and for those who since then have not discerned the death of the Law Covenant and who will not be made aware of it until after the spiritual seed shall have been completed and glorified? If they have not lost all share and privileges in connection with God's special mercies, where do they come in? We answer that Abraham, Isaac, Jacob and others before the Law Covenant were not bound by it, yet were not in the fullest sense justified to life until the Abrahamic Covenant had been established at Calvary. Their faith, then, entitled them to a share in the merits of that sacrifice. Likewise throughout the period of the Law Covenant, before it was annulled at the cross, there were ancient worthies who lived above the masses of their time, and who, although bound by the law, had above it a living faith in the original Oath-Bound (Sarah) Covenant of Grace. These in the divine records were entitled to their share of that grace, as soon as the merit of Calvary's sacrifice had been presented on behalf of believers, when Jesus "ascended up on high, there to appear in the presence of God on our behalf." Although they lived while the Law Covenant was alive, they foresaw its death and trusted not in it, but in the superior Covenant of Grace. Hence these in due time will come forth to a life resurrection, not because of their relationship to the Law Covenant, under which they lived, nor because of their relationship to the New Covenant, of which some of them knew nothing, but because of their relationship to and faith in the original (Sarah) Covenant of Grace.

Thus the Scriptures account for the faithful ones of the past under the Covenant of Grace. But what now shall we say respecting those earthly Israelites, who lived not on that higher plane of faith, but of whom the Apostle says, "Our twelve tribes instantly serving God day and night hope to come" unto this promise. (Acts 26:7) Were they all deceived? Will they get those special blessings?

GOD'S GIFTS AND CALLINGS SURE—ROM. 11:29-32

Nay, we answer, the gifts and calling of God are things not to be repented of. He who knew the end from the beginning knew exactly what Israel would be and do, and was not disappointed, and all of the plans and promises to that nation were made from the standpoint of this knowledge. Although the chief feature of the Sarah Covenant was secured by our Lord Jesus as a trophy of his victory over sin and death, and although he laid down his human nature completely to this end, nevertheless, the divine arrangement is such that the blood of Christ, the merit of his sacrifice of earthly things, must accrue to the benefit of the natural seed of Abraham, because it all goes to seal the New Covenant, which belongs exclusively to fleshly Israel. The opportunity granted to both the Jews and Gentiles to become joint-heirs with the Redeemer was based upon their offering themselves to him in sacrifice, and his acceptance of their offerings as his own—his sacrificing them throughout this age as his own flesh—and God's acceptance of them as New Creatures, begotten of the Spirit, as brethren of Christ, or the betrothed of Christ, or members of his body. Only by thus sharing with our Lord, drinking his cup, being baptized into his baptism of death, surrendering all into his hand, can we have fellowship with him in his sufferings; and his death (including ours) seals the New Covenant in his blood, of which he said, "Drink ye *all of it.*" In his cup we are partakers, joint-sacrificers.—1 Cor. 10:16.

Thus while natural Israel had been counted enemies for our sakes, for the Gospel's sake, our only opportunity for gaining the great prize is in connection with the sealing of a New Covenant between God and Israel. How beautifully the features of the divine program balance! Their loss was our gain, and our gain through sacrifice becomes their gain; and, altogether, the Lord will be glorified!

As already shown, the New Covenant will not be sealed, ratified, until the sacrifices of The Christ shall have been finished. And the finishing of these sacrifices closes the work of this great Day of Sacrifice and Atonement. With the second presentation of the blood of Atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be sealed and the blessing of the Lord will begin to Israel, "For this is my Covenant with *them*, when I shall take away their sins." Rom. 11:27.

ABRAHAM'S TWO SEEDS

Not only did the original promise indicate two seeds of Abraham—one as the stars of heaven, and the other as the sands of the sea—but St. Paul elaborates this thought, saying of the promise, "It is of faith, that it might be by grace, to the end that the promise might be sure to *all* the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (including you who are Romans); as it is written, I have made thee a father of many nations." We have seen how Abraham, as a type of God, is the father of the spiritual seed and how through Christ, by the provision of the New Covenant, the Jewish nation, dead under the Law Covenant, is to be regenerated by The Christ, the Mediator of the New Covenant; and that this regeneration will commence at the close of this Gospel age and the opening of the Millennial age. But these are only two—"the (church) holy nation," and the (Jewish) chosen nation. How do all nations come in? It will not do to say the body of Christ, the bride class, fulfils this prophecy, because, although they were taken out of the nations, they are not all nations, and do not even represent all nations. Each first died to his earthly estate and nationality, before he was begotten of the holy Spirit to be a member of the holy nation, the New Creation.

The Scriptures distinctly show that Christ and his church, spirit beings, must constitute the kingdom class, but they also show that the ancient worthies, and through them the nation of Israel under the New Covenant, will become the representatives of the heavenly kingdom amongst men. It will be with these that the blessing of the Lord in the Millennial morning will begin. Thus we read of Jacob's trouble, that he shall be saved out of it and that the Lord will restore their judges as at the first, and their law-givers as at the beginning—the ancient worthies resurrected on the earthly plane. (Jer. 30:7; Zech. 12:7) The New Covenant will be the Law Covenant over again, only that it will have the better Mediator—The Christ, Head and body, who will be able to make allowances for the imperfections of Israel's heredity. The sins of the past will all be forgiven, their physical blemishes waiting for restitution. They will be dealt with according to what they are, allowances being made in each individual case, and each will be required to heed the voice of the antitypical Moses. "And it shall come to pass that every soul which will not heed that Prophet, shall be utterly destroyed from amongst the people." —Acts 3:23.

HOPE FOR MANY NATIONS

Since God's favors are thus marked out for the heavenly and the earthly Seeds of Abraham—the earthly through the heavenly—it follows that the blessing of the other nations will come about through their affiliation with these. In other words, we may understand that the divine government established in Israel in the hands of the ancient worthies will be the center of divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. Thus the Prophet represents the matter, saying, "Many nations shall go and say, Come and let us go up to the mountain (kingdom) of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth from Mount Zion (the spiritual kingdom) and the Word of the Lord from Jerusalem (the center of the earthly kingdom)."—Micah 4:2.

As thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the divine plan; they shall all be blessed with restitution privileges and opportunities and with an enlightenment from the rays of the Sun of righteousness, which then through the appointed channels will be flooding all the earth. Thus will the original covenant have its amplified fulfilment; first, in The Christ, the

spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the "liberties of the sons of God"—freedom from sin, sorrow, pain and death. As the old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the old but under the New Covenant. (Exek. 16:60, 61) "He that hath an ear to hear, let him hear."

"Know your calling." Let us who have accepted the divine call in Christ bear in mind that, according to the Apostle's declaration, we are the children of the Sarah Covenant. We are the bride of Isaac, and his joint-heirs, of whom it is written, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Our only relationship to the New Covenant is that the Father drew us up to Jesus and Jesus covered us with his robe of righteousness and thus made it possible for us to be called to joint-fellowship with himself in the "better sacrifices," participation in the "cup" of suffering and death—"the blood of the New Covenant"—for the sealing of the New Covenant for Israel, under which all the families of the earth will get a blessing. Thus in the divine purpose our Lord's death or blood justified the church and (with the church's) will seal the New Covenant for Israel and through Israel will become effective to all of Adam's race. "As all in Adam die, even so all in Christ shall be made alive—every man in his own order."

The church comes into Christ as his members or body or bride. Israel will come into The Christ family as children. "Instead of thy fathers shall be thy children." And this same privilege shall extend to all—to become regenerated "in the regeneration" when we shall sit with him on his throne.

THE EVERLASTING COVENANT

Both the Abrahamic Covenant and the New Covenant are Scripturally styled "The Everlasting Covenant," in contrast with the Law Covenant, which passed away, a failure because of its "unprofitableness." (Heb. 7:18) The one is perpetuated in the other, even as the spiritual seed (spiritual Israel) will rule and bless through the earthly seed (fleshly Israel). Note the Scripture testimony that the original Grace (or Sarah) Covenant is everlasting. (Gen. 17:7, 13, 19; 2 Sam. 23:5; Psa. 105:8-10) Note other Scriptures which apply the same term prophetically to the New Covenant. (Jer. 32:40; 31·31, 32; Ezk. 16:60) Note carefully the context in each instance, that the reference is to the Millennium.

THE BLOOD OF THE EVERLASTING COVENANT

The blood of the Everlasting Covenant is the "blood of Jesus," his sacrifice, through the merit of which believers are now "justified by faith" under the Grace or Sarah Covenant (not by the New Covenant which does not yet exist and which is to be made only with Israel). And the blood or sacrifice of Jesus is "the blood of the New Covenant," yet to be established with Fleshly Israel, just the same only that by the Father's good pleasure Jesus is now accepting the "little flock" as his members and counting their sacrifice or blood as a part of his own.

Note how this is set forth in Isaiah 55:1-3. Here believers of this Gospel age are described as those who hunger and thirst after righteousness. Under the Father's drawing they come to Jesus now. They are not of those who, blind and deaf under Satan's power, love darkness rather than light and will need the kingdom regulations and corrections to make them bow and confess, under the New Covenant arrangement with Israel and indirectly with all nations.

To these hungry, thirsty, seeing, hearing, believers the Lord offers the "fatness" or cream of the Everlasting Covenant, saying, Obey and your soul shall live and I will give unto you the sure or promised mercies of David. David means beloved and is another name for the Redeemer, the antitypical King of Israel by divine appointment.

This prophecy evidently, therefore, is the prophecy of the call of this Gospel age to share with Jesus the glory, honor and immortality of the kingdom. Note the context, "A nation that thou knowest not shalt thou call, and a nation that knew thee shall run unto thee." (V. 5) Unquestionably this is the church—spiritual Israel, "a holy nation," a peculiar people, chosen out of all nations to the heavenly kingdom of the Millennium.

Note the description of Christ Jesus and his "body" in Isaiah 42:1-7. Note that Messiah is "given" for [sacrificed in the interest of] a covenant to the people (Israel) and for a light to the nations or heathen, to enable them all to come in that light under the blessings of Israel's New Covenant.

Come now to Hebrews 13:20, "Now the God of peace who brought again from the dead the Great Shepherd of the sheep (Jesus), through the blood of the Everlasting Covenant make you perfect." Does this refer to our justification from Adamic guilt and reconciliation to God? Not at all. The Father will have nothing to do with us (except to "draw" us to Jesus for justification and consecration) until after our justification. Then his mighty power which brought our Great Shepherd from the tomb to glory and immortality begins to mightily "work in us to will and to do his good pleasure." (Phil. 2:13) If we abide in his love he will perfect us as New Creatures by the privileges granted us of sharing in the sufferings of Christ—participating in the shedding of the blood of the Everlasting Covenant, which as the New Covenant will bring blessings to Israel and then to the world. The Greek word here rendered "perfect you" signifies "knit you together," that is, make you completely one with the Shepherd as his "members" both in sufferings and in glory to follow.

Note also that in Hebrews 10:29 it is the blood of the covenant that sanctified and not the blood that justified that, sinned against, merits the second death. We were justified by faith in the blood of Jesus. We were sanctified by our consecration to drink of his cup—the blood of the New Covenant. Only those who have gone on to this second degree and presented themselves as sacrificers (Romans 12:1) and have been accepted or sanctified by the begetting of the holy Spirit, as members of the "body" of Christ and sons of the Highest, can commit the sin unto death. "If any man [thus presented and sanctified] draw back my soul shall have no pleasure in him. But we are not of those who draw back unto perdition"—second death.—Heb. 10:39.

Let us now briefly refer to all the Scriptures which mention the New Covenant, that we may note their full harmony with the foregoing. We have already examined the one statement connected with our text and see that it applies to the closing of this age—a shaking of the nations and everything out of harmony with God, preparatory to the establishment of the kingdom, as the foundation of the New Covenant blessings to the world during the Millennium. There are just eight other texts in the New Testament which refer to the New Covenant:

(1) "For this cause he is made Mediator of a better covenant [not better than the Grace or Sarah Covenant, but better than the Law Covenant], which was established upon better promises." (Heb. 8:6) Our Lord Jesus had already begun the work necessary to his fulfilling this office of Mediator of the New Covenant. He had laid the foundation, but he had not yet accepted to himself all the members the Father intended and foreknew and predestinated. We notice from the context that the contrast still is between the Law Covenant and its mediator Moses, and the New Covenant, superior because of its better mediator, the Messiah. Moses could offer only imperfect sacrifices, but Christ, by antitypical sacrifices of the bullock and goat (himself and his body), makes satisfaction for the sins of the whole world, and prepares to mediate the New Covenant, which God has promised shall be his channel for blessing Israel and the world.

(2) In the succeeding verse (8) the Apostle supports his argument by a quotation from the Old Testament promise to Israel of a New Covenant, saying, "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah." Clearly this does not refer to spiritual Israel.

(3) Neither does the next reference to the New Covenant, which is a part of the same quotation from Jer. 31:31, refer to spiritual Israel—"Not according to the covenant that I made with their fathers. . . . For this is the covenant that I will make with the house of Israel after those days, saith the the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."—Heb. 8:8-10.

The days referred to in the above are "after" the days of this Gospel age. The Apostle goes on to say, "And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest, and I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." This is a description of what will take place during the Millennium, and not a description of what we see about us today. God has not yet put his laws into the hearts of the house of Israel, and they are not his people, as he states they will be at the proper time in the end of this age when the New Covenant becomes operative. Compare Acts 15:15.

(4) "In that he saith, a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Notice that the Apostle is not saying one word about the New Covenant being for the church of Christ. His

readers understood very well that they came in under the Sarah Covenant. But certain Judaizing teachers insisted that they must be under the Hagar Covenant, as well as under the Sarah Covenant. And this is what the Apostle is disputing. He is making clear that the (Hagar) Law Covenant would not continue, but perish, and that, in God's due time, he would provide a New Covenant to take its place with Israel.

(5) It was necessary that Jews be redeemed from the "dead works" of the old Law Covenant and that a New one be made for them by Christ—Head and members. The old one was sealed by the blood of bulls and goats, but the New one by "better sacrifices." Antitypically the blood of the bullock has been offered, and soon that of the goat will be presented.—Heb. 9:14-23.

(6) "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of sins is, there is no more offering for sin." (Heb. 10:16-18) The Apostle is arguing along general lines. He would have his hearers understand that when an acceptable sacrifice has been offered to God for sins, the transaction is a closed one, and the sacrifice needs no repetition. He shows that this will be so in the future for the world. When the "better sacrifices," sealing the New Covenant, shall have been offered to God by our Redeemer, and accepted by him, it will mean the cancellation of all condemnation. On the strength of this work for the future the Apostle urges that we, the body of Christ, whose sins have been atoned for by our Lord, the first sacrifice of the Day of Atonement (in the type the bullock), may count that our sins are completely cancelled, and will be remembered against us no more. "For by one offering he (Christ) hath perfected forever them that are sanctified"; all justified by faith, who proceed to full consecration and sanctification. If numbered amongst the sanctified, we may know that our sins are completely obliterated from the divine record, so far as justice is concerned, and that we have entered upon a new record as New Creatures and will be held accountable only for trespasses against our covenant to the Lord, our vow—by which we became members of the Christ, the Seed of Abraham, and heirs of the great (Sarah) Covenant of Grace.

(7) "For this is my Covenant to them, when I shall take away their sins. As concerning the Gospel they are enemies for your sakes; but as touching the elect, they are beloved for the fathers' sake." (Rom. 11:27, 28) There is no room to doubt that the Apostle here is referring to Israel's covenant, the New Covenant, which God will make with them after this Gospel Day. The Apostle says the covenant will be made when, or at the time that the Lord will "take away their sins." That time has not yet come. Israel is still under divine condemnation, though we are now privileged to speak comfortably unto them and to assure them that the time for their deliverance is nigh, the time when the Mediator of the New Covenant will have taken on the last members of the spirit body, the Gospel church, "changed" by the power of the first resurrection; the time when he will mediate that New Covenant, satisfy the demands of divine justice on behalf of the world, as he already has satisfied it on behalf of the church. Then he will become, as previously intended and declared, the great Mediator of the New Covenant between God and mankind in general—the church being the exception, under the Covenant of Grace. Then will he begin his Millennial kingdom: "For he must reign until he shall have put all enemies under his feet, and the last enemy that shall be destroyed is death." Then all who drank of his "cup," the blood [sacrifice] of the New Covenant, as members of the spiritual seed, will reign with him.—Gal. 3:29.

(8) "But ye are approached unto Mt. Zion, . . . to the New Jerusalem, . . . to the general assembly and church of the firstborns, . . . and to Jesus, the Mediator of the New Covenant and to the blood of sprinkling." (Heb. 12:24) Here spiritual Israel is pictured as an army marching and the things at the farther end are seen and to be reached. Jesus reached the end of the way long ago, but the church of firstborns is not there yet. Jesus is the Mediator, but he has accepted the church as his bride, his body, and waits for her arrival. The picture shows that the New Law Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator and by better sacrifices.—Acts 3:23.

Not one of these references to the New Covenant makes the slightest suggestion that it is applicable to the church. A reference to the original prophecy from which the Apostle quotes shows that it could not apply to the church, for we there read that the Lord "will take away their stony hearts out of the flesh, and give them an heart of flesh." This is exactly the restitution work which will begin with Israel and extend to all the families of the earth, but it is not at all the work of this Gospel age, which is far higher. The Lord does not give the "little flock" hearts of flesh, but, justified by faith, allows them to sacrifice the flesh, and begets them to a new nature, the glorious Seed of Abraham, through which all the families of the earth shall be blessed, by the inauguration of the New Covenant, sealed, made operative by the merit of the blood of Christ.

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VIEWS FROM THE WATCH TOWER

When our friends of various denominations solicit funds for missionary efforts they exhibit a chart showing the heathen world in black and the Christian nations in white and remind us that of the 90,000 human beings dying every twenty-four hours, three-fourths are heathens going down into hopeless despair, eternal torment being understood, though not directly expressed. We concede to them that the heathen are not fit for heaven and that since only the saintly, perfected in intention and character, however imperfect in works, will enter the heavenly state, these heathen certainly will not be received there. But we remind them also that the same is true of the vast majority of people in Christian lands. If readiness for heaven signifies saintliness of character and holiness of will, surely but a fragment of the race, a "little flock," is ready for it. If, as claimed, eternal torment is the only alternative, then surely the creation of our world, the creation of the human family, was a serious error, for the entering into heaven of only one in 10,000 would be far too expensive a proposition to be approved by either justice or wisdom or love.

When our friends endeavor to stimulate their flagging zeal and to hope for the speedy conversion of the world, they point to the figures 400,000,000 as representing Christians and tell us that they are about to "storm the heathen world for Jesus." We admire their zeal; we appreciate their earnestness. We love them for their love of the Lord and humanity; but we point out to them that while it is true that there are twice as many Christians in heathen lands as there were centuries ago, it is also true that there are twice as many heathen as a century ago. There were 600,000,000 heathen in 1800 A. D. and 120,000,000 in 1900 A. D. We ask them how long it would require at this rate to convert the world to Christianity and point them to the better hope, the Bible hope of the second coming of our Lord and his establishment of the heavenly kingdom, his binding of Satan and his reign with his elect church for a thousand years, for the uplifting of Adam and his race out of mental, moral and physical degradation and death. We point them to the fact that this fall, this degradation, this dying, was the result of Adam's sin, that our Lord Jesus was made flesh that he, "by the grace of God, should taste death for every man."

We assure them that according to the Scriptures, the redemption of all accomplished by Jesus, who was the ransom price, was paid at Calvary, and that an opportunity for deliverance from the power of sin and death was thus guaranteed. We assure them that it is to this end that God, during this Gospel age, has been selecting a "little flock," the church; that as the body of Christ these might be with him in his kingdom and share his glorious work of uplifting mankind.

Alas! how few have the ear to hear this message. (Acts 3:19-21) Instead they seem to be angry with us that we point out to them the futility of their hopes and the more rational, the more Scriptural hope set before us in the Gospel. The reason for this seems to be a reverence for churchianity and worship of the creeds and hopes which have come down to us from the dark ages.

They tell us that the accumulated experiences of the past will now enable them to almost work miracles upon the heathen and that if they can but collect money enough, the thing shall be promptly done. Missionary movements are now going on throughout the United States, Canada and Great Britain amongst the college students, laymen and others. Great things are promised, of money and ambitious hearts.

But again we point out the futility of all this. They can never convert the heathen. We are not opposed to missions. God forbid! We are glad that noble men and women self-sacrificingly take up the work of teaching civilization in hea-

then lands. It is well that heathen children should be taught to spell and read and sew; to sit on chairs and to wear clothing more corresponding to the Western styles. It is well that similar lessons, so far as possible, should be taught to the parents of those children also. It is well that they be taught with the Bibles also. Let us not mistake. Civilization is not Christianization, as many are disposed to force themselves to believe. If all of the heathen sat upon chairs, instead of on the ground, and ate with knives and forks, instead of their fingers, they would thereby be in a measure civilized. But this would not Christianize them, even though they were helped to the civilized methods by the most earnest Christians.

We are not disputing, however, that there are probably some genuine conversions amongst the heathen. We are merely controverting the thought of the possibility of Christianizing the world. Sometimes a more nearly correct view of the true situation of affairs finds expression through the lips of prominent clergymen. For instance, the following quoted from the Manchester, England, *Dispatch*, says:—

THE TASK OF CONVERTING ENGLAND TO CHRISTIANITY

According to Canon Alexander, of Gloucester, "the church of England is still at the beginning of the long task of the conversion of the English people to Christianity. What is the result?" he asks. "If we step out for a moment from the whirl of machinery, and look frankly at what is being done, we cannot but feel the inadequate results. Is the spiritual outlook all we dreamed of, all we hoped for?

"Look at this city and give your answer. Is it not a terrible phenomenon that confronts us today—that of a highly organized church in the midst of a population which is still largely Pagan, face to face with a growing democracy on which no doubt the Christian spirit has left a very decided mark, but which, nevertheless, still stands for the most part, outside our gates? Is it not a fact that the church of England is still at the beginning of the long task of the conversion of the English people to Christianity, and for this task is it not power we need?"

But even Canon Alexander has too large a conception of the church in one sense and too narrow a one in another sense. He thinks of the Episcopal church and its regular attendants. And to him the pagans of England are those who attend no church services. We hold, however, that the Scriptural lines are different; that the true church is composed of those who through faith and consecration are in hearty loyalty to the Lord and his Word, whether they attend church services or not. Tested by this standard we hold that there are very few in the church of England who belong to the Lord's church, which the Apostle designates, "The church of the first-borns, whose names are written in heaven." Very few, either inside or outside of the Episcopal church, will profess to be members of this church, if the requirements are clearly before their minds, as Jesus and the apostles stated them.

Our Lord said, "He that would be my disciple must take up his cross and follow me;" and Paul said, "Whosoever will live godly shall suffer persecution." The Apostle said that the divine will is accomplished only in "those who walk not after the flesh, but after the spirit."

ENGLAND'S RICH CALLED ROBBERS

The Hon. Lloyd George startled the entire British nation by the most radical speech delivered by any cabinet officer for many years. We quote from the speech as follows:—

"The day will come, and it is not distant, when England will shudder at its toleration of this state of things when it was rolling in wealth. I say again that apart from its humanity and its essential injustice, it is guilty of robbery and confiscation of what is the workman's share of the riches of the land. I have heard some foolish mutterings that much recognition of this fact in legislation may drive capital away. There is nothing capital need fear so much as the despair of the multitude. I should like to know where it will flee, for, judging by the unmistakable symptoms of the times, there will soon be no civilized land in the world where proper provision for the aged, the broken and the unfortunate among those who toil, will not be regarded as the first charge upon the wealthy of the land.

"There is a good deal of nonsense talked about capital. You would imagine that if capital is offended it will immediately shake the dust of this country off its feet and go to other lands where there are no agitators, no radicals, no socialists. The fact of the matter is, the greatest capitalist of this country is nature. England's natural resources have made England rich. You would imagine from the vain and furious talk of peers and their apologists that England's rich natural resources were brought here at the time of the Norman conquest by the ancestors of our great landlords; that they were placed in convenient spots by these dukes and earls and barons after they had stolen the common lands from the people."

Since the foregoing, Lord Asquith, premier, declares that the government was prepared to set aside a fund, $1,500,000, to help the unemployed, and the admiralty has given out orders for the construction of nine torpedo-boat destroyers and five unarmored cruisers, to cost a total of $12,500,000, two months earlier than originally had been intended.

The premier also made a bid for recruits, saying that the war office was ready to take on 24,000 men for winter training in the special reserves.

We remind our readers that we have already pointed out that the standing armies of Europe, although very expensive, have constituted a safety-valve by taking large numbers of men out of competition in employment. The British Premier was acting along this line in proposing an increase of British recruits.

Attending a congress of bishops of the church of England at Manchester was the Lord Bishop of Perth, who preached at St. Philip's church, Salford, on "Social Problems." He said:

"There never was an age when men and women were so faced with social inequality. The workers are organized and demanding a fairer share of this world's goods, the product of their labor.

"There are thousands whose only thoughts are for sport, thousands whose only thoughts are for pleasure, and thousands who think of nothing but their own salvation, by giving of their superfluity to the poor. What interest do they take in the social crisis? Millions of otherwise good people are not taking the trouble to see the distress. For these some day there may be a rude awakening.

"The present system cannot go on. The poor do not want charity. They want the right to live a full and a free life. To imagine that all is right, and that the present agitation will pass away, is to be absolutely blind to the signs of the times. To see men wasting their time and fighting over trifles is enough to make angels weep. Christians might proclaim a truce for a few years to help put an end to the present distress."

He had no remedy to offer for the present social state, but he thought it would come, as all other great changes, gradually, almost imperceptibly.

SPIRIT OF THE WORLD CREEPING IN

Attending the same conference was the Bishop of Durham. His discourse is thus reported in an English journal:—

"They saw going on before their eyes a disintegration of godly customs and the admission into the church of the fatal spirit of the world. They saw gaps and ruinous places in our social and industrial system, just now made mournfully conspicuous by a wide and complicated depression in the world of commerce, and by a civil war of class against class. This was the woeful phenomenon of unemployment."

In conclusion, his Lordship, after pointing out that English towns looked miserable, and that Lancashire must have been a lovely place until man spoiled it, said that so long as the rich lived in luxury, so long would the poor live in poverty. He hoped the discussions this week would show churchmen the importance and gravity of the situation, and that they would all return and do what they could in their own sphere to help the toiling millions.

The entrance of the procession into the Cathedral was an imposing and impressive spectacle. The Lord Mayor and members of the corporation took their places in the Council pews on the left of the main porch, the visiting mayors of the boroughs in the diocese taking those on the opposite side of the aisle.

BLINDED AS TO THE CAUSES

At the same conference Prof. Burkitt, of Cambridge College, spoke against the infallibility of the Bible along the lines of Evolution and Higher Criticism. Probably none of the learned Lord Bishops, whom as one of the teachers of the clergy he addressed, realized that the false doctrine which he enunciated is responsible for the spirit of the world amongst the prosperous members of the church and for the discontent amongst the poor. The Word of God cannot be set aside with impunity. The baneful results are being manifested throughout the civilized world. The professor said:—

"Can we accept St. Paul's doctrine of sin and death, a doctrine so closely bound up with a belief in the story of Eden and the forbidden fruit? You know we can do nothing of the kind. St. Paul, relying on the Book of Genesis, assumes that through Adam sin entered into the world, and death through sin.

"We have learned through the open book of nature a very different story. We have learned that countless generations of living creatures had lived and died before man appeared. For us the story of Adam and Eve belongs to Asiatic folklore."

JAPANIZED CHRISTIANITY

A Japanese writer says respecting Japanese Christianity:—

"The period 1877-87 was marked by movements opposed to independence; everwhere there were attempts at fusion with American and English churches. . . . Students felt such confidence in their foreign teachers that they scrupulously observed the restrictions imposed by them as to smoking, sake-drinking, amusements, and Sunday observance, to such a degree that they considered the least infraction of these rules as a sin.

"During the period 1887-97 the traditional theology and the Puritan morality began to be shaken."

The writer in the Tokyo *Mainichi* says:—

"Up to 1887, thanks to the prevailing infatuation for Western things, the evangelists enjoyed unquestioned authority. But at this time the Darwinian doctrines began to spread in Japan, and Christianity began to be denounced as unscientific. It was a period of lectures and ardent discussions between missionaries and students, and, notwithstanding the best efforts, the reading of Darwin, Spencer and Mill shook the old beliefs of many. Other relaxing influences contributed to this result. Unitarian missionaries arrived from America; the new German theology took root in Japan; many young pastors, returning from their studies in Europe and America, spread the disquieting news that the old doctrines were felt to be outworn and that most professing Christians were by no means so strict as to smoking, drinking and Sabbath observances as they were expected to be in Japan. It was generally felt that a revision of doctrine was necessary, in order to try to settle what and how much it was desirable or possible to believe. At the same time, dissensions among the already numerous Christian sects represented in Japan were on the increase. All these motives worked together to strengthen the desire for independence on the part of the Japanese."

In a letter to the London *Guardian*, the church of England Bishop of Southern Tokyo says:—

"Before long the foreign missionaries will be obliged to remit all their powers into the hands of the independent Japanese pastors and to retire from the country. There would then remain only a few as professors of theology. As long as the present state of things continues, there are not likely to be great changes in the doctrines, constitutions or ceremonies of the churches. But once the foreign influence is finally eliminated, we may expect a series of profound changes, and an elaboration of doctrines tending to fuse the ideas of the Orient and Occident."

THE PAPACY HAVING MORE TROUBLE

Apparently the spirit of evil is becoming singularly restless in the Latin American republic to the south of us. In Ecuador the church is again entering upon an hour of persecution; in Argentina the socialists and anarchists are breathing future disaster; in Uruguay, Congress has passed an obnoxious divorce bill and is now attempting to close all the religious schools; in Catholic Chile there is incessant agitation against the alleged "autocracy of the hierarchy," and in Guatemala the church stands shorn of most of her rights. Now the current *Literary Digest* thus throws a little additional light upon a matter of which we had heard something before:—

"The Mexican government, apparently inspired by the example of France, has issued a notification to the local authorities throughout the country to make inventories of the property of the church and report the same to the head of the republic. In addition to this, the Bishops and other clergy of Mexico have been warned 'to see that no property of any description is alienated or disposed of, because the government claims it is the property of the Republic of Mexico and it must be conserved and duly cared for in the name of the republic.'

"The peremptory tone assumed by the government has, it is said, caused some perturbation at the Vatican, which, however, during hundreds of years, has become accustomed to such claims, but among the Mexican clergy there is consternation, for, better than the Vatican, do the clergy of Mexico understand the temper of the government. Of course, it is expected that the church will protest as vigorously as possible, and, viewing the situation in the light of recent experience in France, it is possible that the protests may have some effect, for in France, in spite of the utmost endeavor, the victory over the church was only partial, and it is claimed that the Gallic church is stronger today than before its separation from the state.

"The claim of the Mexican government is, however, more radical than that of France, a rather surprising fact, because a belief prevails that, in Mexico, church and state were on friendlier relations than in most of the Spanish-American republics."—*Syracuse Catholic Sun.*

BOSTON PASTORS' UNION

A dispatch from Boston is being widely published, narrating that the ministers there propose a union. Rev. Johnson is quoted thus:—

"The conditions among ministers here in Boston are such that something has got to be done. A number of my friends in this city are actually preparing to leave the ministry. They have bought little farms in New England, to which they will retire because they simply cannot live on their salaries. The situation is grave. We are going to form a union along the same practical and closely drawn lines as the great unions of labor. The proposed union would arbitrate not only as to salaries, but a number of other questions would be under its control."

When St. Paul was in similar straits he went to tent-making. Under the Lord's providence that was one of the "all things" that worked for his good. We recommend the proposition to the Boston preachers and others as spiritually wholesome and spiritually beneficial. If each minister supported himself outside his ministerial labors, he would feel perfectly free to tell his congregation the truth, to give them the benefit of his long years of education. Under present conditions not many of them have the courage to do this; or, as many have remarked, "My bread is not buttered on that side;" or, according to the Scriptural presentation, they look "every one to his own quarter," his own interest, his own denomination.—Isa. 47:15.

"MOTHER AND DAUGHTER" MORE RECONCILED

The Catholic fathers of the district of Clarksdale, Miss., are conducting a mission to Catholics and non-Catholics at Tutwiler, Miss. One of the most unique features of the mission, aside from its being the first ever given at that place, is that the sermons are delivered from the Methodist church pulpit.

A DANGEROUS AND FORMIDABLE GUN

A gun on a new principle has been invented. Noiseless, it is all the more dangerous. Unlike a gun in shape it will not be easy to detect. Cheap and simple of construction it may prove a terrible weapon for anarchists. The *Waterbury American* says of it:—

The gun is noiseless, and is fired without powder. And this is not all. Mr. Patten asserts that the gun can discharge bullets faster than they can be loaded into its magazine, and that the loading speed is therefore practically the only limit to the number of shots that can be fired. He maintains that 50,000 shots a minute can be discharged from this new weapon, and adds that he'll demonstrate this when he gets a full-sized one in commission.

The gun is fired by centrifugal force. All there is to it is a big wheel with a crank for revolving it. In the 10-inch model this can be turned by hand. A motor of 50-horse power would be required to turn the six-foot model he hopes to build.

The bullets—not shells such as are used in other guns, but simply balls of lead or steel—are poured into the gun. The operator revolves the wheel, and the bullets begin to pour out in a steady stream. They fly so fast that they have the appearance of one long, leaden ribbon, and if the gun were revolved on its base the stream of lead would sweep around in an arc which would mow down anything in front of it.

A six-foot gun is the largest Mr. Patten hopes to build. It is to cost $800, and will weigh only 500 pounds, according to Mr. Patten, yet it will be able to shoot 50,000 half-inch steel bullets a minute, and kill at 2,000 feet. It is Mr. Patten's idea to mount such a gun on an automobile, the motor of which could be used to operate the gun.

JEWISH PROSPECTS

The following report comes from Constantinople relative to the employment of Jews as government officials:—

"The new Turkish government is at present engaged in compiling a list of such Jews as would first come under consideration for government service. Since there is need at the present time of a great number of educated and intelligent officials, it is hoped to find among the Jews an array of such judicious and discreet characters as would meet the demands of the new era. Just how attentive the government is to the national and religious interests is shown by the fact that out of deference to the Christian Minister of Cabinet, there is no session either on Friday, which is the Mohammedan holiday, or on Sunday."

The upset in Turkey, with the resulting prospect of constitutional government, religious freedom, and equal rights to all races, has opened a new prospect to Zionism. Heretofore purchase and ownership of land in the Turkish empire has been denied Jews, but now, according to a London dispatch in the *New York Sun*, secret land purchases made by Jews in Palestine, notwithstanding the prohibition, are being declared, and a Jewish syndicate is said to be negotiating for a large part of the Sultan's private domain, now in the market, and comprising the whole length of the Jordan valley from Tiberias to the Dead Sea. Given a free hand in Palestine, to buy and possess what is purchasable, and to live and work under fair laws, Jewish capital and energy may accomplish much.

"FIGHTING AGAINST GOD"

ACTS 5:17-42.—FEBRUARY 14.

GOLDEN TEXT:—*"Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of heaven."*—Matt. 5:10.

"Whom the Lord loveth he chasteneth," is a doctrine peculiar to Christianity. Until the principles of divine government are somewhat understood, it seems absurd to claim that Christians are the special objects of divine love and care and, at the same time, to admit that generally they have a larger proportion of trials, difficulties, persecutions, etc., than others. The philosophy of this is the interpretation of the divine plan of the ages. From no other standpoint can the matter be reasonably understood in all its details. From any other standpoint the question would arise, Why not have made mankind perfect and have preserved him from undue temptations and have granted him enlightenment that he might always choose the good and refuse the evil? Why not have protected those loyal to the Lord and thus have published the truth, its Author and its servants? Why not have overwhelmed the evil, instead of allowing the evil in so many ways to vanquish the good—as at the cross, and in all of life's experiences?

"SO IT SEEMED GOOD IN THY SIGHT"

The philosophy of why God permitted the evil to triumph now, as beautifully stated in the SCRIPTURE STUDIES, Vol. I. ("The Plan of the Ages"), we can but briefly suggest here. The permission of evil is but one feature in the divine program, according to which our Creator purposes that all of his intelligent subjects shall be free moral agents, and that each of them, angels and men, shall be fully tested in respect to their love and loyalty to him and to the principles of righteousness, which he personifies. Additionally we have the special development and testing of character, having been invited to be joint-heirs with Jesus in the Millennial kingdom and properly required to be "more than conquerors"—loyal in the very highest degree, in thought and word and deed. The testing of such for so high a position in the divine purpose justifies most crucial tests. When it is perceived that this Gospel age is the period for the selection of this royal priesthood for the spiritual plane, and that the Jewish age was the period for the selection of the earthly representatives of the kingdom, it can be seen at a glance why the way of the called, chosen, faithful, elect, has been made so narrow; why so few have found it and why still fewer have had the faith and courage and patience to walk therein to the end of life's journey.

OPEN THE PRISON-DOORS

Our lesson is a sequel to the preceding one, which tells of the healing of the lame man in the temple by Peter and John, and of the wonderful opportunity thus afforded the disciples to preach the Gospel to the people and to the rulers. The result of their hearing before the officers was their commitment to prison for a further hearing on the next day, since it was contrary to the Jewish law that the trial should proceed after dark. Verse 17 in brief space tells us that the high priest Annas, was a Sadducee, which signifies that they were agnostics and higher critics, who believed nothing respecting the divine revelation, nothing of a future life by resurrection, or otherwise. Josephus informs us that most of the upper class of his day were skeptics, Sadducees, though the mass of the people were Pharisees. It will thus be seen that there is a close correspondency between the ecclesiastical conditions in the end of the Jewish age and those which now prevail in the end of this age. Today, both in pulpit and pew, the more learned from a human standpoint have very slight belief in anything beyond the present life. Their faith has gradually given way under the attacks of Higher Critics and Evolution, because already undermined by the errors of the dark ages, prominently the teaching that nearly everybody is enroute to eternal torment, either because of divine inability to prevent it or because of divine foreordination to that effect.

The teachings of the apostles reflected specially against the Sadducees, because the basis of it was the declaration that Christ had risen from the dead; and secondly, because this very high priest and his associates had been leaders in the conspiracy which led to our Lord's crucifixion. Our text says that they were "filled with indignation" (revised version, "jealousy.") The Greek word seems to signify that they were hot with indignation, and anxious to have them convicted before the Sanhedrin and disposed of. Under these circumstances they were sent to prison.

During the night, however, the angel of the Lord led them forth miraculously while the keepers of the prison slept, and bade them go to the temple and speak to the people all the words of this life. Thus did God intersperse evidences of his divine care and protection with other experiences which seem to be contrary, and thus were the apostles and the early church and we, who read the account, strengthened and encouraged to have good confidence in the Lord; that greater is he who is on our part than all they that be against us, and that even the adverse experiences are of divine permission. As our Lord said to Pilate, "Thou couldst have no power at all against me, except it were permitted of my Father."

Note the expression of the angel's message (v. 20), "All the words of this life." There is a sermon for us in those few words. They remind us that our message consists of "wonderful words of life"—life from the dead, secured for us and ultimately for all, through the death of the Redeemer, and through his resurrection, and to be actually brought to us and to all at his second advent. The words remind us also that we who believe do now, by faith, enter into this newness of life—the resurrection life, in a figurative sense, and that our resurrection, our life, if we are faithful, will come to us as our final "change," in a moment, in the twinkling of an eye.

TEACHING THE PEOPLE

Obedient to God's message, the apostles went early to the temple, and began, as before, to teach the people, to explain to them the Old Testament Scriptures and types, which foretold that Messiah should first suffer before he would enter into his glory, and they identified him as the Messiah. They explained his sacrificial death, his resurrection and his sending forth upon believers his holy Spirit, and that this also was foretold in the prophecies. They pointed out that the Gospel message was for the selection of the faithful "Israelites indeed" to be Messiah's bride and joint-heir in his kingdom later to be established for the blessing of Israel and all the nations of the world. This message still has an attraction for the common people, and would have also for the more educated had not their philosophies and traditions turned their hearts away from the simplicity of faith in the Lord's second coming and kingdom to a belief that they themselves, without the Lord, are to convert the world—by which they mean civilization.

Meantime the Sanhedrin, or senate, met at the appointed hour, but the officers sent to bring the prisoners found them not—though the prison was every way secured—until it was learned that they were teaching in the temple and evidently having considerable influence with the people; so the officers wisely arrested them quietly, for fear they should create an uproar and be themselves the sufferers.

"BRING THIS MAN'S BLOOD UPON US"

The Sanhedrin acted as the court, the high priest as the prosecutor. Thus, inquiring of the apostles if they were not violating strict orders already given them respecting preaching in the name of the Crucified One, they claimed that he had risen from the dead; that he was Messiah, etc. Not waiting for an answer, the high priest proceeded to show the Sanhedrin the logical effect of their being permitted to continue this teaching—they were filling Jerusalem with their teaching, bringing upon them (the high priest and the Sanhedrin which had condemned Jesus) this man's blood—that is to say, responsibility for his unjust death. This shows that they appreciated the position, and that the apostles also appreciated it and had told the truth on the subject unsparingly.

The answer of the Apostle Peter and others is given in brief form, but is a model answer in every sense of the word. Not rudely, yet forcefully and logically, they set forth seven points:

(1) That, uncontrovertibly, where the command of God and the command of men conflict, the divine authority must be recognized as supreme.

(2) That they were loyal to the God of their fathers, whose power in the resurrection of Jesus was being attested.

(3) That it was true that Jewish rulers were responsible for Jesus' death.

(4) That God has honored him, raised him from the dead and taken him to heaven.

(5) That he was the Prince and Savior of divine appointment.

(6) That they were not preaching vengeance, but mercy—not penalty for the crucifixion, but forgiveness of sins to all Israel, on condition of repentance.

(7) That they personally were witnesses, and that the power of the holy Spirit in them and in all believers corroborated these facts.

This is a wonderful testimony, and no doubt the experiences of the apostles in being delivered from the prison on the previous night helped to give them the courage so necessary at this moment. No doubt also the knowledge of that incident, coming to Gamaliel, led him to offer the moderate advice which

the Sanhedrin followed. He advised them, "Take heed what ye do to these men. If this teaching be of God, ye cannot overthrow it. If it be of men, it will come to naught." The result was that the apostles were again charged not to preach in the name of Jesus, and, by way of showing the authority of the Court, it was ordered that they be whipped, scourged. The apostles, realizing the power of the Lord, endured the chastening with thanksgiving that they were accounted worthy to suffer for the name of Jesus. Thus the Lord blessed them in their hearts with his peace and grace, while he did not shield them from the scourging. In this, also, we learn a lesson respecting divine providences.

FOR THEIRS IS THE KINGDOM

Our Golden Text applies the general principle enunciated by our Lord, "Through much tribulation shall ye enter the kingdom." This is not because divine power is not able to shield us from the tribulations, nor because our Lord is not interested in our welfare, but, quite the contrary, because, according to divine tests placed upon the church, the new nature can be developed, educated, crystallized, only through the tests and trials it will endure through its earthly members in the flesh, through loyalty to the Lord. These testings will come along various lines—faith, obedience, endurance, love, etc. And it is only to the overcomers that the reward is promised. But, thank God, grace to help in time of need is promised us. If our hearts are loyal and we do our best, the Lord will see to the remainder.

The Golden Text reminds us that we are to expect persecution, and Bible history shows us that these are to be expected from the church, as much or more than from the world. Indeed, when our Lord speaks of the world, he evidently refers to "churchianity." He says, "Marvel not if the world hate you. Ye know that it hated me before it hated you." The world that hated Jesus and crucified him was the Jewish world, or nominal Israel; and the world from which we may look for persecution, similarly, would be the so-called Christian world —Christendom. Not only so, but sometimes the persecution comes from those who once were brethren in the truth—those who once dipped with us in the dish of divine nourishments at the table of the Lord. The trial is all the more severe when it comes from this quarter. Yet it was not so with our Lord, and does it not seem to have cut him to the quick that Judas kissed him at the very moment that he betrayed him?

But as none of these things moved the Master away from confidence in the divine providence shaping affairs in the interest of the church, and as he returned not railing for railing, neither must we. And such experiences rightly received will no doubt make us more and more copies of his dear Son.

Our Lord declares that the blessing for persecution endured is for righteousness' sake, and the Apostle, in line with this, declared, "Let none of you suffer for evil-doing, not as a busybody in other men's matters." This, of course, will not hinder us from being misrepresented and charged with evil-doing, even as our Lord himself was so charged. Was he not crucified under the charge of blasphemy, which, in his day, was esteemed to be the worst of all offenses? Similarly in our day we must not think it strange if the adversary shall seek to misrepresent the facts and put light for darkness and darkness for light. It is for each of us to preserve a conscience void of offense towards God and men, that, like the Apostle of old, we may be able to call upon all men everywhere to witness whether or not we have coveted their silver or their gold, or done aught to their injury, or left undone any good toward them that was within our power.

In this connection let us remember also that the decision in each of our cases is with God. As St. Paul declares, "It is a light thing that I should be judged of you or of any man. Yea, I judge not mine own self, but he that judgeth me is the Lord."

LED AWAY BY THE ERROR OF THE WICKED

"He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in the darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1 John 2:9-11.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Pet. 3:17.

As love is declared to be the distinguishing characteristic of all who have the Spirit of Christ, so lack of love may be considered the distinguishing characteristic denominated the "error of the wicked."

Our Lord emphasized the fact that supreme love of God is the first duty of all his creatures, and love for the neighbor as for ourselves a closely allied one. But speaking to the church, to the consecrated, to those hoping to be "members of his body" in glory, he said, "A new commandment I give unto you, That ye love one another even as I have loved you."—John 13:34.

We are forced to the opinion that the Lord guided to the presentation of "the vow" for the very purpose of making it a trial and test amongst those professing to be his disciples and enjoying the light, blessing, privileges of present truth. Of course, we had never surmised that that little vow, or solemn promise, or resolution to God would have had such an effect; nevertheless, had we known at the beginning what we now know, by our Lord's assisting grace we would have done nothing different from what we did.

In presenting the matter, we had in view solely the assistance of the Lord's dear flock—to help them draw nearer to the Lord, who is our refuge and habitation, so that in the "evil day," already begun, no harm might come nigh them, because safe in that dwelling-place. We saw the hawk, the adversary, plotting for the stumbling of many, especially of the saints. We did what we could for their relief, as kindly and as wisely as we knew how, and with prayer to the Lord for the wisdom from above.

ANGER, MALICE, STRIFE—EVERY EVIL WORK

We well knew that only the fully consecrated could be expected to take the vow and that they would not be a majority, even on the select lists of the WATCH TOWER. We expected, too, that some of the consecrated might hesitate for a time to give up their liberty to so full an extent—because some might not see, as we do, the necessity for so drastic a resolution, for so tight a binding of the sacrifice to the altar—though this would seem to be the demand of our consecration vow, if necessary.

But we surely were surprised by the effect of the vow on some few of the brethren. What they saw in it that provoked them to anger, bitterness, hatred, strife, evil-speaking, evil-surmising, slanders and wolfish back-biting, we cannot see.

The effect of the suggestion of the vow seems to have operated on these brethren as an emetic—not that they took it, but that even looking at it led them to belch forth cruelly, bitterly, slanderously, against it, and particularly against us for presenting it. The noble esteem in which we held these dear brethren made the shock to us all the more severe. According to the Scriptures, "Out of the abundance of the heart the mouth speaketh." But, in advance, we had no suspicion that such ugly, cruel sentiments, such unkind supicions were in their hearts to come out. Evidently the Lord, who searcheth the heart, knew just the effect the vow would have, and evidently he guided us unwittingly to its presentation, as a part of the testing which he wished to bring upon his people at this time.

Note here that it is not the vow, nor anything which we have written concerning it, that is causing the division which is rapidly taking place, and by which a small company of those whom we loved (and still love) are alienating themselves from us, and, we fear, from the Lord, and from the light of present truth. Remember, that in no sense of the word did we at any time suggest that the taking of the vow should be a test of brotherhood, nor of saintship even. We stand by the thought which we already made prominent—that the Lord's people are free and that no one has a right to put a yoke of bondage upon his brother, either to take the vow, or not to take it. We merely advised the vow, as we still do, just as we advised the original consecration vow in the language of the Apostle, "I beseech you, brethren, present your bodies a living sacrifice."—Rom. 12:1.

Similarly we urge this as in full accord with the spirit of the Lord's word, and related to our original covenant to be dead to sin and self, and to everything that would hinder a brother in the narrow way, or hinder the progress of our Master's cause; yea, more, that we would sacrifice all to assist his cause and to protect and assist the brethren. Let it be noticed that the split is coming from those who oppose the vow. They are not opposing an attempt to force it upon them, for no such attempt has been made. They are opposing this feature of present truth, trying to hinder others from taking the vow —forcing an issue on the subject and arousing, so far as their influence goes, an evil, malicious spirit, antagonistic to the vow and the channel through which it came.

To this end circulars are being printed and scattered abroad

to poison and to prejudice the minds of all who will come under the influence. As there are but two Masters, which are these serving? Our question is not, Which do they say they are serving? nor, Which do they think they are serving? We say to God's people, Judge for yourselves what sort of spirit is this which is seeking to cause division amongst the followers of Christ, and that is willing to hint "all manner of evil" and to surmise and to back-bite? We do not believe this the Spirit of Christ. "By their fruits ye shall know them." Are their fruits grapes or thorns? We ask these dear brethren to search their own hearts and to determine this question. "His servants ye are unto whom ye render service." (Rom. 6:16) We are firmly convinced that they are serving the cause of the adversary—ignorantly. We sorrow for them; we pray for them. We endeavor to set the matter forth in these columns in its true light for the protection of the Lord's dear sheep against that evil influence and for the recovery of any of those dear brethren who have not yet gone so far as to be irrecoverable. We use great plainness of speech that, as the Apostle suggested, "We may pull them out of the fire."—Jude 23.

NOT IGNORANT OF HIS DEVICES

We believe that our common adversary has had to do with the stirring up of this matter and that the Lord will evidently overrule it as one of the "all things" for the strengthening of those who are truly his. Already we are receiving many letters telling of greatly increased blessing as a result of this very shaking up. Still our hearts yearn over the dear brethren who are making shipwreck of their eternal interests in so foolish a manner. If they did not wish to take the vow, they had a perfect right to use their own judgment and liberty. But why should they hinder others from the use of their liberty? Why should they set themselves in antagonism and allow such bitterness to develop in their hearts, such unbrotherliness, as some of them have manifested?

We can only suppose that our great adversary has been injecting evil into their minds, and that the Lord is permitting it, possibly because there was some wrong condition of heart there, which neither they nor we previously discerned. But alas! that they do not discern their own condition, and go to the Lord and purge themselves of the evil thoughts and surmises, and make amends and return into fullest fellowship with the Lord and with us all. It is not for us to judge their hearts and to say what evil was there, perhaps for months or for years before the sight of the vow acted as an emetic. It is not for us to judge them, condemn them, for the pride and ambition, or the nursing of secret faults. It is ours only to note and reprove their present bitterness of spirit, which is contrary to the Spirit of the Lord, and to apply the Apostle's warning, "Mark them which cause divisions amongst you; and avoid them." (Rom. 16:17) We are not to render bitter words for bitter words, slander for slander, nor reviling for reviling. It is not for us to smite them, either physically or with the tongue—nor even in our thoughts, but rather to pity them and to pray for them. Avoiding them does not mean excommunicating them, nor any other unkindness. It merely means what it says—"Avoid them." If a brother stumbles into some filth and rejoices in it and glories in its stench, and will not permit us to assist him out of it, our best plan is to "hold our noses" and go our way and avoid him, until he gets cleansed from the filth, or at least until he invites us to assist him so to do. Our avoidance of him for a time may be the very best lesson we could give him of our detestation of his attitude, his condition.

LED INTO SIN AND INTO DARKNESS

Darkness is a synonym for the condition of those in sin—those out of harmony with God; for God is Light—"In him is no darkness at all." Where the leading away by the adversary is a doctrinal deflection, it may, or it may not, lead to a wrong spirit. We know of a great many people whom we believe to be in great doctrinal error, who, nevertheless, maintain a spirit of kindness. We know of many worldly people who have a much keener sense of justice and right, not to mention love, than have some who have deflected from the truth. But while doctrinal errors are dangerous, and should be avoided, it is still more serious a matter to lose the spirit of love—the holy Spirit. He who loveth not his brother loveth not God. He who hateth his brother and back-biteth him is not under the control of the spirit of God, whatever may have been his professions or his past relationship to the Lord and to the truth.

So then, of all dangers that beset the pathway of those who are seeking glory, honor and immortality, none is more dangerous than to be "led astray with the error of the wicked" into lovelessness. This is quickly followed by antagonism to the truths which should be held and thus into antagonism to the God who should be served, and to whom the brethren are related, and who declares that whatsoever is done against them is done against him. Those "led astray with the error of the wicked" into a reprobate condition of mind, of heart, are sure to get into doctrinal darkness. Hence we must not be surprised if some of those who have manifested a bitter, loveless spirit, and who have been harrying the Lord's flock in a back-biting and wolfish manner and endeavoring for some time to stampede the stragglers and to corral them for their own purposes should become more and more dim and uncertain in respect to the truth and unable to follow the light further.

The Lord declares that "the path of the just is as a shining light, which shineth more and more unto the perfect day." But as a right condition of heart is necessary in order to get into this shining path, so a wrong condition of heart would surely take us off the shining pathway and into the darkness which so generally prevails all about us. This also, we may concede, is a part of the adversary's program of opposition to the Lord and the harvest work.

While greatly rejoicing in the further clearing up of the subject of the covenants, as set forth heretofore in these columns and further elaborated in this and recent issues, we have, nevertheless, the sorrowful thought that it may mean the passing on of the light before those who are walking in the light, and the leaving of some of our dear ones in a measure of darkness, which will increase day by day, as they either turn aside or go backward, or even fail to advance—"walking in the light." Yet what can we do? We dare not stop. We must go on, whither the Captain of our salvation leads. Much as we love those who stop, or those who turn aside, it is for us to say, "Where he leads I will follow." This does not signify that every one of the Lord's followers will see this matter of the covenants immediately, in the same clearness and fulness as do we, and as we have tried to express it. Indeed, some never see great truths with the same clearness as do others, and yet are following on, their hearts leading more rapidly than their reasoning faculties can follow; nor does it signify that we are putting tests upon the flock. The Lord has been putting these tests before us, all through this harvest time, and leading us from knowledge to knowledge and from grace to grace, as we followed his leading.

STRENGTHEN THE BRETHREN

Already we hear of circulars being sent about which oppose the vow and admonish the friends that Brother Russell is endeavoring to lead the church away from the ransom, away from the precious blood of Christ. The argument is that when we say that the New Covenant is not in operation yet, but is to be a New (Law) Covenant between God and the Jewish nation, which will be sealed at the close of this age and be in effect throughout the Millennium, to bless Israel, and through Israel all the nations—this, we are told, is denying the ransom, denying the blood of Christ. How foolish! We would accredit even the babes in Christ with more knowledge and a better logic on the subject than this. Surely a film or mist of some kind is coming "over the eyes of understanding" of the dear brother who presents this illogical proposition. It is a fact that Christ died for our sins, according to the Scriptures, and that he arose from the dead the third day and that he appeared in the presence of God for us. Those facts stand, regardless of whether they are connected with one covenant or another covenant or no covenant. You and I, dear reader, believed in the death of Christ as our redemption price before we had any knowledge of the covenants.

We were justified by faith in the precious blood, and not by our knowledge or ignorance of the covenants. And this is in harmony with the Apostle's statement that we are justified freely through his blood and have the remission of our sins. Nor is your justification and mine dependent even upon our understanding of the philosophy of the ransom and the atonement based upon it. We were justified by our faith before we understood the philosophy, and our justification still rests upon our faith and not upon the philosophy. But our faith has been made more clear, more substantial by the philosophy. Ask yourself the question, "Where did I get the philosophy of the ransom, and the atonement, in which I now rejoice?" And, Where did the dear brother who sends out this circular letter get his knowledge of the ransom and of the atonement? It all came from God and it has come in this harvest time, because it is God's due time to make it known.

If there are other publications on the face of the earth which present the true philosophy of the ransom and the atonement, outside of those published by the WATCH TOWER BIBLE AND TRACT SOCIETY, we have no knowledge of them and would be glad to be informed respecting them. If there are any other publications on earth which have so clearly and so persistently and so logically set forth the value of the precious blood and the philosophy of the redemption, we would be glad of the fact, and would be pleased to know of them and their authors.

Be not deceived, dear friends. Such blindness and confusion are of the adversary. Remember that for years we have been explaining that we are in the harvest time, and must expect the wheat to be threshed and winnowed and "sifted like wheat." If now you feel a shaking think first for yourself and your own safety. Hold fast to what you have already attained, and, through the agency of the vow, or in any other manner possible, draw still closer to the Lord. Bind your sacrifice to the altar. If some lose their hold and seem likely to be shaken out—and these same ones you dearly love and of them expected better things, love them still, but not with the weakness which encourages them in wrong. Rather remember that "faithful are the wounds of a friend," and in love reprove them.

The "shaking" (Heb. 12:27) which is now due to take place in the house of God is a part of the same which will ultimately extend to the whole world, causing a great time of trouble, setting every man's hand against his neighbor. The Apostle declares this, assuring us that everything that can be shaken will be shaken out, so that ultimately, both in the church and subsequently in the world, only "those things which cannot be shaken will remain." The same spirit of bitterness and wolfish back-biting will ere long reach the world and set every man's hand against his neighbor. Under another figure the Apostle explains the same situation, saying that "Every man's work shall be tried so as by fire," and only the developed characters will stand. Let us watch and pray and labor for this character which will have the divine approval and be acceptable to him forever. Naturally, and properly, these "siftings" are severest upon those who have been most favored of the Lord. "Who shall be able to stand?"

A SIMPLE TEST OF "THE VOW"

If your mind is in any degree agitated by this question, we suggest a very simple method whereby you may test it, reach a conclusion, and henceforth have your mind at rest on this subject. It is this: First, ask the Lord for wisdom to know his will, to see things from his standpoint; second, take the latest statement of the vow on the New Calendar, or in TOWER, and read it item by item, slowly, thoughtfully. At the conclusion of each item, think it over carefully and judge of its contents by asking yourself two questions—Is this in harmony with the teachings of God's Word and pleasing to him? Then ask, would it be pleasing to Satan if I should make that promise, resolution, vow, to the Lord? and then ask, Would it probably be helpful or injurious to me to so resolve? Do this with each paragraph. Reach your decision and consider the matter settled forever.

Our opinion is that nearly all the most earnest of the consecrated class will conclude that God is well pleased with each of those seven provisions and that singly and collectively they could do you no harm, but might do you much good, besides the influence of the action upon others. We believe, also, that your conclusion will be that Satan would be very much displeased to have you make this fresh loop upon your sacrifice, binding it to the altar. If this is your conclusion you will, undoubtedly, promptly raise your heart to the Lord in prayer, saying, "O Lord, I thank thee that in thy providence this vow has been brought to my attention, as an assistance in making straight paths for my feet—an assistance to greater carefulness respecting my conduct as thy representative amongst men. And, now, Lord, I do solemnly promise thee that I will observe all the provisions of this statement, to do them to the extent of my ability, relying upon thy promised grace to help in every time of need, through the merit of my dear Redeemer."

More than 5,500 of our readers have notified us that they have taken the vow and tell us of special blessing and nearness to the Lord since taking it. We know of only three who have since turned opponents to it. They are quite prominent brethren. We fear they decided without proper consideration. As the Scriptures say, This is to their shame. (Eccles. 5:4) Let this be a warning to others, not to follow their course, but to "sit down first and count the cost."

THE FIRST CHRISTIAN MARTYR

ACTS 6:8-15; 7:54; 8:3.—FEBRUARY 21.

GOLDEN TEXT:—*"And they stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit."*—Acts 7:59.

The infant Christian church prospered at Jerusalem. Not only was the Lord's blessing upon the apostles in their ministries, but upon others of the church also, who, full of love and zeal for the truth, told the good tidings as they had opportunity. They had the Gospel message in its purity, and it was a pleasure to tell it. They needed not inducements of social advancement, financial prosperity, honorable titles and good salaries. The message itself incited love and devotion, and enkindled a flame of sacred love in their hearts which tended to make each believer a burning and shining light, as the Lord himself had enjoined. This same condition of things prevails again today, since the smoke of the dark ages is being washed from the eyes of our understanding, and since the dust and must of human tradition are being brushed from the Word of the Lord. Now, as then, the truth charms, sanctifies, energizes all who receive it. And each, according to his ability, is quickened to its service, regardless of cost or time, of energy, of human disapproval and ostracism.

THE ADVERSARY ACTIVE ALSO

Our great adversary will usually leave us comparatively at ease, if we are not actively engaged as heralds of the truth. Indeed, his policies seem to be to minister opiates wherever the truth is dispensed. He prefers that we sleep and dream, rather than that we be awake and on the alert, putting our lights upon candlesticks, that they may give light to those about us. It is not surprising, therefore, that he stirred up a great persecution against the early church, because of its activity. We must expect that similarly we will draw his fire upon ourselves, in proportion as we patiently and faithfully fight the good fight against sin and error—darkness.

Stephen, a young man of prominence who had been chosen a deacon at Jerusalem, was very zealous for the truth. He got into a public discussion, and his opponents, finding their arguments inferior to his, were angered instead of convinced. This shows their insincerity. Had they hungered and thirsted for the truth, they would have been glad to receive it from Stephen, or from anybody. Let us beware of such a spirit in ourselves, knowing that it is dangerous. In this case it led on to murder; not merely the murder accomplished when Stephen died, but they were murderers in advance, from the Lord's standpoint, because hatred of him was in their hearts; "And he that hateth his brother is a murderer." They had, however, respect to the outward forms of the law, and sought any pretext to justify them in killing their opponent. Had they no fear of God! Apparently it is possible for men to get into such a condition of heart that they will not only speak evil of us and plot mischief against us, but to the extent that they can do so will be glad to effect our death. This is a part of the murderous spirit, whether they stop short of the actual death or not. It went to the limit with Stephen and with our Lord, and it may do so with us some day. Let us be on the side of the martyr rather than on the side of those whose wrong condition of heart our Lord explained, saying, "Satan hath filled thine heart."

Stephen's opponents were crafty. They hired witnesses to describe the teachings of Stephen in an unjust manner, saying he talked dishonorably of the Law and of Moses. Blasphemy in that day was the worst of crimes. As a result the people, the elders, the scribes came upon him, seized upon him and brought him to the Council, or place of trial. Then the prejudices of the people were again appealed to through witnesses who perverted the truth, saying that Stephen was continually saying things against the holy city and temple and the law and claiming that Jesus would destroy the place and change the customs. There was, perhaps, considerable truth in this statement, rightly understood. But as it was stated it was untrue; and so today in traducing us, some may tell partial truths, which really are falsehoods. It is weakness of human nature to suppose that such misrepresentations are excusable. They should remember how impossible it is to lie to the holy Spirit, as Ananias and Sapphira learned. The lesson to the Lord's faithful is that it is far better to be the sufferer under such circumstances than to be the one who causes the suffering and who must eventually answer for his crime.

"AS THE FACE OF AN ANGEL"

There is an inspiration of the heart and an illumination of the features which accompanies the presentation of the truth by those who are indwelt by the Lord's holy Spirit and who are speaking as his ambassadors. Many have noticed this peculiarity amongst those who are now rejoicing in what we designate "present truth." Doubtless this is akin to what is mentioned in our lesson respecting Stephen's face—that it was bright, happy, radiant "as the face of an angel." Ah! Stephen was an angel. An angel is a messenger, and if Stephen, by the grace of God, was permitted to be the divine messenger or mouth-piece and permitted to convey the "good tidings" to others, surely, then, we also are angels in the highest sense conceivable. No wonder there is no need since Pentecost that the angels should appear in human form! The sons of God, in-

dwelt by his Spirit, can be God's mouthpieces in the very highest sense.

Stephen's sermon is not directly a part of our lesson, but indirectly it should be borne in mind. It was a comprehensive view of divine favor in Israel, bringing the matter down to date and showing Jesus the son of Abraham, according to the flesh rejected and crucified by those who should have received him. This was the galling feature of the Gospel amongst the Jews—their responsibility as murderers of their Messiah. We read that his hearers

"GNASHED ON HIM WITH THEIR TEETH"

This signifies chagrin, disappointment, savage animosity. We read that they were "cut to the heart." Stephen's words were sharp and their force consisted not in any angry or bitter denunciation, but in plain, simple narration of the truth. This should be the style of all preaching. It is not necessary for us to say angry or bitter things. The truth itself is "sharper than any two-edged sword," and needs no unkind language, no profanity, no epithets to drive it home. Where immoderate and unchristian language is considered necessary it is a sure sign that the argument is correspondingly weak, and it warns us to beware. The truth itself is mighty, even if spoken by a little child.

Hearing Stephen with impatience, aggravated by the fact that his argument was true, they were gnashing their teeth with chagrin, because they were unable to detect a flaw or excuse for his death.

Finally, however, when he declared that he saw a vision of Christ at the right hand of God (whether he actually saw such a vision or merely pictured it before his hearers, we do not know), his statement of the matter furnished the excuse they had been waiting for, and, seizing it, they rushed upon him, crying out in a loud voice and stopping their ears, as though to convince one another that to willingly hear anything more on that line would be a participation in the blasphemy. They rushed him out of the city gate and stoned him. A young man, Saul, supposedly an officer of the Council, being present, gave his sanction by taking charge of the outer-garments of those who stoned him to death.

Such a martyrdom is not the style in our day; hence none of us will probably suffer death in that form. We have more refined forms of persecution. Christian people may get themselves into such a wrong attitude of heart as to think that they do God service in hurling slanders at those who have sought to do them good. And indeed who does not know that the blow of slander may be even more cruel and even more painful and more shameful than the literal stoning? Yet, strange to say, there are many who would read the account of Stephen's stoning, or Jesus' crucifixion, and who would roundly condemn all who took part in either, and who, nevertheless, would either unthinkingly or under supposition of doing God service engage in the worst form of persecution—stoning and crucifying and spearing with their tongues. We ask ourselves what was the matter with those Jews who thus maltreated our Lord and Stephen, and the answer comes back, "Ye have not the love of God in your hearts." Similarly we must answer in respect to those who in our day persecute through slander, vituperation, evil-speaking, evil-surmisings, evil-insinuations, etc.

FATHER, FORGIVE THEM

Stephen's attitude of heart towards his enemies indicates that he had not only received the holy Spirit as a gift, but that he had it as a living power, and that its fruitage was in his heart. He had only love for his enemies. Having done his very best to serve them with the truth, he had prayers for them in return for their imprecations and their cruel stones. He prayed, "Lord, lay not this sin to their charge." But it was not for Stephen to direct divine justice as to what should be the reward of those who stoned him. We cannot suppose that he was attempting to direct the arm of the Infinite. We must assume that he was speaking merely for himself; that, so far as he himself was concerned, he had no desire that they should be punished. This beautiful condition of heart should be ours. "Owe no man anything but to love one another"—and to desire one another's welfare is the application of the divine rule to all the affairs of our lives.

We read that Saul (afterwards Paul) was amongst those who consented to this martyrdom. How strange the anomaly—that so many should think right and the divine service that which we know was very reprehensible in the sight of God! Seeing such great blindness on the part of one who subsequently declared, "I verily thought I did God service," should surely cause us to be very circumspect, very critical, in respect to our thoughts and deeds. We must remember that it is not a question of whose servants we claim to be, but, as our Lord said, "His servants ye are unto whom ye render service."

THEN STEPHEN FELL ASLEEP

No suggestion was given that the first Christian martyr passed immediately to heaven, and that with his expiring breath he became more alive than he ever was when he was alive. On the contrary, here as elsewhere in the Scriptures, death is pictured as a sleep.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

How glad we are that this is so! The wakening time will be after the close of the reign of sin and death; after our Redeemer's second advent, when the power divine will be in control, as instead of that of the prince of this world. Truly, "Weeping may endure for the night," but it ceases with our sleeping, and "joy cometh in the morning" of the resurrection. —Psa. 30:5.

"THEY WERE ALL SCATTERED ABROAD"

The death of Stephen marked the beginning of an epoch of persecution, especially in Jerusalem, where for some years peace had prevailed and the message of the Gospel found considerable root in the hearts of "Israelites indeed." The Lord allowed these new beginners to attain a fair degree of development in grace and knowledge, and then permitted the persecution which scattered them everywhere throughout Judea and Samaria. The effect was that, so far from the truth being injured, it was carried to larger numbers, for every true disciple is a light-bearer. Saul was one of the chief persecutors, apparently. We read that he made havoc of the church, entering every house, and, armed with the necessary legal authority, he effected the imprisonment of many, and thus led to the scattering of others. But in some unaccountable manner this persecution seems to have passed by the apostles. The Lord probably wished to keep Jerusalem as the center for the Apostolic ambassadors of the truth for a season.

The lesson for us all is faith, courage, zeal, a loyal heart, a shining face, love and prayers for our enemies, and to see that we learn a lesson from the evil course of others, "See that no man render evil in return for evil," as the Apostle says.

The fact that the Jews had not power to put our Lord to death, but did have the power to stone Stephen, is explained by the fact that stoning to death for blasphemy was the divinely instituted punishment, according to the law. But the Jews, being subject to the Romans, were not permitted by them to exercise the death penalty. Following the death of our Lord, Pilate was ordered to Rome to stand trial on certain charges brought against him and thus the Roman power in Palestine was somewhat abated, and the Jews, in the absence of a dominating force, exercised their own laws.

"THY MONEY PERISH WITH THEE"

ACTS 8:4-25.—FEBRUARY 28.

GOLDEN TEXT:—*"And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did."*—Acts 8:6.

Our preceding lesson told us of the zeal and faithfulness of Deacon Stephen. Today's lesson deals with the faithfulness of Deacon Philip, who was one of those who fled from Jerusalem under the persecution which arose following Stephen's death. He went to live in the city of Samaria, and, his earthen vessel being filled with the holy Spirit, he was a burning and shining light there, and speedily many of the Samaritans believed in Christ. The gift of miraculous healing and casting out of demons attested that Philip was a servant of God, and, as was intended, served to draw attention to the message which he delivered. He healed the sick, cast out demons, and thus caused great joy.

Simon, the magician of Samaria, had long been a spirit medium amongst them, practising witchcraft, sorcery, the black art. His power had been recognized, and he himself had been free to claim personal greatness because of the power of the demons exercised through him. But now the power of Christ being brought into sharp contrast with the demoniacal power and works, the people of Samaria recognized this promptly. Many of them made a full surrender to the Lord and were baptized. Amongst these was the magician himself. Deacon Philip was not the Apostle Philip, and hence was unable to confer the gifts of the holy Spirit upon others, which was an Apostolic privilege exclusively. He therefore sent to Jerusalem,

and forthwith Peter and John went to Samaria and laid their hands upon the believers, and imparted to them the miraculous gifts which were a part of the Lord's provision for the church at that time. Not only for the convincing of outsiders, but also for the uplifting of each other in their meetings, the gifts of tongues and interpretation of tongues were given, serving practically as instead of the written Word of God.

We remember that they were the same John and Peter to whom our Lord a few years before had said, "Into any city of the Samaritans enter ye not" with the Gospel, "for I am not sent, save to the lost sheep of the house of Israel." And this is the same John who, with his brother James, was refused the privilege of purchasing bread for their needs, and asked our Lord, "Wilt thou that we command fire to come down to consume these men and their city?" We remember our Lord's answer, "Ye know not what spirit ye are of. The Son of Man came not to destroy men's lives, but to save them."

Now we find John quite willing to join with Peter in recognizing the Samaritans as brethren—fellow-members of the one body of Christ; and very willing to confer upon them the gifts of the holy Spirit. What a change, and why? Ah, John was seeing things from a different standpoint. He was no longer actuated by a pride for his Master that would have been willing to destroy his enemies, but now, controlled with a spirit of love, he realized that the Samaritans and all mankind were under the blinding power of the adversary, and he was as anxious to save their lives as he had been previously willing that they should be destroyed. And is it not so with each one of us? In proportion as we have received the Spirit of Christ, we have learned what love and sympathy towards fellow creatures really mean. We, like the apostles, are drinking of the same spirit which controlled our Master.

But why should the Lord bless Philip's preaching at this time, when previously he forbade any preaching of the Gospel to the Samaritans? The explanation is found in the dispensational change which had meantime occurred. "The middle wall of partition between Jews and Gentiles had been broken down." It crumbled at the end of the seventieth week of Jewish favor, three and a half years after the cross, Cornelius being the first Gentile convert. This preaching at Samaria was probably three years after the conversion of Cornelius. The Samaritans claimed a relationship to the Jewish Law Covenant, but, as our Lord explained to the woman of Samaria, their claim was fraudulent. They were as separate from the covenants and promises of Israel as were the other Gentile nations. To this day the Samaritans hold to their old traditions and claim to have a high priest, but entirely without right or authority.

As the old Law Covenant given through Moses was wholly Jewish, Israelitish, and as the New [Law] Covenant to be instituted by Messiah (Head and body) will be wholly Israelitish, and as the original Abrahamic (Sarah) Covenant blessed only those who exercised the faith of Abraham, it follows that such of the Samaritans as came truly into Christ became spiritual Israelites, while the others, like all the Gentile nations, will during the Millennium have the opportunity of becoming naturalized, fleshly Israelites under Israel's New (Law) Covenant, as the only means of coming into harmony with God.

"SIMONY" IN OLDEN TIMES AND NOW

When the sorcerer, Simon Magus, beheld the Apostolic power—that by the laying on of the hands of the apostles miraculous gifts were imparted to the believers—he offered them money, if they would confer upon him this Apostolic power. Apparently his mind had assented to what he had heard and seen, but his heart was not radically changed. He did not appreciate the matters in which he had a share as one of the believers. It took the Apostle's sharp word to awaken him to a realization of the fact that he was now dealing with God and holy things, and that his failure to appreciate this implied that he was not begotten of the holy Spirit. St. Peter said to him, "Thy money perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter, for thy heart is not right before God. Repent, therefore, of this thy wickedness, and pray the Lord if, perchance, the thought of thine heart shall be forgiven thee, for I see that thou art in the gall of bitterness and the bonds of iniquity."

It is not for us to judge the heart, although we are commanded to judge the outward conduct and to discern the difference between the true Vine and its grapes, and the thorn-bush and its thorns. Without attempting to judge the hearts of any, we suggest to all the wisdom of seeing to it that nothing like the spirit of Simon Magus gain any control over us. This may be a special danger in this our day when the power of money is so great. As material things are all moved by the lever of wealth, it is not surprising that many conclude that the world's conversion is merely a matter of dollars and cents, and that those who control the money are the real masters of the situation. There may indeed be some who pride themselves in their money power and who think of it as having authority and direction in the work of the Lord. Let such beware of "Simony." Let them beware of the Apostle's words, "Thy money perish with thee." We are not of those who despise money. But it must be recognized as a servant of the Lord and of the truth, and not as a master—not as a controlling force. To thus estimate it is to dishonor the Lord and to show that we have failed to grasp the spirit of his truth.

Our Golden Text refers thus to Philip's preaching: "He preached Christ." Some dear Christian people make the mistake of preaching on sociology, the beauties of nature, the things of the world. Others continually dabble with errors and errorists. Such things may have their time and place in connection with the message; but all who would serve the Lord should remember that we are commissioned to preach the Gospel of Christ only. Christ and his message constitute the light which came into our minds—the light which we are to let shine for the blessing of others. The darkness hateth the light and battles against the light; but the light is to keep on shining. Thus said our Lord, "Let your lights so shine before men that, seeing your good works, they may glorify your Father which is in heaven." There it is again. The light is not merely the message which we bear upon our lips, but also the influence which emanates from our daily lives. More and more we are convinced that the will of the Lord is that his message shall be borne by those who are pure of heart. "Be ye clean that bear the message of the Lord's house."

ANCIENT WORTHIES UNDER FAITH COVENANT

The question may arise, Under what covenant are the ancient worthies acceptable with God? Since they died before Christ and the opportunities of spiritual begetting, they were not favored with the high calling to membership in the body of Christ, the elect church. This the Apostle emphasized in Heb. 11:39-40. He informs us that they "pleased God," but that apart from us, The Christ, they shall not be made perfect. In the divine order the church is to be the first-fruits of God's creatures. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (Jas. 1:18) Notice further that the Apostle's list of these includes Abel and Enoch, before the flood, and before even the Abrahamic Covenant was made. It also includes some who lived during the period of the Law Covenant, and who were therefore under it. How, then, should we classify these, as respects the three great covenants, represented by Sarah, Hagar and Keturah?

The matter becomes very simple when we recognize the prime distinction between the Abrahamic Covenant and the Law Covenant that was added to it. The first was of faith, not without works. The second of works, not without faith. As the Apostle says, the conditions of the Law Covenant were, "He that doeth these things shall live by them." (Rom. 10:5) We are also reminded that the Sarah Covenant is of faith and not of works, but that where the faith is right, the works will "attest" the faith, even though they be not perfect; and that if judged by our works we would be condemned. The entire Jewish nation failed in the covenant of "works of the law;" yet a few individuals of that nation, rising by their faith superior to that covenant, trusted not to it, but to the original Covenant of Mercy, Grace—the Sarah Covenant. These are the ancient worthies mentioned by the Apostle. He specifies that it was by faith they did and endured. According to their works they were condemned by the Law Covenant, but according to their faith they were acceptable to God, along the lines of the Sarah Covenant, even though they could not receive their blessing under it, until first the promised seed should come and the blood of that covenant be shed. Similarly Enoch and Abel, because of their faith, were acceptable to God and listed with the faithful of the Law Covenant, as in divine favor, and subject to the blessing of the Sarah Covenant, because, although they lived before Abraham, they had the Abrahamic faith in the sense that, like Abraham, they trusted God for the grace which he is willing to bestow upon those who love him and seek his favor.

The New Covenant will really be a New Law Covenant, or a New Covenant of works of the law. The old or first Law Covenant was faulty and insufficient for Israel, not because the di-

vine law upon which it was based was faulty, nor because it was an unreasonable demand, but because men were imperfect, "born in sin and shapen in iniquity," and already under a death sentence, because of Adam's transgression. The Law Covenant had in Moses a faithful mediator, loyal both to God and to the Israelites, but he was incapable because his own life also was forfeited. God has made provision, therefore, that a New Law Covenant take the place of the Old, and has provided a new Mediator, who has already given his life as a redemption price—Jesus, the Head, and the church, the body. The finish of the sacrifice is in sight. The Head and many of his members have already, as new creatures, passed beyond the vail. Soon the last member of the body will have been thus "changed" and then the blood of the New Covenant will be sprinkled on behalf of "the sins of all the people"—the people of the Covenant, Israel, with an open door for all peoples to become sharers of their New Covenant blessings, even as we (Gentiles) are now privileged to share the Sarah Covenant blessings which belonged "to the Jew first." That sprinkling will be acceptable to God and efficacious for the blotting out of the sins of the whole world. This is abundantly attested in the Scriptures and in the types of these "better sacrifices."—Heb. 9:23.

Forthwith the Great Prophet, Head and members; the Great Priest, Head and members; the Great Judge, Head and members; the Great King, Head and members, will begin dealing with Israel and through Israel with the world. They will rule, bless, instruct and uplift so many as are willing, "And it shall come to pass that every soul that will not hearken to that Prophet, shall be utterly destroyed from among the people." (Acts 3:23) The New Law Covenant will operate exactly as the Old Law Covenant did, except that the "better sacrifices" sealing it will be fully efficacious, and not need to be repeated from year to year; and the power and glory of its Mediator will be superior, and the results of his work correspondingly great and lasting.

This is testified to additionally by the statement of Revelation, which pictures the Millennial epoch, with its great white throne of justice and mercy, before which all the dead, small and great, will stand—for trial; not to see whether they were sinners or not, for that is conceded. All were sinners. Nor will it be to see whether or not God is willing to forgive them, for that is conceded—the sacrifice of Christ will then have been accepted as a full "satisfaction for the sins of the whole world." Their judgment or trial, like ours, will be to determine whether or not they will come into fullest harmony with God, and have his blessing of joy and eternal life, or, otherwise, be "destroyed from amongst the people." They will not be judged according to their faith, because they will be under the New Covenant of Law and works. As it is written, "They were judged every man according to their works."—Rev. 20:13.

They will be assisted step by step out of imperfection of mind and body up to perfection, including perfect works, which will be their standard or test. On the contrary the Gospel church and the ancient worthies have not been judged according to their works, but according to their faith—works having been demanded to the extent of ability, as attesting faith. We are not helped out of the blemishes of the fallen nature, but instantly reckoned as lifted out of them, or as having them covered with a mantle of grace.

Bearing in mind the facts and conclusions above will assist us greatly in understanding our subject, the relationship of the covenants to each other and to mankind. The original covenant promised a blessing that should reach all mankind—a redemption from the divine sentence, and an opportunity for the return to harmony with God, through faith and heart obedience. This promise has in some respects already had its fulfilment, as we have seen. God has already accepted, yea, been willing to lead or to draw, all who exercised faith in him and a hearty desire to live in harmony with him. Already, in this sense of the word, the original covenant operated before the flood, and since the flood, and toward Abraham, and toward all of Israel, who had the spirit of obedience and faith, and during this Gospel age has operated amongst mankind in all nations and tongues. But a comparatively small portion of the race has received the blessing, because so small a proportion were in a condition to exercise "the faith of Abraham."

While at first it might appear that the adding of the Law Covenant was a disadvantage and similarly that the adding of the New Covenant might, in some respects, be a disadvantage or a curtailment or abridgement of the original, all-comprehensive Grace or Sarah Covenant, yet this is really not so. While the Law Covenant did condemn the nation, because they did not have the faith, it did bring a blessing to many of that nation—many more than were developed in other nations, which had no such Law Covenant, with its limitations, threatenings, chastisements, etc. The New Covenant will be still more successful. It will follow the reign of Grace under the Sarah Covenant and be a reign of law. As it is written, "Righteousness shall he lay to the line and justice to the plummet, and the hail shall sweep away the refuge of misrepresentations."—Isa. 28:17.

The Redeemer and his followers will no longer be a flock of sheep for the slaughter, reviled amongst men, but the contrary, they shall be the kings and priests, clothed with glory, honor and immortality, before whom "Every knee shall bow and every tongue confess to the glory of God." (Rom. 14:11) The King shall rule in righteousness and princes shall execute judgments in the earth.

Faith, giving place to sight, the test will be work, according to the ability; and everything less than the ability will receive stripes and corrections in righteousness. That reign of Law and good works will thus be rightly tempered to the condition of each individual, and the result, we believe, will be marvelous—the bringing of thousands of millions to perfection, in harmony with God. So far from the New (Law) Covenant being an abridgement of the Abrahamic (Sarah) Covenant it will be an extension of it which will make its blessings much farther reaching. The original covenant now gathers those who can and will exercise faith and obedience. Its usefulness would thus be at an end, were it not for the added New (Law) Covenant, which, ignoring the lack of faith and obedience, will take hold of the world and, by chastisement and instructions, force obedience and knowledge and then gradually develop the heart-obedience of Abraham in so many of them as possible and destroy the others. Thus Abraham, "the father of the faithful," will become under the New (Law) Covenant the "father of many nations"—a multitude, as the sand of the sea—as well as the father of the faithful under the original Sarah Covenant of faith and grace.

Thus we see that the influence of the original covenant, after electing a Faith Seed (both natural and spiritual, will, through these by the New (Law) Covenant, bless a far greater number than by any other method conceivable. Thus again the Lord shows us how much greater are his arrangements than any which the human mind could have planned. Surely no flesh can glory in his sight. The more we see of his plans, his purposes, his methods, the more must we glorify him and realize our own nothingness, insignificance!

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"ABLE MINISTERS OF THE NEW COVENANT"

2 COR. 3:6.

St. Paul says, "Our sufficiency is of God: who also hath made us able ministers (servants) of the new testament (New Covenant); not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:5, 6.

How could St. Paul and the other apostles be servants of a New Covenant, if no such New Covenant is yet in existence? A similar question might be raised respecting our Lord's statement that his memorial cup represented the blood of the New Testament. the New Covenant. The answer to these queries is: (1) There will be no blood of or from the New Covenant after it has been completed. The blood of the New Covenant is the blood prepared in advance of the covenant, wherewith to seal it and make it obligatory—make it a covenant. Our Lord's words respecting the cup were uttered before he died. The cup was symbolical and pointed forward to his own death. It was offered only to his followers, and not to the world. It was shed for them, and was the basis for their reconciliation to the Father; but it was to be in due time the blood of the New Covenant—the blood with which the New Covenant would be sprinkled, sealed, made efficacious. It was offered to the church more than eighteen centuries before the time for the sealing of the New Covenant, to grant the church, the overcomers, the privileges of participation with Christ in his sacrifice, not only in the sense of justification, but also in the sense of sanctification, or death with him.

This St. Paul most distinctly asserts in 1 Cor. 10:16, saying, "The cup of blessing, is it not the communion of the blood of Christ?" The drinking of that cup symbolizes our fellowship in the sufferings of Christ, our common union in

all of the afflictions that came upon him—our death with him. By the time all of the members of the body of Christ shall have taken part in this cup, the time will have come for the application of the merit of that communion cup, that united sacrifice of the body, with and under the Head sealing the New (Law) Covenant with Israel, and, through Israel, for the benefit of mankind. When the disciples asked if they might not sit in his throne, the one on the right hand and the other on his left, he asked, "Are ye able to drink of the cup that I drink of?" (Mark 10:38) All who would sit in the throne must drink of the cup. All who will faithfully drink of the cup shall sit in the throne as members of the body of Christ—"the bride, the Lamb's wife."

Take an illustration: Suppose the Declaration of Independence or some important document were about to be signed and sealed. The document itself might be printed and while in the process of being signed might be spoken of as the covenant, agreement or declaration, although it would not be such a document, even after being printed, until duly signed and sealed. Similarly the ink might by law be specified to be of a certain kind, and the person having charge of it might speak of it as the ink used, in the sense that it was the ink designed to be used in the signing of that covenant, when the proper time should come. Similarly the person designated to be the mediator of that covenant might be so spoken of in advance of the signing. Similarly those of his suite, who would accompany him as assistants and who would need certain preparation before they would engage in this service, might be spoken of as the ministers or servants of that covenant, even though it had not yet been signed and really made a covenant.

Thus the Apostle speaks of himself and others as able servants of the New Covenant. He does not mean that the New Covenant is in effect, in operation, but that in view of this New Covenant which God has promised shall ultimately be signed and sealed and made effective, he and others, the entire royal priesthood, are servants of that covenant, ministering, or serving its interests and fully qualified of the Lord to do so. Of ourselves we have no righteousness, no merit, that could be made effective for the sealing of that New Covenant with Israel. But, being justified by faith in the blood of Christ, we are made able or competent to serve the interests of the New Covenant. We serve it by laying down our lives as Joint-Heirs with our Redeemer for its sealing, and subsequently putting it into operation.

Our position is that of ambassadors for God, explaining to men his mercy and his provision of the New Covenant, through which all may be blessed and recovered if they will. So many as receive our message with joy and turn from sin to follow our Lord may be invited to become members of the body of Christ, the body of Messiah, the body of the Mediator, the body of the great Prophet, the body of the great Priest, the body of the great King of the Millennial age. So, then, we are ministers of the New Covenant in that we are laying down our lives in its service, in its interest, although it is not yet a covenant, but merely a promise. We are not only laying down our lives, but seeking out fellow-members of the body of the Anointed One and assisting them in the laying down of their lives, under the assurance that these better sacrifices will soon be finished and their application be made by our glorious Head, and we with him in glory.

NOT OF THE LETTER, BUT OF THE SPIRIT

Even with our dealing with the world we can serve them to some extent, as servants of the New Covenant, for we can make known to them something of its terms, which some of them may grasp by faith and others may not. We can explain to them that this New Covenant which will go into effect evidences divine mercy and sympathy for mankind. We cannot minister to them the letter of the New Covenant, because it has not been sealed. We can merely tell them of its spirit and endeavor to show to them the import, as respects the future, that justice and mercy will be tempered together for all. If the New Covenant were sealed now, the conditions are not such as would make it a blessing, for Satan is still the Prince of this world, sin abounds, and the kingdom which is to bring deliverance has not yet been set up. The New Covenant is a covenant of law and of works made possible—the same exactly as the Law Covenant, except with a better Mediator. If, therefore, the letter of the New (Law) Covenant could be enforced now, it would be a great disadvantage to all coming under it, and, as the Apostle suggests, it would be unto death. Hence it is much better for the world that it is not sealed and operative and that we who are connected with it as prospective members of its Mediator merely explain to the opposing world the spirit of that covenant, which can profit and enlighten and encourage only those who are feeling after God, and who have no heart rebellion against him.

Thus a believer in the Lord Jesus, justified by faith in his blood, would have the right to look forward to the Millennial age and the blessed privileges of the New Covenant then to be inaugurated. And to the extent that he would live in accord with the conditions of that New Covenant, he would be the better prepared for the blessed privileges which will then be brought to the world. But he could not come under the letter of the New Covenant if he chose, for it has not yet been sealed. He could merely by faith come under its spirit.

But the special work of these ministers or servants of the New (Law) Covenant is to make known to such as are interested in a looking forward to the New Covenant and its blessing by faith, that God has some better thing for us—for the called and chosen and faithful, namely, that by consecration unto death, by drinking of his "cup," we may be counted in as members of the body of the Mediator, under the higher, the Abrahamic Covenant. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

BROTHER RUSSELL'S THANKS AND APOLOGIES

Brother Russell desires to thank the dear friends for their many, many kind expressions (by cards, letters and telegrams), congratulating him on his entering his fifty-eighth year, and wishing him showers of divine blessings. These were from individuals and from classes or churches—one signed by 122 of the Philadelphia ecclesia. Brother Russell would gladly respond to all letters; but as this would hinder other features of the harvest work he asks that you accept the WATCH TOWER articles as though they were personal letters from him.

VOLUME SIX IN OTHER LANGUAGES

The sixth volume in Swedish, WATCH TOWER style, is now ready; in cloth binding, at $1.50 per copy.

Volume six, German, is temporarily out of stock. Will have a new supply upon our arrival at Brooklyn.

"EXCEPT SOME ONE SHALL GUIDE ME"

ACTS 8:26-40.—MARCH 7.

GOLDEN TEXT:—"*Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.*"—John 5:39.

The pith of this lesson is the divine supervision of the Gospel work and use of consecrated talents in the unfolding of the divine purposes. Deacon Philip, whose ministries of the truth were so abundantly blessed of the Lord in Samaria, evidently continued humble, so that the Lord could use him further as his agent and mouthpiece. The message of the Gospel was to be sent into Africa. An Ethiopian eunuch in high station under Candace, the Ethiopian Queen, was a suitable person to bear the message. For a considerable time he had knowledge of the true religion of the Jews. Because a eunuch he could not become a Jew (Deut 23:1), except as "a proselyte of the gate"—one who adopted the Jewish worship. He had come to Jerusalem to worship on one of the holy festivals. Under the Lord's providence, the hope of Israel, Messiah, was prominent before his mind. He was returning to his home in Ethiopia and, after the custom of the time, was reading aloud from a scroll. It was Isaiah's prophecy, which he had probably purchased at Jerusalem at considerable cost. He was puzzled by what he read, which seemed to relate to Messiah. Some statements implied his great glory,

honor, dignity, power, while others seemed to mention him as despised and rejected of men—led as a lamb to the slaughter. Many other men had read the same passages for centuries with similar perplexity. Why? Because the right time had not come for them to be understood and God had not sent servants or messengers to interpret them.

"THE SPIRIT SAID UNTO PHILIP, GO!"

Meantime the Lord, as able as willing to make "all things work together for good," directed Deacon Philip on a journey which, at the right time, brought him in contact with the eunuch's company, for it is entirely probable that so notable a man would travel with considerable escort besides the driver of his chariot. Philip did not expostulate with the messenger sending him. He did not urge that he had business matters which required his attention, for it was his first business to serve the interests of the kingdom. If the Lord ever sends us on a mission and makes it possible for us to fulfil it, that should be considered the chief business of life for the time, and everything else secondary, inferior.

Arriving at the appointed place, Philip was on the lookout for service. How we wish that all of the Lord's people might more and more attain to this attitude of heart and mind—a readiness, waiting, looking, to note the divine providences in their affairs and to use them wisely, as did Philip!

Evidently the chariot had passed Philip and he had heard the reading. He knew that this meant that the eunuch was a man interested in the Word of God and that his mind was centered upon it. He may even have surmised that the Lord had directed the eunuch's attention to this very part of the Scripture at this very moment, so as to make Philip's mission opportune. The Spirit of the Lord told Philip to run after the chariot and get into communication with the reader. In what way the Lord's Spirit thus prompted him we are not informed. We may consider, however, that the holy Spirit dwelt richly in Philip, quickened his perceptive powers to a realization of the opportunities of the moment and suggested to him that this was a way in which his knowledge of the Lord and his consecrated powers might be used in proclaiming the good tidings. So each of us should be so full of zeal for the message, so full of the desire to assist others into the grace of God, that the Spirit of the Lord in us would prompt us to speak a word in season.

Paraphrasing the account we may suppose that Philip, running near to the reader in the chariot, called out, "Friend, do you understand that which you are reading?" So much depends upon a word in season, and the right word! Not only our words, but our tone of voice should be considered, when we attempt to represent the great King as his ambassadors. Kindness and brotherly love should be indicated in our faces and by our words, and made a part of the message we deliver.

The honesty of the eunuch, his readiness for the Truth, his humility of mind, are all indicated by his reply, "How can I understand, except some one shall guide me?" The arrogance which would have given Philip a haughty stare would have meant a heart unready for the Gospel—unworthy of it. The pride which would have said, "I suppose that I understand it as well as you do, sir," would have indicated a heart not meek enough for the truth, and to be its servant in Africa. A superstitious reverence which would have said, "None but the doctors of the law are supposed to understand these writings," would have meant a bounden condition of heart, unready for the message. The eunuch's answer was the proper one for a heart in the right condition towards God and the truth. It admitted his ignorance of the prophet's meaning, and it admitted the divine power which would explain the seeming contradiction in due time, and it admitted that the Lord would probably in his own time and way send the interpretation through human instrumentality. His invitation to Philip to ride with him in his chariot was a further indication of his meekness and that he realized that in Philip he had found one who, like himself, was deeply interested in the Word of the Lord and his promises to Israel. He would give Philip a lift on his journey and would, doubtless, the while enjoy fellowship with him in holy things.

Many in our day are hindered from receiving a proper knowledge of the divine word and plan through a lack of meekness, humbleness of mind, teachableness. Some of these have concluded that because the Scriptures declare "They shall all be taught of God," therefore they should expect angels or angel voices to guide them individually in the understanding of the Scriptures. Under this error many have been led clairaudiently of the evil spirits into various fanaticisms. Rather we should give heed to the Lord's Word on this subject, and note how all of his true people will be taught of him. The Apostle explains how, saying, "And he gave some apostles, some prophets and teachers for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11, 12) He who rejects the Lord's way evidences the fact that he is not in the right condition of heart and hence is not taught of God.

"SO HE OPENED NOT HIS MOUTH"

The portion of the prophecy which the eunuch was reading referred to Messiah as meekly enduring the opposition of sinners against himself, saying all manner of evil against him possible, and declaring that in this respect he was like a lamb dumb before his shearers. And what was true of the Master should be increasingly true of all those who are seeking to walk in his steps, in proportion as they make progress in the good way and become copies of God's dear Son.

The eunuch further manifested his humility of mind by asking Philip's interpretation of this prophecy. Did it relate to Isaiah himself or to some one else? We read that this opened Philip's mouth to preach unto him Jesus as the antitypical Lamb of God, as the one who suffered severe humiliations, even unto death, even the death of the cross. We can imagine his explanation of the prophecy, "His generation, who shall declare? for his life is taken from the earth." Philip doubtless explained that although our Lord had ceased to be of the earth, earthy, and had been resurrected to the spirit plane of being and the divine nature, nevertheless he would have a generation, or a posterity. His posterity, his children, will be on the earthly plane and will be Adam's children, whom he has adopted as his own. In due time, under the Millennial kingdom, he will become their life-giver or father, their regenerator or deliverer, freeing them from the power of the tomb and then restoring to full human perfection as his children all who will receive and profit by the blessed knowledge and opportunities of that time. Thus he will become in due time "the everlasting Father" of the redeemed and restored race of Adam. We can imagine that his preaching of Jesus went still further than this and showed the eunuch that before that glorious day of the world's regeneration another feature of the divine program will be called out, namely, the selection of a church to be the members of the glorious body, under the headship of Jesus—the body otherwise styled, "the bride, the Lamb's wife." He doubtless explained to the eunuch that this is the message of the present time, the message or invitation to become heirs of God and joint-heirs with Jesus Christ our Lord, and members of the great antitypical Messiah, the antitypical Prophet, Priest, King and Judge of the world. He doubtless explained the two steps necessary as an entrance into this grace, this privilege, namely, (1) the abandonment of sin and the acceptance of Christ as Redeemer; (2) a full consecration of the justified humanity to the service of the Lord and of his brethren and of his truth.

The eunuch's meek, teachable, honest attitude made it easy for him to receive this glorious message in its simplicity and beauty. He was already a believer, to the extent that he knew. He was already justified by his faith in the Redeemer promised. Now that justification became actually his, as his mind and heart grasped the thought that the Crucified One was the Son of God who bought us with his own precious blood. He was already devoted to the Lord, so far as he knew his will. So now, with clear knowledge directly sent to him through Philip, his consecration was revived, renewed, enlarged, practically applied. Evidently Philip explained to him the new baptism, not only in the sense in which we are baptized into Christ's death, but also the appropriateness of symbolizing this by water immersion. Note the promptness of the eunuch to confess his full submission to the Lord and to symbolize this in water immersion. Had he not been in ready condition of heart, this, too, would have been put off with some excuse. How evident that God had chosen in him a suitable vessel to bear his message to the Ethiopians—to be a foreign missionary!

Ancient manuscripts omit verse 37. It evidently was added later as a marginal note, as an answer to the question of verse 36. Quite probably such words, or many more, were used by Philip. Evidently the account does not pretend to be a report of all that was said, but merely of the leading features of the conversation. The eunuch commanded the driver of his chariot to stop. Philip and he alighted and he was baptized—immersed. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. But the latter went on his way rejoicing in the glorious message he had received, which "satisfied his longings as nothing else could do." Doubless he talked with his charioteer or others of his company and ran by-times on his homeward journey. Tradition has it that amongst his converts in Ethiopia was a queen herself.

As to how the spirit caught Philip away we may not certainly know. But that was the day of miracles and doubtless his miraculous transportation would not only serve as an encouragement to himself and assurance that his service was under the Lord's supervision, but his vanishing would give the eunuch additional faith in what he had taught him, for it would testify that God was with him, and that he was being used as the angels had been used previously.

The general lesson to us is, (1) readiness, alertness, to serve the Lord in season and out of season, when convenient to ourselves, and when not convenient—glad of any opportunity and at any cost to be the ambassadors of the King; (2) the necessity for humility and promptness of obedience, if we would make progress, and either maintain, or attain to usefulness in the Lord's service.

THE GOLDEN TEXT

As our Golden Text points out, the Lord is revealed in the holy Scriptures, and those who would know him should seek their information from that quarter. Under Divine providence, apostles, prophets and teachers are necessary, indispensable. But no words of man are to be taken as instead of the Word of God. On the contrary, their presentations are to find acceptance only in proportion as they are found to be in harmony with the Scriptures, and to discern this harmony, the holy Spirit is necessary. The Scriptures must be searched, but only by coming into a condition of heart harmony and teachableness, and then by a full consecration receiving the holy Spirit, can we hope to understand the divine message and to obtain therewith the eternal life which it promises to those guided and taught of the Lord.

RESPECTING THE GREAT MEDIATOR

It seems strange how long it requires for an idea to really work itself into some of our minds. A brother of apparently discerning mind has recently published a little pamphlet in which he sets forth that Brother Russell evidently believes and teaches that The Christ is composed of many members—Jesus the Head and the various overcomers, members of his body; and that through this great Christ God proposes to seal the New Covenant and through it to bring blessings to Israel and to all the families of the earth. The brother states this as something new and wonderful which he has just discovered, although he has been a reader of our publications for ten years. We are glad that finally the thought has broken into his mind. Our belief is, however, that he got this thought long ago from our writings, and was in full sympathy therewith until his heart got soured. Then spiritual indigestion set in, and finally blindness of "the eyes of his understanding" has resulted, so that the things which he once saw as reasonable and beautiful are no longer so to him. In other words, after having come into the light of present truth, he apparently has gone out of it into the "outer darkness," in which he previously was, and in which mankind in general still are. Why did the Lord expel him? We cannot surely know. We can and do note the fact. And our Lord's words indicate what is the probable difficulty. Our Lord assures us that "If any man will do his (the Father's) will, he shall know of the doctrine." (John 7:17) The intimation is that wrong-heartedness is intimately associated with wrong-headedness, as respects doctrine.

But we cannot judge each other's hearts. We are incapable; and, besides, are forbidden. In any event we should prefer to think well, rather than ill, of each other's sentiments and motives. Our only judgment must be as respects outward conduct—whether the thorny disposition or the wolfish spirit; or whether, on the other hand, the fruits and graces of the true grape Vine are in evidence. Again, ability to see, to discern spiritual things, is another evidence the Lord has given to those who are in proper relationship to himself. If obedience to the Lord and to the truth brought us into the light, disobedience or loss of the Spirit of the Lord undoubtedly will lead out of the light into the darkness prevalent all about us—not necessarily on every subject, for amongst those outside the light of present truth, truth and error prevail in a mixed and confusing manner. Only to the consecrated is it given to "know the mysteries of the kingdom of God." To all outsiders these things are more or less parabolic and dark sayings.

"THE HIDDEN MYSTERY"

For forty years we have been endeavoring to show to those who have the spiritual eyes and the ears of understanding that the "hidden mystery" is "Christ in you, the hope of glory."—Col. 1:27.

The Spirit of Christ in you leads now to self-sacrifice, self-denial, cross-bearing, etc.—"filling up that which is behind of the afflictions of Christ." This is a mystery to the Jews, Gentiles and nominal Christians who understand not why we should be called to fellowship in Christ's sufferings and who make light of our rejoicing that soon we shall be made sharers of Christ's glory in the first resurrection. This mystery, hidden from past ages and dispensations, is now made known to the saints and none others; and if the saintliness be lost, the understanding of the mystery undoubtedly goes with it.

The Apostle explains that the mystery class (Jesus the Head, and the church his body) are the antitypical Isaac, the heirs of the Abrahamic Covenant—the offspring of the Sarah Covenant. (Gal. 3:16-29) The Jews know this not, but are still trusting to their Law Covenant, made at Sinai. The majority of Christians know not of it, but still think of themselves as having once been under the Law Covenant as Jews, until, as they think, at our Lord's first advent, he sealed the New Covenant with Spiritual Israel. How often we sang, "Free from the Law, oh happy condition," and "Cursed by the Law and bruised by the fall, Christ hath redeemed us, once for all."

There is an admixture of both truth and error in these statements, and we were unable to differentiate until the "mystery" began to dissolve. The truth on the subject is a "mystery" to the nominal Christian, even though it be plainly stated in the inspired Word, namely, that natural Israel and their covenant have been cast off from divine favor; that Christ Jesus won the prize of the Law Covenant and is the Head of the church, The Christ, the Isaac seed of the Abrahamic Covenant. The members of Christ's "body" are being called and chosen and found faithful during this Gospel age and will be complete with its termination. The sacrifice of this antitypical Isaac (Head and body) yields the blood of the New Covenant, which will shortly seal or ratify it and make it operative to Israel as a New (Law) Covenant, as instead of their Old Law Covenant. It will have an antitypical Mediator, instead of Moses, and everlasting blessings, instead of temporal ones, and living works of faith and obedience as instead of dead ones. We are glad to have assistance from any quarter in setting these things before the "household of faith."

A few points, however, the brother, doubtless unintentionally, misrepresents. Our writings clipped from here and there, may be made to appear contradictory, just as contradictions of the Scriptures are claimed and pointed out by those who do not understand them, and are in opposition to them. If our presentations be read in their proper connections, they will be found to be harmoniously progressive, as the Scriptures intimate should be expected, saying, "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

The Reformation movement was in the right direction—each successive reform attempting to get nearer to the true light. The close of the 2300 days of sanctuary cleansing (Vol. III., Chap. X) found us free from traditions of Babylon and reestablished upon the testimony of Jesus, the apostles and the prophets, and following on to know the Lord. But freedom from falsities did not mean that all the precious things of divine truth were properly located and fixed in our understandings. Thus, for instance, the New Covenant, its sealing and its work are precious facts, not at all erroneous; but we had misplaced these facts, following the traditions of Babylon. We still have the New Covenant and still appreciate its every feature just the same, but perceive that it was misplaced; that it is the New (Law) Covenant which will be sealed or made effective with the blood of Christ, by the merit of Christ's death, at the close of this Gospel age, instead of at its beginning. We now see clearly that the Scriptures everywhere teach that the New Covenant is to be made "with the House of Israel and the House of Judah," and not with Spiritual Israel. We now see that we are under the Faith or Grace Covenant, the original or Abrahamic Covenant, and not at all under a Covenant of Law and Works, such as the Old Law Covenant was, and such as the New (Law) Covenant will be. We now see the full force of the Apostle's statement, "Now we, brethren, as Isaac was, are the children of promise"—the children of the Abrahamic Covenant.—Gal. 4:28.

Jesus was the Head of that Isaac, and the church the members of the Isaac body. The entire antitypical Isaac, "the Seed of Abraham," was represented by the typical Isaac and in his sacrifice. It is the blood (sacrifice—death) of the entire antitypical Isaac which will seal the New Covenant

with Israel, "After those days." (Jer. 31:31) The fact that the antitypical Isaac was to be not only Jesus, but also the church, is the Mystery which the Jews could not comprehend, and which Babylon cannot comprehend, and which only "The wise shall understand."—Dan. 12:10.

Our critic is in error in supposing that we claim that the church is any part of the "Passover" sacrifice. We hold, on the contrary, that the Passover Lamb found its antitype in our Lord alone. This is in harmony with the words, "Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7, 8) The Passover Lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his "members," the church. On the contrary, in one of the atonement day sacrifices, the ram of the burnt-offering was cut into pieces, and the parts washed, and then laid with the head on the altar, thus representing Christ and his members separately, yet unitedly, offered up to God—the members under the merit of the Head.

The Passover was not for all the people, but only for the first-born. This symbolized, therefore, the work of Christ for the church of this Gospel age, which is elsewhere designated the "church of the first-born." Evidently the church has no share in her own deliverance, which is entirely a work of grace and love divine. As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the church of the first-born during this Gospel age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world, Moses, representing The Christ, Head and body (which God is selecting from amongst mankind during this Gospel age) became the Mediator of the Law Covenant. And he took the blood of a bullock and a goat and sprinkled the book of the law, representing God or divine justice, and subsequently sprinkled the people, thus binding God and the people by that covenant. The blood of the antitypical bullock (Jesus) and of the antitypical goat, the church, will both together seal the New (Law) Covenant. The antitype will soon be here. The raising up of the antitypical Moses, the antitypical Mediator, will soon be accomplished.

As Moses ascended Mt. Sinai and received the law and brought it down to Israel and sealed the covenant thereupon, so the antitypical Moses ere long will have gone into the Mount of God, the kingdom, and soon thereafter will appear but under a vail, invisible to mankind, to seal the New Covenant, and to put all of its beneficient mercies into operation.

"FULL OF GOOD WORKS AND ALMS DEEDS"

ACTS 9:31-43.—MARCH 14.

GOLDEN TEXT:—*"And Peter said unto him, Æneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately."*—Acts 9:34.

The opening verse of our lesson informs us that after the persecution which scattered the church (following Stephen's death) there came a lull and rest time. "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the holy Spirit, was multiplied." How much is here recorded in a few words! And how will the principles here set forth apply to the Lord's dealing with his people today? The Scriptures give us the illustration of the Lord's dealings with his people in the words, "As an eagle stirreth up her nest." (Deut. 32:11) Thus does the Lord at times permit trials, persecutions, etc., which outwardly seem to imply the wrecking of most precious interests, and sometimes cause surprise to his people by the roughness and jarring conditions. Nevertheless, under divine supervision, the stirring up of the nest and the throwing of responsibility upon his people can be made advantageous to them, strengthening, helping them. Then comes a time of rest and opportunity for spiritual edification, comfort, growth in grace and knowledge. Happy are those who, in the time of the stirring up of the nest, are rightly exercised by the Lord's providences and taught of him and made more and more active in his service—the service of righteousness, truth and love. It brings them preparation for the period of rest and development.

But to others who are not rightly exercised by the siftings, the shakings, the stirrings up of the nest, the experience is different. They are sifted out, alienated, and develop a hard spirit, foreign to the Lord, and out of accord with his Word. The one class goes on from grace to grace and from strength to strength; the other goes back into the outer darkness of the world. Thus, as the Apostle says, our message is a "savor of life unto life to some, but of death unto death to others."—2 Cor. 2:16.

"THE SAINTS WHICH DWELT AT LYDDA"

This lesson gives a little insight to the condition of things in the early church. The truth was sufficiently unpopular to keep out the majority of those who love this present life and the praise of men more than the future life and the divine approval. The edification, the comfort of the holy Spirit, and the walking in the fear or reverence of the Lord already mentioned (v. 31), is illustrated by the statement of verse 32, that St. Peter in his travels came to Lydda, to the saints who dwelt there. At that time, under those conditions, to be a Christian was to be a saint, a holy person, a sanctified or set apart person. And so it should be still. But, alas! popularity has brought under the name Christian not only wolves in sheep's clothing, but goats and ring-streaked and speckled and black sheep, as well as saintly ones. We are to remember, however, the declaration, "The Lord knoweth them that are his." Therefore, "Let every one that nameth the name of Christ depart from iniquity"—depart from inequity (injustice) and from everything that is unrighteous (2 Tim. 2:19); in other words, let them all be saints, "For this is the will of God (concerning you), even your sanctification."—1 Thess. 4:3.

We can, without pride or boastfulness, record that the number of saints for whom the light of present truth has an attraction are saintly, and also that it is leading the honest-hearted who receive it into a condition of consecration or saintship. The multiplying evidences to this effect, borne in upon us day by day and year by year, are comforting, strengthening assurances of divine favor accompanying the divine Word, just as we should expect. And more than this: The saintliness of heart seems to be increasing in lengths and breadths and heights and depths of Christian character. Incidentally, we remark, that nothing that has been presented in these columns for many years seems to have been more helpful to the saintly and those seeking saintliness than "the vow." We doubt if the same number of people, able and willing to take that vow, could be found in all the denominations of Christendom. We believe that as saintliness progresses amongst our readers, our lists of those who have taken this solemn vow, this solemn promise to the Lord in the name and strength of Jesus, will continue to increase, and that it will mean an increase of spiritual power and Christian grace and strength of character to them all.

At Lydda St. Peter found a palsied man bed-ridden for eight years. He was not one of the saints, for miracles of healing were rarely, if ever, performed by the Lord and the apostles upon believers. If sickness comes to those who are of the "household of faith," it is to be considered as of divine permission, with a view to correction or to opportunities for growth in grace—as amongst the "all things" which shall work together for good to those rightly exercised thereby. The instantaneous healing of Æneas was used of the Lord to advertise the truth, after a manner not necessary at the present time. We read, "All that dwelt at Lydda and Sharon saw and turned to the Lord." The work at that time was of setting up the church, bringing it into notice, establishing it, and gathering to it all "Israelites indeed" worthy of the truth, worthy of being saved out of their own nation and the blindness and the trouble coming upon the same. The work of the present time is different. It is a gathering out of the wheat from the tares. We walk by faith, not by sight and by miracles.

"SHE WAS SICK AND DIED"

St. Peter stopped at Joppa, near to Lydda. There one of the saints took sick, but was not healed and died. Similarly Jesus healed many of the sick; but he allowed his special friend, Lazarus, to be sick and to die, without relieving the distress. As subsequently Lazarus was awakened from the sleep of death as an evidence of divine power and an evidence of Restitution times (Acts 3:19-21), so with Tabitha (Greek, Dorcas), she died, but, through St. Peter, the Lord awakened her from the sleep of death as a miracle and demonstration of the divine power accomplishing the work of the Gospel message and making it forceful to the people.

A BEAUTIFUL CHRISTIAN WOMAN

Tabitha, in the Syrian language, then and there prevalent, signifies beautiful, and its Greek equivalent, which carries the same thought of beauty, signifies gazelle; the gentleness, the timidity and the bright, sparkling eye of the gazelle are the

characteristics indicated by the name. We know not if the saintly woman revived from death was beautiful of face, but the account justifies us in acknowledging her to have been beautiful of heart, of character. The statement, "This woman was full of good works and alms deeds which she did," tells us that she was beautiful in the Lord's sight and in the sight of all his saints—provided, of course, that her good deeds were prompted by love of heart. For we should always remember the Apostle's words, "If I should give my body to be burned as a martyr, or if I should give all my goods to the poor, yet have not love, it would profit me nothing"—it would be without esteem in the mind of him who searcheth the heart and to whom motives in those of this age are everything.

We read that "All the widows stood by weeping and showing the coats and garments which Dorcas made while she was with them." These words remind us of our Lord's expression respecting another woman. "She has done what she could." Such mourners at the death-bed give eloquent testimony to saintship. It is not recorded that all of the widows were saints, and quite probably some of them were not, for St. Peter put them all forth while he prayed. We are to have in mind that while the saints are God's peculiar care and should, therefore, be likewise the peculiar care of one another, nevertheless we have in a broad, general sense, a relationship to the entire world of mankind and whensoever we will may do them good. The Apostle urges us to "Do good unto all men, especially unto them who are of the household of faith."—Eph. 6:10.

The widows of olden times had a peculiarly hard lot for various reasons; hence the frequent reference to them in the Scriptures as objects of charity. Under the civilized arrangements of our time, induced and fostered by the spirit of Christianity, good provision is made for widows and orphans and thus in some measure our opportunities for charity are diminished. Nor is it either Scriptural or wise to always pass by the provisions of civilization for the care of the poor, the afflicted widows and orphans, and to institute private benefactions, more expensive, and, in some cases, more troublesome, and, in some instances, less advantageous. The "saints" should seek upon this, as upon every subject, the spirit of a sound mind, which cometh from above. There are still, however, opportunities for the exercise of benevolence in matters temporal—and especially along spiritual lines. Few know of the heavenly manna of the Gospel. Few are able to prepare and to give to others the Bread that came down from heaven. Few are able to help sinners to wash and be clean, and to point them to the robe of Christ's righteousness and to assist them in putting it on, and to show them how it is to be kept "without spot or wrinkle" or any such thing.

Few are ready to counsel others on how to get rid of the spots and wrinkles if they do get these upon their robes—that the blood of Jesus Christ our Lord cleanseth us from all of our errors and misdeeds of ignorance. These are the real saints, and they should all be so diligent, so zealous, that when their "change' shall come, there may be many able and willing to praise God on their behalf, many living epistles, to be known and read of all men, and changed from knowledge to knowledge and from glory to glory, through their active assistance as brethren, as saints, as ambassadors for God!

THE JACKSONVILLE (FLORIDA) CONVENTION

Very enjoyable and profitable to all who were present—about one hundred—was the first convention of the year. The attendance from outside points was not very large. Florida was specially represented; Georgia next. There was a fair sprinkling from a number of the Northern States, including Indiana, Pennsylvania, New York, Massachusetts and Ohio. Commencing February 12th and closing the 16th the time was well occupied. Pilgrim Brothers Hall, Wise, Sullivan, Bundy, and Brother Moffatt and Brother Russell delivered public addresses, besides which a number of brethren took part in the symposium on Love on the last day. We have not a memoranda of all the names; hence think it preferable not to give any of them. The number who embraced the opportunity for symbolizing their consecration by water baptism was quite large for the attendance—twenty-one brethren and seventeen sisters.

The Sunday afternoon meeting in the Opera House, of course, was the most largely attended, so far as the public was concerned, the house being crowded and some standing. The attendance was estimated at twelve hundred.

All seemed agreed that while there is a certain amount of enthusiasm engendered at such conventions as that of Put-in-Bay last summer, nevertheless the smaller conventions in other respects have their advantages. We heard numerous expressions to the effect that this was the very best of all the conventions; that none had ever been more enjoyable, etc.

On the closing day of the convention Brother Russell was ushered to the platform on a pretext and then informed that the convention, aware of the fact that the day was the anniversary of his birth, desired to express their love in some substantial manner and, concluding that Brother Russell would most enjoy a birthday token which he could enjoy with the Bible House family, they had shipped to him at Allegheny a box of grape fruit, a crate of pineapples and two boxes of sweet Florida oranges. He was handed the receipted bill and express receipt, accompanied by some very comforting words by the Chairman of the meeting in the name of the entire convention. He spoke with a great deal of feeling, in which the moist eyes of quite a number of the audience showed deep sympathy. Brother Russell replied in a few words, thanking the dear friends and assuring them that, most of all, he appreciated the love that prompted it and wished them to know that next to the Lord's love and esteem he prized the love of the brethren.

The love feast in the evening was a very inspiring occasion. Quite a number of the dear friends were moved to tears in connection with the adieus that were then given and received amidst expressions of love and sympathy and hopes of a future meeting, if not on this side of the veil, then in the kingdom. This closed the convention proper, although a colporteur meeting was arranged for the evening of the 16th, which, no doubt, proved both interesting and profitable.

LESSON REVIEW

MARCH 21.

GOLDEN TEXT:—*"Therefore, they that were scattered abroad went everywhere preaching the Word."*—Acts 8:4.

The lesson for the quarter covered the first ten years of the church's history, dating from our Lord's ascension. It is interesting to note the simplicity of the divine arrangement. We find no mention of popes, cardinals, archbishops, doctors of divinity or reverends. On the contrary even the apostles are recorded as "ignorant and unlearned." Indeed, the terms evangelist, pastor, teacher, elder, deacon, apostle are the only titles recognized in the church, according to the New Testament records. And these terms all signify, directly or indirectly, service rather than authority or dignity. Notice again that in that period of divinely guided progress of the infant church, no mention is made of fairs, festivals, suppers or shows to raise money for salaries or for church erection; indeed, none of these subjects is ever mentioned in the New Testament—subjects which today seem to constitute the principal feature of "church work." The church work then was "preaching the Word." Does it not appear evident that the great change in these particulars has not been favorable to spiritual development?

We congratulate our readers that as associates in faith and service we find ourselves peculiarly different from the majority of Christian people of today, and peculiarly like the early church in the particulars specified. Like them we have no formulated creed aside from the Bible. Like them, we have no church "officers" or "rulers." Like them, we give little attention to church edifices, but are content to meet in private houses, or in public buildings, otherwise used on week days, or in synagogues already built and dedicated, if they are placed at our disposal, or in "upper rooms." Like them our chief business is "preaching the Word"—not preaching ourselves, nor human theories and traditions, nor Theosophy, nor philosophy, nor Evolution, nor "Science falsely so-called," nor even social reforms, good as some of them may be. Like them our preaching is sometimes in the street-car chariots, to Ethiopians or Whites, to rich or poor, to Pharisees and Doctors of the Law, and to the poor of every nation and tongue and sect and party. Like them we know the truth and the truth has made us free, and it is our pleasure to assist others into the same freedom, from ignorance, superstition and the wiles of the adversary.

Like them the hope before us is the kingdom of God's dear Son, and the prospect of a share in that kingdom at the second coming of our Lord. Like them we have heard the good tidings of great joy which shall be unto all people, and we are glad to sacrifice time, energy, strength, money, influence, all, for the privilege of being co-workers together with God in the calling of the bride class; in the preparation for the kingdom of God's dear Son. Like them we need no inducements of name, fame, salary, honor of men. Like them we delight to meet one with the other, and so much the more as we see the day drawing near. We need no operas, we need no salaried singers, we need no pulpit vaudeville to attract us. Like them we were hungering and thirsting for the truth, and, having tasted of the good Word of God and been made partakers of the holy Spirit, we find that with the strength derived our appetite continues to increase, and we desire more and more of the Bread which came down from heaven, and of the Water of Life.

True, there are changes, adaptations to our time and present conditions. We do not wear turbans nor flowing robes nor sandals. We do not journey on camels, nor so much afoot, nor in sailing vessels. We use the printing press, the mail, the various means of rapid transit, etc. We do most of our evangelizing through the printed page, the public prints, the Volunteer matter, the colporteur work, etc. Yet these are not differences, but adaptations of the same principles to our time.

The work done in Judea during the thirty-seven years following our Lord's crucifixion and closing with the destruction of Jerusalem, A. D. 70, was a harvesting work to that nation. During that time we may be sure every grain of "wheat" was separated from the chaff and gathered into the garner—the higher or Gospel dispensation—into the spirit-begotten condition. That harvest extended beyond Palestine, but even then it always applied "to the Jew first," until A. D. 70.

A similar work, the harvesting of this age, we understand has been in progress since 1878, and will terminate in 1914, with the beginning of a great time of trouble upon Christendom, corresponding to and antityping the trouble which destroyed the Jewish nation. The harvest work there had a radius of but a few hundred miles. The harvest of today extends all over the civilized world, a circuit of about ten thousand miles. Since the reapers are few, how necessary it is that the Lord should provide the extraordinary agencies which are now at our disposal for the circulation of the harvest message—the gathering of the wheat. May we not well say that the Lord times the inventions of our day so as to provide for the necessity of this harvest work, that every grain of wheat the whole world around may be found and gathered into the garner of the high dispensation, the heavenly? We believe that the principle noted in our Golden Text is still applicable—that the Lord does not wish his consecrated people, when they come into the light of present truth, to congregate specially in special cities, States, etc., but rather wills that they be scattered abroad, so that everywhere the truth shall be preached and that they shall have the inestimable privilege of proclaiming it, serving it, and thus being blessed and upbuilt themselves and prepared for a share in the glory of the kingdom.

Dear brethren, he who was with and guided the early church is with us with equal power. He who guided in that harvest time is guiding now, and will continue to guide his work to the end. We may have experience with similar characters to that of Judas, Alexander the coppersmith, Jannes and Jambres. But the Lord is able to make all these things work together for good to us and through them all to fulfill his gracious promises. He may permit persecutions, imprisonments or things corresponding on a different plane, but let us never doubt the presence and power of our Lord.

The glorious results will more than compensate the trials and difficulties.

"Faith can firmly trust him, come what may"

QUARTERLY TEMPERANCE LESSON

PROVERBS 23:29-35.—MARCH 28.

GOLDEN TEXT:—*"At last it biteth like a serpent, and stingeth like an adder."*—Prov. 23:32.

A very encouraging sign of progress in many parts of Christendom, our own land being considerably in the lead, is the wave of sentiment in favor of total abstinence from intoxicating liquors and the refusal of the masses to countenance the liquor traffic. The one message which the Lord gave to his people when he instructed them to preach the Word did not include total abstinence, and hence the Lord's consecrated people, faithful as priests, may not turn aside from their more important message, the calling of the bride class, to urge upon the worldly this excellent but temporary and partial reformation. The message to the church, to those called to be of the "elect," is the attainment of the spirit of a sound mind, which certainly would not permit them to take anything into their system which would befuddle their reason. Temperance, moderation, sobriety, is the inculcation of the Word of God and its spirit upon all who have named the name of Christ and proclaimed themselves followers of the Lamb.

The Apostle's words intimate that the consecrated are to do good unto all men as they have opportunity, especially to the household of faith; and this exhortation seems to justify us in occasionally saying just a word on the temperance question. It is right that our sympathies for temperance and every reformatory measure should be distinctly known to friends and foes in order that our good may not be evil spoken of by those zealous friends who, not understanding the divine program and its "hidden mystery," think it strange that we run not with them into larger activities along the lines of social uplift and reforms. Having but small personal experience along these lines, we think it best to present chiefly the words of others on this subject, as below:

The Rev. Dr. Smith's book, *Industrial Conflict*, says:

"In England, in three years of plenty in the seventies, wages were increased annually $200,000,000. That made $600,000,000 for the three years, but $600,000,000 was just the amount of gold in circulation in Great Britain at that time. Did the workingmen by a common impulse, fired by a great ambition, save this $200,000,000 a year? Did they change the savings into gold? Did they control the banks and dictate terms to financiers?

"If these things had been done, the past thirty years would have seen a new England, and the whole world would have been filled with the songs of the great achievements that had at last been wrought by the working classes. They would have superannuated the aristocracy; they would have swept out age-worn traditions and institutions; they would have come into their own empire. The working people of England earned $200,000,000 extra per annum, and the sad companion fact is that the drink bill of England during each of those three years increased just $200,000,000. All the increase of that bill did not come from the working classes, but enough of it came from those classes to leave the argument still sound that what is wanted is not so much better opportunity as the capacity to make wiser use of such opportunities as men have.

"In the United States we spend about $1,200,000,000 a year in drink. Would it not be worth while for the workingmen of America to take from that drink bill, say, $250,000,000 a year, and put it in an industrial fund for the development of industrial enterprises owned by workingmen, managed by workingmen, and the profits of which should be received by workingmen?"

From Orison Swett Marden, Editor of *Success*, New York City:—

"My observation of cigarette smokers has confirmed my belief that no man or boy who is a victim of the cigarette habit can keep himself up to a high mental or physical standard Cigarette smoking leads boys into bad company and a demoralizing environment. A New York City magistrate says that ninety-nine out of a hundred of all the lads charged with crime, from misdemeanors to burglary, have had their moral sense weakened by the poison of cigarettes. . . . . In fact, the moral depravity which follows the cigarette habit is appalling. Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards along the line, are its general results."

The Honorable Ben B. Lindsey, Judge of the Juvenile Court, Denver, Colorado, says:—

"Our lives depend a great deal upon our habits. Habits make or unmake men. The boy who starts with bad habits is almost sure to be a worthless man. If he starts with good habits, he is just as sure to be a good man; therefore boyhood is the most important part of life. One of the worst habits in boyhood is the cigarette habit. Persisted in, it dulls and deadens all the finer moral sentiments; it makes a physical and moral wreck of any boy. It is sure to lead the victim to other habits just as dangerous and disgusting.

Years in the Juvenile Court of Denver convince me that it is one of the chief evils met in boyhood, and responsible for much weakness, misery and crime."

The Pittsburg Railways Company served this notice to its employees:—

"For the betterment of the service and the safety of the public, it will from this date be the policy of this company to NOT retain in its employ men who use intoxicating liquors or cigarettes or are in the habit of gambling. While it is the privilege of each individual to eat, drink, and smoke what he pleases, it becomes the duty of this management to have in its service only men of sober and temperate habits, physically and mentally able to perform the duties to which they may be assigned."

The superintendent gave his reasons for issuing the order as follows:—

"It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigarettes; but on the other hand I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted to the use of cigarettes, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public utility corporations I have had occasion to promote many of our men from the rank of conductors and motormen to officers, and in no case has a man using whiskey come up to the requirements."

* * *

Our chief objections to many of the utterances of social reformers is that in their zeal they make of their reformation movement an antagonistic Gospel, proclaiming that by the methods they are advocating the Millennial blessings might all be introduced, regardless of Emmanuel and the kingdom which he is to establish, and which the Scriptures declare to be the only power under heaven or amongst men authorized and capable of bringing in everlasting joy and blessing and Paradise restored. Reforms are merely palliative at very most; nothing but a change of heart can bring the desired condition, and nothing but the establishment of Messiah's kingdom, the overthrow of Satan's empire, and the deliverance of the slaves of sin and death from ignorance and superstition, etc., can bring the permanent blessings needed.

"PRESERVE THE UNITY OF THE SPIRIT"

St. Paul's exhortation that we preserve the unity of the spirit in the bond of peace, was never more necessary to the church than now. We have already adverted to the fact that a peculiar bitterness of spirit and word seems to attach to those who oppose the vow, and we wish to caution those who have taken the vow against any participation in the spirit of strife, anger, bitterness. We cannot help what others may do or say to us, but we can see to it, each for himself, "that no man render evil for evil or railing for railing, but contrariwise blessing."

Some time ago our attention was especially called in a variety of ways to the fact that the fallen angels are coming into a greater degree of liberty than they have had since the flood and their condemnation to chains of darkness. All that we said respecting the probable materializations, counterfeiting both the dead and the living, we still believe, and advise all to be on guard against; but we think it not improbable that while we were thus looking out for and exposing some of the adversary's wiles, he was getting in his work along other lines—stirring up evil surmising, evil speaking, insinuations, malice, envy, hatred, strife—lovelessness. It is our present thought that the greatest danger to the Household of Faith lies along these subtle lines. "If any man have not the Spirit of Christ, he is none of his." Hence, to whatever extent the adversary may be able to inject into us an evil spirit, and to drive out the holy Spirit, to that extent he will be separating, alienating us from the Lord. Nor can we wonder that our Master would permit such trials to come upon us as a people. We have had much advantage every way above others—in knowledge, in appreciation of the deep things of God, in an opportunity for the development of the fruits and graces of the holy Spirit. Having preached to others, have we applied to ourselves these precious truths and graces, or shall we eventually be castaways, because of being merely preachers of the Word and not doers of it?—because while preaching love for God and for the brethren, this love was not allowed to permeate and sanctify all the avenues of our hearts, our words, our thoughts, our deeds. We cannot complain that the Lord should test us along these lines.

For years we have been teaching respecting the peculiar trials of this hour, and calling attention to the statement of the Word that "A thousand shall fall at our side." Have we profited by the knowledge, or does the fact that some are now falling cause us surprise? The question is for each one of us. It is time for drawing near to the Captain of our Salvation, and time for complete separation from everything that would not have his and our Father's hearty approval. We believe that the Lord especially brought forward the vow for this very time, and that it is doing a wonderful work of purifying in the hearts of God's children, as is abundantly evidenced by the letters which we are daily receiving and which tell of the showers of blessings enjoyed, and nearness to the Lord, as a result of this fresh statement of the original consecration.

We promised to announce from time to time the growth of our list of those taking the vow, and we are pleased to mention now that the six thousand mark has been reached. In this connection we offer the suggestion that everywhere, so far as possible, the vow be read daily, by everyone who has taken it, either publicly at the breakfast table for instance; or individually and privately. We are assured that there is a blessing in it, not only for the Bible House family, but for all. How wonderful it seems that without our so thinking of it, or intending it, the Lord has used this vow so that it should call into existence a prayer-circle of six thousand of his consecrated ones who remember each other daily at the throne of grace.

With the vow freshly before the mind each morning, reminding us of our resolution to guard, if possible, every word and every thought still more carefully than in the past, is it any wonder if more progress is being made in self-control and in the development of the fruits and graces of the holy Spirit? Such results are what we should expect. And those who have not taken the vow and who realize frequently their shortcomings in word and thought and act, and lament over these—is it not worth their while to consider the help they would gain by this fresh resolution to the Lord, and the increased carefulness that it would bring to them?

We suggest that those who have taken the vow remember also the dear ones who have not yet taken it, soliciting for them the Lord's blessing and guidance, and that they be careful in every sense of the word to exemplify the Gospel of peace and love and good will implied by their vow, to more carefully than ever, if possible, scrutinize their words and thoughts. Let this greater carefulness be manifest to those who have not taken the vow, that they may see your better self-control and be glad to glorify our Father in heaven.

While we deprecate anything looking toward a division or schism in the body of Christ, and while we believe that there is no ground for a division in connection with the vow, and that no one who has taken the vow has a right to make it a test of fellowship with his brethren; nevertheless, we are free to admit that with those who oppose the vow the case is different. In opposing it they seem to forfeit a measure of their confidence. They are either less wise or less good than we thought them to be; for we cannot see how either a wise or a good heart could place hindrances and opposition in the way of those who by this vow are seeking to bind their sacrifice to the altar.

As before stated, the test of the Scripturalness or unscripturalness of the vow is a very simple one. Take its statements one by one and see whether any Scripture can be found in opposition to any of them; then see how many Scriptures can be found favoring these very propositions either in the word or in spirit. Thus we determine that the vow is Scriptural to the very last degree, and unscriptural in no degree. Does someone suggest that the taking of the vow is not demanded in the Scriptures? We reply that the taking of the WATCH TOWER, the Cincinnati *Enquirer*, the *Dispatch* or the *World* is not stipulated in the Scriptures; neither is the publication of our tracts and SCRIPTURE-STUDIES directly commanded. Is it unscriptural to wear shoes, or trousers, or hats, because these are not mentioned in the Scriptures? Are they not all thoroughly Scriptural if they do not conflict with any of the holy provisions and regulations; just as any matter is thoroughly legal which does not conflict with any law? We are surprised at the weakness of the arguments by which some

of the dear friends have confused themselves and hindered their reception of a great blessing through the taking of the vow or resolution to the Lord, that theirs shall hereafter be a still closer walk with God.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

We desire to express our appreciation and love to you and the dear friends at the Bible House, for your devotion to the work so dear to us all. Your sacrificing spirit and zeal and devotion to the flock over which the Lord has placed you, and your capacity for hard work, have been an inspiration to us. Beyond any doubt the present Lord has been and is your helper; otherwise your poor body would surely sink beneath the heavy cross you have to bear. We thank you and express our admiration for your courage and boldness in not compromising in any matter the truth, but have always given to the household of faith "things both new and old."

In regard to "the vow," we have been very much helped and blessed since we advised you that we have subscribed to it; and we have also been very much helped since we have seen the truth in its fuller light, as explained by you in the TOWERS, and by some of the pilgrims, in regard to the covenants and our relation thereto. As stated by one brother, Psa. 50:5 and other Scriptures intimate that when Jesus sacrificed himself he made a covenant with Jehovah, "a covenant by sacrifice." Jehovah, on the other hand, had made his part of the covenant with Abraham and not with Jesus, but Jesus, by giving his flesh for the life of the world, came under the conditions of the covenant made with Abraham 2,000 years before. All persons since justified by faith in Jesus' work of sacrifice, and having presented their justified bodies a living sacrifice, these, together, Jesus the Head and the church his body, constitute that seed class which shall do the work through which all the families of the earth will be blessed. This Abrahamic Covenant, therefore, needs no mediator, because it includes only those who are actually or reckonedly perfect. Our dear Lord did not need a Mediator on account of being absolutely perfect, and since we have been accepted in the Beloved, we do not require a mediator, because we become members of his body as new creatures—the seed of Abraham. (Gal. 3:27, 29) God deals with the body during their trial day through Jesus the Head, the Advocate. (1 John 2:1) But the poor world during their trial day will require a mediator, otherwise justice would require their execution. This office of mediator is surely one of the hopes set before us in the Gospel.

We feel very humble and thankful to our Master that we are permitted to see these grand truths, while some others, blessed with larger opportunities, having for so many years been associated so closely with yourself and received the light and truth through your ministry, are now asking you to accept their resignations on account of not being able to see eye to eye with you on the covenants and vow. I have been given a copy of the letter Brother Henninges sent you under date of November 22, 1908. The knowledge of these facts, dear Brother, has inspired this letter in the hope that it may help to comfort you in the assurance of your being in the heavenly Father's favor, and we can only say, as you have so often said to us through the TOWERS, "Let not your heart be troubled, neither let it be afraid;" "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord."

We pray for you and the Bible House family every day many times. And we ask you to remember us in your prayers. With much love,

Yours in the One Hope, J. P. HEMPHILL.

MY DEAR BROTHER RUSSELL:—

On January first we began the New Testament reading, a chapter every evening. It is now looked forward to with much eagerness. The doing of this regularly is proving a great blessing. Also the reading of twelve pages of DAWN daily in the morning.

After you suggested the twelve pages daily to me at Halifax, I went back to Montreal and tried so hard to keep it up, but it seemed almost impossible, and I occasionally had as many as thirty-six pages for one day. Since making the resolution to the Lord to do this it has been possible every day thus far. This further proves to me the help of resolutions or vows made to the Lord.

I feel that it is as it was with Jesus when he took a positive stand and said, "Get thee hence, Satan. . . . . Then the devil leaveth him, and behold, angels came and ministered unto him."—Matt. 4:10, 11.

Is it not the same with us when we take a positive stand on any question—that we then have the special help from the Lord along those lines? I have felt it so in my own case.

Endeavoring not to murmur nor complain about any condition or experience has been very helpful. It many times keeps me from mentioning little things which I otherwise might.

I want to thank you also for the joint-letter in regard to our vows. It is a great encouragement and help in remembering daily why these vows are made—"to promote our spiritual interests and to assist in the mortifying of the mortal bodies."

I thank our Father daily and oftener for the continued help through his dear Servant.

Your sister through his merit. ETHEL WHITE.

BELOVED PASTOR AND BROTHER:—

My dear husband is so earnest, so eager to do the Lord's will whatever the cost may be. Since the taking of "Our Precious Vow," as he calls it, the change has been something wonderful—a change that must be felt; it cannot be described. What that vow has been and is to me I can never tell. I incorporated each section so as to make a prayer of the whole, and twice every day, if no oftener, I offer that up with my other petitions, and the dear Father is hearing me. How could it be otherwise? He has promised, and "He is faithful that promised." My Consecration Vow seems so infinitely more comprehensive since taking this later one emphasizing the first, and this bringing it before the Father in words makes everything so much clearer and more real. I can approach the heavenly Father in a manner I never understood before, and realize that he hears and will answer. I thank the Lord for the vow, and you, dear brother, as his servant, in bringing it to his people—"in due time."

We sometimes talk of how easy and blessed it would be to die: but to live in these evil days how hard it is! The closer we come to our heavenly Father, the greater the anxiety to be with him. "How can we keep the longing back and how suppress the groan?"

Yet we realize that each passing hour shall, if we are faithful, prepare us more for the kingdom, and we are content. But how blessed it will be to have passed through the trials, the testings, and to have been found "faithful!" Oh it is so hard to live, so hard really to live an develop as the Lord would have us grow as new creatures. Will we all who are so faithful, be able to say at the end, "I have finished the work which thou gavest me to do?" Pray for us, dear Brother, for my husband and self, even as we pray for you, that we may be always able to say from the heart, "I do always those things which please him."

With much Christian love, your sister in our blessed Lord.

I. P. W.

AN OPEN LETTER TO THE HOUSEHOLD OF FAITH

Love, truth and honesty, and sorrow for sin, constrain me to confess my shameful course during my opposition to the vow, and which I now see to be but a reiteration of my consecration vow, more clearly outlined in some essential details because of the present evil day.

That expert, Satan, whispered some apparently very plausible suggestions against the vow, and which, yielded to, soon led me to look at it from a very prejudiced and improper standpoint. Thus I quickly took the bait that the suggestion of the vow was purely of and by man to ensnare the simple minded, and was not in harmony with the spirit of true Bible teaching. This view soon roused my zeal to not touch, taste nor handle anything that did not have a direct, pointed "Thus saith the Lord" attached to it. Very soon I seemed to lose all the spirit of a sound mind and of love, and began to back-bite Brother Russell, not only orally, but also by writing back-biting letters. In fact, I became a first-rate back-biter. I compared Brother Russell to Moses, when he said to Israel, "Must I bring water for you?" and to David in his prohibited work of numbering the Israelites. I likened the presentation of the vow to the claimed inspiration of the Mormon Prophet Smith, and the vow itself to the harmonious sound of a plague of frogs.

Now, Brother Russell, it needs no argument to show such

thoughts to be the product of a very unsound mind; yes, I must say, the product of a Satanic mind or a mind dominated by demons.

I am sorry for such conduct and want you to publish my expression of my sorrow for my sin. I can assure you it found me out. Make a heartfelt prayer for me that I may be kept from the sin of presumption.

I take the vow today (January 25th), my 66th birthday, and remain,

Your penitent brother, ELIAS M. GIBBS.

"WHO GAVE HIMSELF A RANSOM"

"There is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

Our Lord Jesus gave himself a ransom (corresponding price for all mankind) at the beginning of his ministry, at the moment of his consecration. He continued that giving throughout his public ministry for three and one-half years. He finished the sacrifice of himself, the "man Christ Jesus," at Calvary. When the Father raised him from the dead, he was the possessor, so to speak, of the value of his previous sacrifice, which he was at liberty to offer as he pleased. The making of the sacrifice was one thing and the applying of its merits was another thing. As, for instance: Mr. A is in trouble, requiring $5,000 for his relief. Mr. B has a property which he can sell for $5,000—enough to pay A's debt. When he sells the property A's debt is not paid, but merely B now has the amount, the price, which he can give for A's relief, if he will; and it is for him to elect how, when and where it shall be applied. Christ gave all that he had in order to purchase the world and the treasure which he saw therein—Adam and his family, sold under sin and death. When our Lord ascended up on high he did something with the merit of his sacrifice which brought a blessing to a certain class (the household of faith). That he made reconciliation for their sins is the Apostolic statement, and the giving of the holy Spirit at Pentecost was in demonstration of the fact. But it is equally clear that our Lord did not make an application of his blood to all mankind, because the holy Spirit did not come upon all mankind, nor did any message come to them declaring the forgiveness of their sins.

On the contrary, the subsequent Apostolic declaration was that "the whole world lieth in the wicked one," and that only the church, the household of faith, has "escaped the condemnation that is upon the world." Furthermore, the Apostle's declaration is not that our Lord appeared in the presence of God as our Mediator, nor as the world's Mediator, but that he appeared in the presence of God as our Advocate—but not as the world's Advocate. All this is very plain, if our minds and hearts are in condition to receive it; but of course it will not be clear, and is not to be understood nor to be clear under any other circumstances.

Just what Jesus did when he ascended up on high we are not more particularly informed by the Apostle; but he pointed us to the types, the law. Looking there we note the various details of the typical atonement day of Israel, which foreshadowed:

(1) The forgiveness of sins for the HOUSEHOLD OF FAITH, under the Abrahamic Covenant with believers.

(2) The subsequent forgiveness of the sins of all the remainder of the world by preparing for the sealing of the New (Law) Covenant with the blood of Christ.

This division separating the Gospel church from the world was very distinct in the picture, and also distinct in the teachings of our Lord and the apostles. Our Lord said, "They are not of the world, even as I am not of the world." (John 17:16) He ordained them to go and bring forth fruit—permanent fruit, everlasting fruitage. The Apostle declares of our Lord, "He is a propitiation (satisfaction) for our sins (the church's) and not for ours only, but also for the sins of the whole world." (1 John 2:2) Here again a sharp line of distinction is drawn between the "elect" church and its blessing, and the non-elect world and the blessing that will come to it in due time.

Looking into the type again (Leviticus 16) we see that there are two separate and distinct sacrifices, and that they were not offered to God upon the mercy-seat both at the same time:—

(1) The blood of the bullock was first shed and first offered.

(2) The blood of the goat was subsequently offered.

Our Lord did not die twice and the two animals did not represent him—except as Head and body. Not only so, but the type distinctly tells us that the two offerings of the blood upon the mercy-seat were applicable to different classes, the first, applied to the tribe of Levi, included the priests. The second applied to all the remainder of the people of Israel. Will anyone claim that our Lord Jesus died twice, first for the antitypical Levites, and second for the remainder of mankind? Christ certainly died once for all. What, then, is the meaning of these two sacrifices and distinctly separate application and separate acceptances and separate blessings.

We have already answered this question in great detail in the little booklet entitled, "Tabernacle Shadows of Better Sacrifices," a fresh reading of which we commend to you all as an elaboration of the "hidden mystery" of the fellowship of the church, the royal priesthood, with Jesus, the great High Priest, in the sufferings, the sacrificings of this present time, and in the glorious work and blessings of the future. Remember, too, that this treatise was first published in 1880. We therein show that no man can redeem his brother, and that it is because all are sinners, all under death sentence. We show also that our Lord's death, represented by that of the bullock, applied on behalf of the household of faith, justifies them freely from all sin and permits them to become "holy and acceptable sacrifices." (Rom. 12:1) We show that the sacrificing was all done by the Lord, that our part ends in our presentation of ourselves living sacrifices, and that if we maintain this condition of self-denial our Lord counts us as new creatures, members of his body, and our flesh his flesh, and its sufferings and death his sufferings and death.

Thus the sacrifice of Christ, Head and body, has progressed for over eighteen centuries. We believe that the consummation is near at hand. When the High Priest shall have accepted the last member of his body, and shall have finished the sacrificing he will apply, beyond the vail, the blood, his own blood—the blood of his members—on the mercy-seat, on behalf of all the people. Then will be due that which the Lord promised through the Prophet Joel—that he would pour out his "Spirit upon all flesh," just as at the completion and offering of the first sacrifice he poured out his "Spirit upon his servants and handmaidens" at Pentecost. Who that has spiritual eyesight cannot see this? And if we once saw it and it is now becoming dim to any of us, what is the remedy? All such should go immediately to the great Physician for eyesalve. They should haste in fear lest complete blindness and outer darkness overtake them. Fasting, prayer and heart-searching and a hearty acceptance of the vow we earnestly recommend.

Note that it is not our Lord in some pre-human condition who gave himself a ransom for all, but the MAN Christ Jesus. His is a ransom for all, in that through his sacrifice alone all mankind shall be rescued from the sentence of sin and death and given an opportunity to hear and accept the good tidings of eternal life. The ransom is none the less for all mankind, because it was first applied to the church and then made applicable through the church. The water we drink is none the less from the sky because it comes to us through pipes and faucets.

"MEDIATOR BETWEEN GOD AND MEN"

As already noted, we believe that whenever the word mediator is used in the Scriptures it relates to a covenant between parties who are alienated. God and the world are at enmity. God has condemned the world, because of sin. That condemnation still rests upon the world (except that small portion of it which has been justified by faith.) The "world still lies in the Wicked One"—is still under condemnation. A mediator was necessary—someone to go between and reconcile these alienated parties. Our Lord Jesus came into the world to be the Savior of the world as well as the Savior of the church. The work which Jesus did, his sacrifice, was in the divine program with a view to his becoming the Mediator between God and mankind in general—the world, sinners. That purpose will be carried out, though it has not yet been done. It is proper to speak of our Lord Jesus as Mediator and to speak of the New (Law) Covenant as though it were already mediated, because the matter is fully intimated, foretold, promised, by the Lord, who cannot lie, and is in process of accomplishment. God will make such a covenant with the House of Judah and the House of Israel after these Gospel days. (Heb. 8:8-10) He will provide a Mediator, who will then, during the Millennium, mediate between

God and man. It is a part of the divine program that our Lord Jesus will be that Mediator. It is, therefore, proper to speak of him as such now—to speak of the things which are not yet as though they were. This in no degree contradicts the thought that this Mediator is growing day by day—adding members.

Why should there be any delay? If the man Christ Jesus was the Mediator and the plan for a New Covenant was unalterably fixed in advance, why should it not be ratified at once? We answer again that this was one feature of the "Hidden Mystery"—"Christ in you, the hope of glory." (Col. 1:26, 27) It is a part of the divine purpose that Jesus, the Mediator of the New Covenant (he whose merit furnishes the price and who shortly will apply that price for the sealing of the New (Law) Covenant) be the Head of the church, which is his body—"members in particular of the body of Christ." (1 Cor. 12:27) In the divine purpose the antitypical Isaac is to include the church. "Now we, brethren, as Isaac was, are the children of the promise"—the children of the Faith Covenant (Gal. 4:28) Jesus the Mediator, by divine arrangement, accepts members, who must be his joint-sacrificers, and by and by be his joint-heirs.

This church class is not included in the "men" of our text—not included in the world, "Ye are not of the world, even as I am not of the world." (John 17:16) "The world," "men," need the great Mediator to reconcile them to God. And the New Covenant and the kingdom which it will inaugurate are divine provisions which shall bring blessings for the world, for men, to chasten them, to break their hearts, to cause every knee to bow and every tongue to confess to God's glory. The church, as the bride, not only shares in the sufferings of this present time, but also in that glorious work of reconciling "men," "the world," to God by the power and forces and influences of the Millennial kingdom.

The class now accepted by the Lord as separate from the world needs not the drastic measures of the Millennium to cause them to bow and to confess. They are a special class, who, in the midst of sin, love righteousness and hate iniquity. They are like their Lord and Redeemer, of whom it is written, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness (holy Spirit) above (Head-over) thy fellows."—Heb. 1:9.

WORKS ENEMIES—NOT HEART ENEMIES

But some one may inquire, Does not the Apostle speak of some of the "household of faith" as having once been aliens, strangers, foreigners, from the commonwealth of Israel? Yes; so was Cornelius all of that as a Gentile, yet he reverenced God and gave much alms to the people. But as a Gentile he was naturally an alien from Israel's privileges and blessings until, so far as the Gentiles were concerned, Christ made an end to the Law Covenant, nailed it to his cross, and admitted Gentiles to his favor and to the still greater blessings of the original Covenant.

But does not the Apostle say that some who had become saints had been liars and abominable persons, "alienated, and enemies in their mind by wicked works," and could the world be worse than this description? (Col. 1:21) We answer, So far as works are concerned, and the divine standards, Yes, "that every mouth may be stopped, and all the world may become guilty before God," both Jews and Gentiles. (Rom. 3:19) But such as at heart were not opposed to the light and truth, had a different standing in the divine estimation. Through ignorance and weaknesses they were like the whole world, yet in other respects they were very different and differently estimated by the Lord. These, because of their right-heartedness, were blessed in being drawn to Christ by the Father, that they might be justified by faith in the precious blood, and that they might be sanctified by a knowledge of the truth, and that thus they might become associates in the sufferings of Christ and in his coming glory and work. During this age only such are drawn, and only such received: "No man can come unto me, except the Father which sent me, draw him." (John 6:44) Of such "elect" St. Paul says, "If God be for us who can be against us." "He who began a good work in us is able to complete it." These needed the blood and could not be justified without the Redeemer's sacrifice, but they do not need that he should mediate the New (Law) Covenant for them, since they are acceptable under the better, the Faith Covenant, made with Abraham.

We see the difference in the present time: Some, under the influence of error, are terrified with fear of eternal torment, and may live outwardly according to high standards, loving sin, but fearing to practice it. When the truth reaches such and their fears are dispelled, they have no special inclination toward piety. Others, on the contrary, hearing of the Lord's grace and wonderful providences, are drawn, constrained, to become followers of Jesus, even at a cost of sacrifice and temporal interests. This latter class need no mediator to whip them into harmony with the divine laws. To the extent of their ability they delight to do God's will. This faith and its spirit of obedience God counts to them for righteousness. These, after justification by faith in his blood, are invited to become members of The Christ. A sufficent number of these will be found to complete the membership of his Body, and to fill up the sufferings of Christ, and to constitute the very "elect" members of the mediator for the world—men.

Let us remember that Moses was the mediator of the Law Covenant, which failed, not because of being a poor law, but merely because its mediator was incapable of doing for the people all that they needed. God purposes to give to that nation, and other nations through them, The Christ, the better Mediator under a New Covenant or Agreement, to be sealed with his blood—the merit of his sacrifice applied indirectly through the church. Remember how St. Peter, after telling about the times of restitution to be inaugurated at the second coming of Jesus, says, "For verily Moses said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." (Acts 3:22) The Prophet like unto Moses began to be raised up in the person of our Lord Jesus, the Head. The raising up process has continued throughout this age, and shortly will be completed. That antitypical Moses, Christ and the church, Head and body, is to mediate the New Covenant so long promised between God and Israel. That the Apostle is not speaking of anything yet accomplished is evident from the context, "It shall come to pass that the soul that will not obey that Prophet shall be utterly destroyed from amongst the people." (Acts 3:23) All who do not obey Jesus during this Gospel age are not destroyed; but, under the great Mediator between God and men, the antitypical Moses, who shall rule the world during the Millennium, the Scriptures will be fulfilled—all that will refuse divine favor under that New Covenant will be utterly destroyed.

QUESTIONS RE THE COVENANTS

What is the Abrahamic Covenant?

(1) Is it for the selection of the Seed?

Its promise is THE SEED: (1) Jesus; (2) The Christ; (3) The earthly seed through them.

(2) Or is it the blessing of all the families of the earth?

Ultimately, yes. The result will bless all the nations.

(3) When did it begin—with Abraham, Isaac or Abel?

With Jesus Christ: but its provisions extend backward and forward to all who have exercised "the faith of Abraham."

What is the Sarah Covenant?

(1) Is it proper to say that the Sarah and Abrahamic Covenants are one and the same thing?

The Abrahamic Covenant primarily is the Sarah Covenant—the Faith or Promise Covenant.

(2) Under what Covenant were the ancient worthies developed, Abrahamic or Sarah?

The Abrahamic or Faith Covenant, typified by Sarah. All justified by faith are of this Covenant. The others are covenants of works.

(3) Are the ancient worthies the fleshly seed, or are the Jews who come under the New Covenant in the Millennial age the fleshly seed?

The ancient worthies primarily, but all who ever come to the faith and works relationship under the New Covenant will, as children of "the Anointed," be grandchildren of Abraham, who typified God—the Father.

(4) Is the Sarah Covenant as comprehensive as the Abrahamic Covenant?

No! It relates only to the "Seed of Promise."

(5) Does the Sarah Covenant come to an end at the close of the Gospel age?

Yes.

(6) Does the Sarah Covenant end when the last member of the spiritual seed is born, or does it end after the ancient worthies come forth?

After both: the two being shown in Joseph and Benjamin.

(7) If the Sarah Covenant brings forth the spiritual seed, how can we say that both seeds are brought forth under the Abrahamic Covenant?

The dual feature is shown in Rachel.

(8) If both the seeds are brought forth under the Sarah Covenant then how about Gal. 3:16, where it speaks of THE seed which is Christ?

The Christ is the Seed, but the "promise" is "sure to both."—Rom. 4:16.

(8) Are those now called to membership in The Christ justified by the sacrifice of the man Christ Jesus?

Most assuredly, "By faith in his blood." Faith in the New Covenant justifies nobody. Those blessed under the New Covenant will be justified by works.—Rev. 20:13.

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THE OPENING AT BROOKLYN

The friends at places where one-day conventions are held are pleased if they be reported in the WATCH TOWER, and we would be pleased to report them were it not that there is always such a sameness unavoidably connected with them. Almost without exception it could be said that the dear friends put forth strenuous efforts to bring the public service to the attention of the people, and that they succeed admirably, and that large and intelligent audiences are secured, and in many cases large numbers are unable to gain admittance. This sameness of the reports and our limited space alone hinder these reports. Nevertheless, if assured by many that they are appreciated and desired, we would take up the matter afresh.

The opening of the Brooklyn Tabernacle on January 31st and the subsequent work in that city, we are assured, would be of deep interest to the friends in general, and hence the present report.

The opening day, appointed a month in advance, found us none too well prepared. Our stationary chairs had not yet been placed and many of the finishing touches were lacking. However, we had a very enjoyable day.

The auditorium is on the second floor and has a seating capacity of over 800, but is conveniently arranged so that the curtains can be drawn, shutting off more than one-third of the seats. The Tabernacle is well lighted from the roof, and the side-walls are embellished with some of the gracious promises of our Father's Word in artistic workmanship and soft colors. The prevalent color of the walls, floor, etc., is olive green. The conditions altogether are very restful, and those who arrive before the meetings commence will find excellent food for quiet meditation.

The floor below this, the street floor, is being fitted up for our office purposes, and the basement floor for our stock and shipping departments.

The total number of the friends of the immediate vicinity, New York, Brooklyn, Jersey City, Newark, etc., in attendance, numbered about 200; probably another 100 or more came from surrounding towns, and 27 from as far away as Boston. All seemed well pleased with the move which the Lord's providence seemed to direct, and pleased, also, with the building chosen and the repairs made.

The eleven o'clock praise and testimony service was participated in by about 350, and was very enjoyable; the testimonials to the Lord's grace, and goodness, and care caused our hearts to overflow with gratitude. The afternoon meeting had been advertised to the public, and the attendance was very good. Close attention was given and we have hoped that some interest was aroused. In the evening we had a question meeting, and the character of the questions indicated intelligence and studiousness on the part of the dear friends.

The following Sunday very nearly the same programme was carried out, but with less advertising. The afternoon meeting was not so large. The friends of the New York City congregation, those of Brooklyn and those of Jersey City, all voted their unanimous desire to be parts of the Ecclesia whose home will be at the "Brooklyn Tabernacle," and unanimously elected Brother C. T. Russell Pastor of the same.

The following Sunday, February 14th, Brother Brenneisen spoke in the afternoon, and in the evening conducted a Berean Bible study. The attendance was all that could be expected.

A special arrangement was made to meet the public on February 21st. The Brooklyn Academy of Music was secured for the afternoon, and the friends of Greater New York and vicinity certainly did manifest great zeal in the advertising of the meeting. The dear friends got out 150,000 copies of the first number of the new paper, "People's Pulpit," on the back of which was an advertisement of the Academy meeting. Window cards were used also, and posters, so that the meeting became widely advertised. The result was better than any of us had dared to anticipate. The house was crowded, seating 2200; approximately 400 stood, and it is estimated that more than 2500 people were turned away, unable to gain admission. To this overflow, however, the ushers distributed a special number of the WATCH TOWER so that we may hope that even they received some blessing. The large audience gave close attention for nearly two hours, and took the literature at the door with considerable manifestation of interest. How many grains of "wheat" were there and how many of these were favorable to influence, the Lord only knows, but we were pleased at the favorable hearing and the interest manifested upon the faces of the audience, which was a very intelligent one.

At the close of the session, Brother Rutherford was announced to speak at "Brooklyn Tabernacle" on the following Sunday afternoon on the "Divine Plan of the Ages" from a Lawyer's standpoint. A large house of earnest hearers greeted him.

Incidentally, we might mention another one-day convention recently held in Cleveland, a public service which was very remarkable, in respect to the congregation and the interest shown. The Cleveland friends, very full of zeal, engaged their largest auditorium, "The Hippodrome," which is one of the largest in the country, with a seating capacity of 4600. How thoroughly and wisely the dear friends exercised themselves in the advertising of that meeting may be judged from the fact that the house was full and many were standing, while about 600 were turned away by order of the Public Safety Department.

These large attendances must not mislead any of us into supposing that the truth is becoming popular. Our readers well know that such is not our expectation, although we are expecting that the next two years especially will see wonderful things accomplished in the spread of the truth. Of course, the majority attending these meetings come from curiosity, but when we remember that we not only do not have the assistance of our Christian friends of the various denominations, but in many instances have their open, and especially their secret, opposition, the lesson is that religious people are doing more thinking for themselves than ever before, and it is in this class that we may hope to find a considerable amount of "wheat," some for the "little flock" and more for the "great company."

In this connection, we believe that it will be of interest to nearly all of our readers that we mention some of the Lord's providences in connection with the locating of the Bible House family in Brooklyn. The Tabernacle has no living apartments connected with it, and when we sought to rent a suitable building for the housing of our family of more than thirty, we found that we had a difficult problem. We almost needed a hotel. While the Tabernacle is not in an aristocratic neighborhood, the residence district near it is of a good class with fine, large residences. Some of these are for sale, but none for rent. We thought of going a little distance and finding cheaper quarters, and then reflected that the car-fare to and from the office twice daily would amount to $1800 a year, and besides we would have inconvenience and loss of time.

At an opportune time some friends of the truth proposed that we purchase such property as would suit our convenience, put it into repair, and that they would furnish the money—we to hold the title and they to take a mortgage for the amount expended, on which they asked but five per cent. interest, and intimated that some of the interest might find its way into the Tract Fund from time to time. This proposal seemed providential and was gladly accepted as the cheapest and best thing possible. We anticipate that the interest will not amount to more than two-thirds of the car-fare estimate, possibly less.

Thus prepared, we made a fresh examination of the district with a view to purchase, and finally made bids upon three properties suitable to our uses with some alterations. We are sure that we will surprise you when we state that the one of the three which came to us at a bargain price is what is known as "The Old Henry Ward Beecher Home." It certainly seems very remarkable that we should get the old Beecher Bethel and then by accident get his former residence. Considerable repairs are necessary, and are being made, but when completed our large family could scarcely be better fixed for the few remaining years of activity which we expect. The new home we shall call "Bethel," and the new office and auditorium, "The Brooklyn Tabernacle"; these names will supplant the term "Bible House."

Some day we may have a convention in Brooklyn, when we shall have an opportunity of greeting many of our dear readers at one or both of these new locations. We solicit your prayers on behalf of the work and the workers at these new establishments, that with humility of heart and word and conduct, our enlarged opportunities for service may result in the glory of God and in the blessing of others and our own spiritual development in the fruits and graces of the holy Spirit.

SUBSCRIPTIONS TO "PEOPLE'S PULPIT"

PEOPLE'S PULPIT is the title of a small new paper proposed to be published monthly, if the Postoffice authorities will grant it Second-Class mail privileges.

We proposed to send PEOPLE'S PULPIT to fill out the year of "Old Theology Quarterly," but that was found inexpedient, so the latter filled out its own subscriptions. We have, however, arranged to have sample copies of the new paper, PEOPLE'S PULPIT, sent to our entire list—the first issue. This will serve as a sample and you can determine whether you wish to subscribe for it or not.

It will contain chiefly Brother Russell's sermons, which many of you already have through other newspapers. Its value, therefore, would chiefly be for friends and neighbors.

The new postal regulations are very strict, so that subscriptions for PEOPLE'S PULPIT must be made in quite positive terms. Cash must accompany each order or else a promise to pay or a request to have your subscription paid for you from the Society's funds. If, however, you are a Tract Fund contributor, you can so state and direct that the payment be made out of your donation. Or you can order for others on your donation account. Address orders to PEOPLE'S PULPIT, enclosed with letters to us, if more convenient.

1	copy,	monthly	to one	address,	per year,	10 cents.
2	copies	"	"	"	"	15 "
8	"	"	"	"	"	50 "
20	"	"	"	"	"	$1.00
125	"	"	"	"	"	5.00

PROPOSED CONVENTIONS DURING 1909

Last year we concentrated our efforts and had one general convention at Put-in-Bay. It was both enjoyable and profitable and served some better than any other arrangement. For the present year, however, it has been deemed best to pursue a different course—to have a number of conventions in various parts. The advantage in so doing will accrue chiefly to those residing far apart and to whom a general convention would be too expensive, both as to time and money.

In pursuance of this plan we have already had the Nashville, Tenn., and the Jacksonville, Fla., mid-winter conventions. That the friends may be able to order their affairs to the best advantage, an early announcement of the convention arrangements for 1909 is requested and stated below. In it we have sought the greatest good for the greatest number.

EUROPEAN CONVENTION TOUR

Unable last year to spare the time for even a brief visit to the friends of Germany and Scandinavia, we promised (D. V.) to see them hastily this year. The routes of travel make it convenient to see the British friends again enroute, and this gives us pleasure, as we have many cordial solicitations. However, our time being extremely limited, we cannot do what we would. We must hope that it will be possible for quite a number of the friends to attend the London three-day convention. Our proposed itinerary follows:

Brother Russell expects to leave New York May 5th, on the steamer Mauratania, and he hopes to arrive at Liverpool May 11th. He will be glad to greet the friends as follows, as may suit their convenience:—

Liverpool,	May	11	Stockholm,	May	23
Manchester,	"	12	Copenhagen,	"	24
Glasgow,	"	13	Berlin,	"	25
Edinburgh,	"	14	Elberfeld,	"	27
Bergen, Norway,	"	17	London Convention,	"	29-31
Christiana,	"	19,20	Due to arrive in Brooklyn,		
Orebro, Sweden,	"	21,22	N. Y., June 8		

SEATTLE, WASHINGTON, TOUR

Leaving Brooklyn at 12:45 p. m., Thursday, July 8th, our first stop will be at Memphis, July 10th, via Frisco Line. Leaving at 11:40 p. m. (Ill. Central Ry.), we are due to reach New Orleans Sunday, July 11, at 10:45 a. m. Leaving at 9 p. m. we hope to reach Houston, Texas, at 10:15 a. m., and. leaving at 12:25 p. m., to reach San Antonio, Texas, at 7:35 a. m., July 13. Leaving at 9 a. m., July 14, via El Paso at 8:30 a. m. of the 15th, we hope to reach Los Angeles at 12:45 Friday night, July 16th. We leave at 5 p. m., July 17, arriving at Oakland, Cal., 8:45 a. m., July 18. Leaving at 8:57 p. m., July 19, we are due at Portland, Ore., 7:15 a. m., July 21, Wednesday. Leaving at 11:45 p. m. we are due at Seattle Thursday, at 8:15 a. m. Leaving at 9:30 p. m. (N. P. Ry.), Sunday, July 25, arrive at Spokane at 10:50 a. m., Monday, July 26. Leaving at 3:20 p. m. (O. S. L. Ry.) arrive at Butte, Mont., 7:40 a. m., July 27. Leave at 2 a. m., July 28, arrive at Denver at 10:50 a. m., July 29. Leave July 30, 1:15 p. m. (C. B. & Q. Ry.), arrive at St. Joseph, Mo., July 31, at 9:30 a. m. Leave August 2 at 1:45 p. m., arrive Huron, S. D., at 7 a. m., Aug. 3. Leaving at 8:10 a. m., arrive at Aberdeen, S. D., at 11:55 a. m. Leave (C. N. & St. P. Ry.) 8:35 p. m., arrive at St. Paul, Minn., at 8:10 a. m., August 4, and Chicago at 9:45 p. m. Leaving Chicago at 11:45 p. m. (P. R. R.) arrive at Pittsburg at 6:05 p. m., August 5. General Meeting at Allegheny Bible House, 7:30 p. m. Leave 9:40 p. m., arriving at Brooklyn 9 a. m., August 6. Of course, changes of railroad schedules may make necessary some slight modifications of the foregoing.

One-Day	Convention,	Memphis, Tenn.	July 10
" "	"	New Orleans, La.	" 11
" "	"	Houston, Tex.	" 12
" "	"	San Antonio, Tex.	" 13
" "	"	Los Angeles, Cal.	" 17
Three"	"	Oakland, Cal.	"17-19
One "	"	Portland, Ore.	" 21
Four "	"	Seattle, Wash.	"22-25
One "	"	Spokane, Wash.	" 26
" "	"	Butte, Mont.	" 27
Two "	"	Denver, Colo.	"29-30
Five "	"	St. Joseph, Mo.	July 29-Aug. 2
Three"	"	Aberdeen, S. D.	Aug. 1-3

The Convention Committees of the Churches at the places named will please confer with us respecting further details desired.

ROMAN CATHOLICS ENTHUSIASTIC

Roman Catholic dignity has been affronted and its fame mocked of late in regions where it has dominated for centuries—in Italy, France, Spain and Austria. But it finds its influence growing remarkably in the countries which threw off its yoke centuries ago—in Germany and Great Britain, as well as the United States. In the latter countries it is putting forth fresh energy and showing great vigor. Protestantism, through the influence of higher critics and evolutionists, etc., having lost its former ground of Protest, sees no reason at present for longer thinking of the Mother Church as "The Man of Sin." Now they find in her much to respect and to follow, and little to reprove, except that now she is more loyal to the Bible than they, barring the item of Purgatory and a few incidentals. Well did the Scriptures predict the "Rolling together of the heavens as a scroll"—Protestantism being one part and Catholicism the other. They find themselves touching all along the line which both unites them and holds them apart. The Scriptures show a still closer intimacy in the near future, after Protestantism shall have combined or federated.

The church of Rome is losing no opportunity for the display of her mighty power, that Protestants and politicians may take due notice. Recently, in the leading cities of the Protestant world, she has thrown her banners to the breeze and shows fresh vitality—(1) in London, a general council of Bishops such as has not been held for centuries, because prohibited by the British Law; (2) at Boston, the intellectual hub of earth, was held a great celebration for the Pope's Jubilee—a monster affair in every sense of the word, more than 5000 musicians alone giving martial music to the other thousands who paraded, and the still other thousands who looked on; (3) at Chicago, the great Metropolis of the West, she has held another huge meeting of Catholic Societies. It is hoped by them that the English speaking world has thus been thoroughly impressed with the mighty power of the claimed successor of St. Peter, and claimed vicegerent of Christ, who says that for thirty years he has been debarred of the power necessary for reigning with the kings and kingdoms of earth. Surely papacy is now claiming that she is no widow—but a mighty queen.—Rev. 18:7.

Papacy seems to have discovered that the land of the free yields the best return financially and otherwise, for she is expending lavishly in propaganda. She does not forget, however, that the sword is a mighty weapon, and with her religious propaganda her military endeavors keep pace, for she is encouraging her young men so to enlist in the regular army and State militia that there will be solid regiments of Catholics. She is giving similar attention to the supply of Catholic cadets for the battleships of the nation. Whoever thinks that the Pope and his counselors are asleep makes a great mistake. This great system, in co-operation with the Protestant Federation, will in a few years take a prominent part in the stirring events of the world's affairs.

THE FIRST GENTILE CONVERT

ACTS 10:1-48.—APRIL 4.

GOLDEN TEXT:—*"In every nation he that feareth God, and worketh righteousness, is accepted with him."*—Acts 10:35.

This lesson seems to illustrate the necessity for our understanding of the "divine plan of the ages." After being blessed with this aid for several years we can scarcely appreciate what was our condition before this light shone on our pathway. Could we always have this in mind, it would assist us in the exercise of patience and forbearance towards our dear friends in all the nominal churches. In illustration of this we quote the words of a Doctor of Divinity on this very lesson—a man of much more than average intelligence, too. He says, "The narrow exclusiveness of the Jews, which had fortunately kept their religion pure for so many centuries, was a formidable barrier to this extension [of the gospel, beyond the Jews]. Christ himself had preached only to Jews. That was necessary, for the time of his ministry was too brief for a larger field, and the Jews at first would not have listened to a broader Gospel. But the time had come to break down the barrier of Jewish exclusiveness and carry out Christ's larger thought."

Not seeing the "divine plan of the ages," this teacher and most others impute to our Lord merely motives of expediency and broadening thought, and to the Jews narrowness and exclusiveness, whereas when once the "plan of the ages" is seen, it is discerned that it was God who was exclusive and who insisted upon the Jews separating themselves from Gentiles and who told them that they alone were his special nation, his chosen people. It was God who made a covenant with that nation and not with others. It was God who declared, "You only have I known (recognized) of all the families of the earth." —Amos 3:2.

It is the Apostle who explains to us that Israel had "much advantage every way" over all the other nations, because to them were committed exclusively the oracles of God—the law and the prophecies. To them alone Jesus came, not because of narrowness on his part, nor because of insufficiency of time on God's part. God delayed the sending of Messiah for over four thousand years. He could easily enough have made our Lord's ministry longer and have allowed it to extend to the Gentiles, had he chosen. On the contrary, our Lord declared, "I am not sent, save to the lost sheep of the House of Israel."—Matt. 15:24.

The proper view of the subject shows us that time and order have to do with every feature of the divine plan, that it has an exactness to a day. "But when the fulness of the due time was come, God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law." (Gal. 4:4, 5) At exactly the right time he began his ministry. Exactly three and a half years thereafter it ended on the very day indicated in the type. On the very day indicated our Lord arose from the dead. On the very day indicated in the type the Pentecostal blessing came. And we may be sure that it was on the very day indicated that the incidents of this lesson occurred. That day must have been exactly three and a half years after our Lord's crucifixion.

Why? Because, according to divine prophecy, "seventy weeks" of years, 490 years, had been specifically set apart as a period of favor to the Jewish nation. It had been foretold that at the beginning of the last seven years of that period Messiah would come and that in the exact middle of that seven years Messiah would be cut off in death, but not for his own sins, but for the people's. It had been foretold that the prophecy would be marked by the anointing of the "most holy" at Pentecost and the further end of the seventieth week would also be marked as the termination of God's special exclusive favor toward 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.

The record shows that Cornelius was a just man, a reverential man, a benevolent man, a man every way prepared to be a follower of Jesus—a Christian, the only obstacle being that he was not a Jew. That obstacle was not Jewish prejudice, but an insurmountable one—God's unwillingness to deal with any others than his covenanted people of the seed of Abraham. So soon as the covenant arrangement with Israel terminated, and God's "due time" came for dealing with such Gentiles as were in proper condition of heart, he had no difficulty in finding messengers to convey the good tidings, as our lesson shows.

It is difficult for us to remember that but a few years ago we, like the mass of Christians, still somehow believed that we had been under the Law, as were the Jews; that the Ten Commandments and the sacrifices, etc., were all given to our fathers and that they were under the Jewish Law Covenant established at Mt. Sinai. We all believed also that, following our Lord's death, we were transferred from the Law Covenant, instituted by Moses, and came under the provisions of the New Covenant, which we supposed was in effect. It was in harmony with this that we used to sing with the spirit, but with misunderstanding also, the words:—

"Free from the Law, O happy condition,
Jesus has died and there is remission."

The "Divine Plan of the Ages" showed us that the Law Covenant was not given to, and did not affect, Gentiles, but Israelites only. We were redeemed, but not redeemed from the Law; only the Jews, who were under that Law, could be redeemed from the curse of that Law. The same "divine plan of the ages" shows us now that the New Covenant belongs to natural Israel, and will go into effect at the beginning of the Millennium, and that we are not under it at all. It shows us that we are under a still higher and grander covenant than either the Law Covenant or New Covenant; that we are under the Faith Covenant, the Grace Covenant, the Abrahamic Covenant, the Oath-Bound Covenant, as the Apostle says in Heb. 6:17-19 and Gal. 3:29.

Now we perceive that our high calling to be members of the Body of the Messiah, his church in glory, signifies that we with him, under his Headship, as his bride, will be associated in the mediating of that New Covenant between God and Israel and all the nations during the Millennial age. Our lesson teaches us that God has an intimate acquaintance with all of our affairs, and at the appropriate time

"God moves in a mysterious way,
His wonders to perform."

Our Lord indeed intimated that ultimately his Gospel message would be extended to all nations, beginning at Jerusalem. The Jews themselves had always expected that they would first be nationally blessed, and that God's blessing through them would extend to other nations, just as it ultimately will do, not under their (old) Law Covenant, instituted by Moses, but under their New (Law) Covenant, which will be in due time instituted by Messiah glorified. The disciples, therefore, had no thought of the Gospel invitation being extended to the Gentiles. They considered that, like all the preceding favors of God, it would go to the Jew only. It was not bigotry and not prejudice that lay at the bottom of this, but due to the divine dealing of the past and the tenor of the divine promises. The disciples had not yet learned that the Gospel dispensation, with its Spiritual Israel, is, as it were, a parenthesis in the divine plan, with Israel dropped at its beginning and restored to position at its conclusion.

Cornelius had his vision first. He saw in a vision "openly," not in a dream, an angel of God coming in unto him. He talked with the angel and received the assurance that his prayers and his alms of years had now been received of the Lord, because the "due time" had come—the end of Israel's covenanted favor. We may be sure that at the same time the alms and prayers of all other Gentiles ascended up as incense to the Lord. We may be sure that blessings were arranged also for all such, and the Gospel sent to them, though not in so marked a manner as to Cornelius, because the Lord would make of his case a special lesson for the benefit of the apostles and of all of us who have lived since. In recounting this matter elsewhere Cornelius says that the angel told him to send for St. Peter and gave him his address and added, "When he is come, he shall tell thee words, which shall be to the saving of thyself and house."

It will be observed that Cornelius' alms and prayers had not saved him. The death of Christ had not saved him, though it was necessary to his salvation; and his good works and prayers were necessary to his preparation for a blessing. The blessing could not come to him, except through a knowledge of the truth, just as the Apostle assures us it shall ultimately reach all mankind. He declares, "God will have all men to be saved and to come to a knowledge of the truth."—1 Tim. 2:4.

Let us not forget the importance God has attached to words —not to all words, nor to any words, but to the particular words or message of his grace, through the merit of Christ's blood. Cornelius was rejoiced, and showed his faith by immediately sending messengers to the Apostle. Meantime, while they were approaching Joppa, Peter at noon-time betook him to prayer, perhaps seeking special guidance as to what should be his next move in Christian work. He got the answer through a dream-vision and through the messengers of Cornelius. He went with the messengers, nothing fearing, and yet not for a moment presupposing what actually took place. He took with him six men, probably as witnesses, or as an escort, or because of the dignity of the person upon whom he was calling. He doubtless was surprised to find that Cornelius had invited into his house his kinsfolk and special neighbors, who with his own family made quite an assemblage. The simplicity of the centurion's faith was thus clearly attested. When St. Peter inquired why Cornelius had sent for him, he explained the visit of the

angel and declared that now they were ready to hear the words, the

"WONDERFUL WORDS OF LIFE"

Note well the fact that, even though the special favor promised Israel had ended, there was still but one way for the good tidings to reach Cornelius. St. Paul declares that "faith cometh by hearing, and hearing by the Word of God." It came not to him by impression. Just so today; the knowledge of the truth goes not to people, however ready for it, by mental impression, but still, as then, God honors and uses his faithful ones as his mouthpieces. Mark the expression, "When he is come, he shall tell thee words which shall be to the saving of thyself and house." Now, by reason of the art of printing, the message reaches many otherwise—by printed words.

Let us note carefully what these words of life were. They were the simple story of the Cross: The story of man's fall, his sentence to death, his hopelessness as respects extricating himself from that condition and sentence; and the remedy which God in his mercy provided. The essence of the message was that "Christ died for our sins, according to the Scriptures, and rose again for our justification." The message continued, and showed how the justified ones were invited to become joint-sacrificers with and thus joint-sharers in Christ's coming glory. The centurion's heart had been troubled. There was something in the message that satisfied his longings as nothing else had ever done. He believed in the Redeemer and was thus justified. His consecration to the Lord, of years' standing, now became intelligent and specific. As his heart went out to the Lord in full acceptance of the divine terms, in full consecration of his little all to the divine service, the Lord accepted it, and manifested the acceptance; just as he had done with the consecrated Jewish believers at Pentecost. God having thus recognized Cornelius as a disciple and follower of Christ, a new creature begotten of the holy Spirit, Peter tells us that he could not believe otherwise than that it was right for him to explain baptism to the centurion, and to give him water immersion, symbolic of the immersion into Christ's death, which he had already experienced.

THE KEYS OF THE KINGDOM

Our Lord had declared that he would give St. Peter the keys of the kingdom of heaven. A key symbolizes right or authority to open. On the day of Pentecost the Lord used St. Peter as his special mouthpiece in opening the door of the kingdom to the Jewish people, to all who were in the right condition of heart to receive its blessings. Thus we read that "Peter, standing up with the eleven, said," he being the spokesman. So here, again, when the time had come for the message of the Gospel to go to the Gentiles, it was St. Peter who was granted the privilege of throwing the door wide open by the sermon which he preached to Cornelius. The "key" or power to open on both occasions was used by St. Peter.

THE LESSON OF THE GOLDEN TEXT

These words of St. Peter do not signify that he had previously been mistaken in supposing that the divine favors were all confined to the Jewish nation. He had been right in that supposition. It was in line with all the Scriptural declarations. St. Peter meant by these words that he perceived that now God was no longer a respecter of persons and nationality; that now, henceforth, the righteous, God-fearing, in every nation were to be acceptable. He now perceived the meaning of the vision granted him on the house-top, "What God hath cleansed, that call not thou common or unclean." The cleansing at first was merely typical and to Israel only, accomplished through the blood of bulls and goats. The antitypical cleansing through the blood of Christ was confined for a time to Israel only. But now, in the Lord's providence, the middle wall of partition was broken down, so that all believers amongst the Gentiles, seeking fellowship with the Lord, might become adopted members in Spiritual Israel, the "household of faith," and might be covered by the merit of the better sacrifice of Christ.

THE HEART MORE IMPORTANT THAN THE HEAD

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

We realize that our heads need keeping: and some of us at one time might have been inclined to say, "Keep thy head with all diligence, in line with the doctrines of Christ, and thy heart will be all right, for God will keep it." This, however, is a mistake. God has stated the matter correctly. We are not competent to keep our heads. We are competent and responsible for the keeping of our hearts. If we diligently keep, watch, guard our hearts from evil, and in full harmony with the divine Word and its spirit of the truth, righteousness, love, God will do the rest. He will guide our imperfect reasoning faculties, and we shall know his doctrines.

Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this, or not do that thing? Is the motive honorable, just, loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing God-ward and man-ward, and toward the brethren? This is watching, "keeping our hearts," and implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled—that the heart may be pure, clean. Keeping the heart means also activities in love, benevolence, helpfulness and the cultivation of thoughts and sentiments in accord with the divine. It means not only the purifying of the heart, but the garnishing of it with the fruits and graces of holiness and love, that it may be acceptable to the Lord. So surely as injustice or sin or impurity is harbored to any extent, the heart is proportionately defiled and proportionately unacceptable to the Lord, and in the way leading towards repudiation by him.

The words, "the issues of life," would remind a lawyer of the fact that when a case is tried in court the jurors are sworn to do their duty in respect to the issue joined—the decision to be reached. So all of the Lord's consecrated people are on trial. The issue has been joined. It means, (1) life or death eternal; and (2) additionally to those who win life there is another issue, namely, whether that life eternal shall be on the highest plane—of the divine nature and joint-heirship with Christ—or on the lower spirit plane of the great company—like unto the angels. Do we realize the issue joined in this trial, the outcome of which is so vital? If we do, and if we believe the Lord's declaration that the issue or result will depend upon our heart condition, then we see a reason why we should use "all diligence" in keeping our hearts pure, sweet, tender, loving, "a copy, Lord, of thine."

Once, when our eyes of understanding began to open and we discerned the length and breadth and height and depth of love divine and the wonderful plan of salvation, we inclined to think that the number who would fail to attain life everlasting, either in this age or in the Millennium, would be a small number. We would even have inclined to the Universalist view that all would ultimately be saved, had it not been for certain texts of Scripture which clearly intimate that, according to the divine foreknowledge, there would be some who would die the second death, as a result of the "sin unto death"—"There is a sin unto death; I do not say that ye shall pray for it."—1 John 5:16.

But as we have become more and more familiar with the mind of the Lord as presented to us in his Word, we discern that none will be granted eternal life, except they shall attain a certain character development, and that that character development means not merely an outward loyalty and restraint from sin, but a heart loyalty and love for righteousness, and hatred toward iniquity. During the Millennium outward perfection will be the standard, yet ultimately in the end of that age, the heart development will be the test, which will determine who may go beyond to eternal life, and who may not.

The heart test may now be said to be the only one, because our flesh, justified, then consecrated to death, is not the new creature which hopes for glory, honor and immortality, but merely its imperfect servant or tool. The new creature's heart or affections must be loyal to the very highest principles of justice and love, and, according to its development along these lines, will be the divine decision for life or for death—on some plane or on no plane of being. The great company must have the Christ-like character, as well as the little flock and as well as the restitution class at the end of the Millennium. We are not to understand that there will be, for any of the consecrated, any further trial or education or development or testing after the present trial is ended. No one will be in either the little flock or the great company except those who are in loving loyalty to God, to the brethren, to the principles of righteousness. All others will be condemned as unfit for life eternal upon any plane of being.

Perhaps the worldly might say to us, It must be a great strain upon you and make your life miserable to be obliged to think continually of the right or the wrong of every act and every word and every thought, and to be obliged to repudiate and disown every sentiment not entirely just and loving. We reply, that at first it might have so appeared to us, but the Lord leads his people gently, graciously, step by step, to an appreciation of the principles of righteousness and love. Following on to know the Lord means, to such, continual growth in

grace as well as in knowledge. We are glad that we see distinctly the issue joined in our case—that it is for life or death. To us this is the chief consideration—the making of our calling and our election sure, to life eternal. As we get a glimpse of the wonderful things which God has in reservation for those who love him—earthly pleasures, self-denials, self-sacrifices, all lose their weight and power—and gradually we come to the place where we "delight" to know and to do the Lord's will—to the mental attitude in which these divine regulations are not grievious to us, but really joyous. This means that our minds have been "transformed," so that the things which we once loved, now we hate: and the things which once we hated now we love. Yet we approached this high position gradually. Those who come into present truth now have advantages in many respects, but we must also remember that as the time of testing grows shorter, it signifies that the tests themselves will be the sharper.

LIFE UNTO LIFE OR DEATH UNTO DEATH

The Apostle, contemplating the situation of those who have been saved by faith, through the knowledge of the Lord, and of his gracious plans, declares that the message becomes to such a life or a death message. The demand of our consecration to some appear onerous, burdensome. They have an odor of death that repels them, and leads on to second death. To others the ways of the Lord and the requirements of his holiness have a sweet odor, a life odor, bringing refreshment. Such an appreciation of the divine goodness and of the divine plan, the Apostle refers to as a sweet odor of life, and tending and leading up to the glorious life condition which they shall share in the resurrection of the blessed.

The Apostle realized that the message he was preaching would have one or the other effect upon all who had the spiritual ears. It would be to them either a savour of life unto life or of death unto death. Then he adds, "Who is sufficient for these things?" (2 Cor. 2:16) There is a tremendous strain of responsibility upon all who minister the Lord's truth. Who is sufficient for these things? How can any of us fully grasp and comprehend the value of present opportunities? And how can those who, in the name of the Lord, present his message sufficiently realize the weight of responsibility attaching?

Summing up, then, let us each know that if we do not keep our hearts from the leaven of malice, envy, hatred and strife, the issue with us will be the second death, and in the interim assuredly we would lose much of the light and spiritual blessings which we once enjoyed. If, on the other hand, we keep out the evils referred to, and put on the graces of the Lord's Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love—the decision in our case will be life, eternal life. And in the interim, while waiting for our resurrection "change," our experience will be continual growth in grace, in love, and in knowledge of the things freely given of the Lord to such as are in this heart condition. These shall know the truth and the truth shall make them free—not with the freedom of the unregenerate, but with the liberty of the sons of God—liberty to do right; liberty to suffer injustice for righteousness' sake; liberty to lay down our lives for the brethren, and, in general, for the truth, and in doing good to all men as we have opportunity.

"TAKE HEED TO YOURSELVES"

The Apostle's words to the elders of the Ephesus church never were more fitting to the people of God in general than they are today. He said to them, "Take heed therefore unto yourselves and to all the flock, over the 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. For I know this, that 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."—Acts 20:28-31.

The elders everywhere need to take special heed; because in every trial the most favored and most prominent have the severest besetments and tests. Hence the Apostle exhorts, "Be not many of you teachers, brethren, knowing that a man shall receive the more severe testing." We, likewise, exhort all the elders who in heart are pure, unselfish, that they have nothing but love and good wishes for all mankind, and that they become more and more filled with the fruits and graces of the holy Spirit, taking heed also to the flock. Remember, that the flock is the Lord's and that you have a responsibility to the Lord, as well as to them. Remember, that you are to watch for their souls (interests) as those who must give an account to the Great Chief Shepherd. Remember, that the principal thing is love, in all; and, while not neglecting doctrines, give special heed to the development of the Lord's Spirit amongst the various members of his body, that thus they may become "meet for the inheritance of the saints in light," and, according to the divine will, be not suffered to stumble in this evil day, but, having done all, to stand complete in Christ, his body, his members, his joint-sacrificers, his joint-heirs.

DELIVERANCE IN ANSWER TO PRAYER

ACTS 12:1-19.—APRIL 11.

GOLDEN TEXT:—*"The angel of the Lord encampeth round about them that fear him, and delivereth them."*—Psa. 34:7.

Our lesson is supposed to date about twelve years after our Lord's crucifixion. A period of rest and prosperity was now followed by persecution. Herod Agrippa I. had been appointed King of Judea. He was grandson of Herod the Great, the murderer of the babes of Bethlehem. He was nephew of Herod Antipas, who beheaded John the Baptist. It was his son, Agrippa II., before whom the famous address was made by St. Paul. (Acts 26:28) He was not a Jew, but an Edomite, a descendant of Esau. He appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutia of Jewish ceremonies. He hung up in the temple the gold chain which the Emperor Caligula had given him. It is related that at a "Feast of Tabernacles" he caused the entire Book of Deuteronomy to be read in the hearing of the people, and that he "burst into theatrical tears" when the reader came to the words, "Thou mayest not set a stranger over thee, who is not thy brother." Thereupon the populace obsequiously cried, "Don't weep, Agrippa, you are our brother."

PASSOVER SEASON SIFTING

On the lookout to curry favor with the Jews, especially the influential ones, Agrippa caused the Apostle James to be beheaded, and finding that this brought great pleasure to the Jews, he had the Apostle Peter arrested. The Greek word here rendered apprehend rather implies 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 ventured forth and was arrested and imprisoned, Agrippa intending his death directly at the close of the Passover week. Meantime, however, the Lord delivered him, as this lesson shows.

We can well imagine the sadness of the church at that Passover season, which must have reminded them considerably of the time of our Lord's death and the alarm then amongst his followers. It may not be proven to the satisfaction of all, but to us for some years it has seemed as though each Passover season, each Memorial celebration, was a time of special trial and testing amongst the Lord's followers. As Judas and Peter and all of the Lord's disciples got their sifting at this particular season of the year, so, it does seem to us, the sifting and shaking, by which Satan desires to have others of the Lord's followers, are specially permitted at the Memorial season. But whether this is a true supposition or not, it will surely not injure the Lord's people to be specially on guard against the wiles of the adversary at these times—since we are to 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 so-called "Lenten Season," or period of special restraint, fasting and prayer, which has come down to us through the oldest channels of church history. The fact that the "lenten season" is with many today a mere formality does not mean that it is so to all, nor that it was so originally. Strongly would we recommend the fasting and prayer at all times enjoyed in the Scriptures, and, if possible, that alertness be specially exercised by all of the consecrated during the forty days preceding the Memorial Supper.

As we have already explained, our self-denials are not merely along the lines of food and drink, but extend to all of our appetites. Nevertheless a very simple and very limited diet in the Spring of the year would undoubtedly be beneficial for the majority of mankind, even were there no spiritual blessings and prayers connected therewith. Winter cold bringing hearty appetites, the result toward Spring is apt to be a surfeited or overcharged condition of the system, from which it needs to be relieved by a measure of abstention, which is as favorable to spirituality as surfeiting is unfavorable.

THE CHURCH PRAYED FOR PETER

St. Peter is supposed to have been imprisoned in the famous Castle of Antonio, possibly in the very same room in which our Lord was arraigned before Pilate, and the same one to which

Paul was subsequently taken when mobbed in Jerusalem. Peter had a guard of four quarternions (four soldiers each), who relieved each other every three hours. Two of the four were chained to Peter's arms, one to each arm, and a third was outside the door and a fourth in the passage leading to the outer iron gate. The power of divine grace helping in every time of need and giving peace amid 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 Peter's friends, the church, were not asleep, but praying for him. It was not for him to pray for himself deliverance from the power of Agrippa, for 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 Lord's will in respect to him. For him to have asked for the prolongation of his 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 is different. They could with all propriety, while expressing to the Lord their confidence in the divine supervision of the church's affairs, tell him also of their love for St. Peter and of how much his sacrificing in the service of the truth had done for them and was doing for them. They could properly enough express the hope that it might be the Lord's will that he should continue with them for their joy and comfort and upbuilding in the "most holy faith." It should not surprise us either that this prayer-meeting on St. Peter's account lasted all through the night and, for aught we know, other meetings of the same kind may have been held besides the one referred to in this lesson, which was at the home of Mary, the mother of Mark, the writer of the Book of Mark and the cousin of Barnabas, presumably the unnamed person of Mark 14:51.

It may be asked, Would it not have been appropriate for the church to have offered prayer and then to have retired as usual, leaving the results entirely with the Lord? We reply that the examples given us in the Scriptures fully warranted the all-night prayer-meeting and even its continuance for several days. Do we not know of our Lord's remaining all night in the mountain at prayer? Do we not remember his long and repeated prayers in Gethsemane? Do we not remember the Apostle's exhortation to the church, "Praying without ceasing, and in everything giving thanks"? Giving this a liberal construction as signifying a prayerful attitude of mind and continued looking to the Lord for his grace and guidance, nevertheless our Lord's parable of the importunate widow and her repeated comings and her reward all teach the same lesson of importunity. Besides, our Lord thus applied the parable, saying, "Shall not God avenge his very elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke 18:7, 8.

In one sense of the word the fears and sufferings of the Lord's people and their trials and difficulties ascend to the Lord in prayer and call to divine justice for vengeance, recompense, punishments, without any word from his people to this effect. Rather their petition should be in line with Stephen's prayer for his enemies, "Lord, lay not this sin to their charge." Nevertheless, as Abel's blood is said to have cried to the Lord for vengeance, so the blood of his saints is said to cry unto him day and night, "How long, O Lord, dost thou not judge and avenge?"—Rev. 6:10.

The Lord certainly does not wish us to understand that he has no oversight, arrangement or plans of his own, nor that the divine arm may be moved by our prayers in any direction at our pleasure, at any time. On the contrary, the Lord assures that all of his purposes shall be accomplished and that his Word shall not return to him void, "but shall prosper in the thing whereto it was sent." (Isa. 55:11) Nothing can alter the definite, fixed outlines of the divine program. But the Lord has evidently left certain of the filling in of our experiences subject to change or modification. These minor details he is ready to use for the blessing of his people, for the development of their faith. Thus in St. Peter's case the Lord was doubtless intending a deliverance in some manner, because he had a further work for him to do, but he allowed it to come about in such a manner as to indicate it as a reward of the faith of those who prayed for him. Otherwise the deliverance might have come sooner or later, and in response to faith or works along some other line.

The Lord evidently desires to cultivate in us a quality of faith, trust. Therefore he has made faith a condition for all of his blessings of the present age, and distinctly tells us that without faith it is impossible to please him, and that he desires us to "walk by faith and not by sight."—2 Cor. 5:7.

WHY ONE TAKEN AND THE OTHER LEFT

The question materially and properly arises, Why was Herod permitted to kill the Apostle James and not permitted to kill the Apostle Peter? Was St. James unworthy of any further part in the Gospel work, or less worthy than the Apostle Peter? Was there not enough work for all, or was St. James permitted to die because he was ready for death, because he had finished his course? And was St. Peter preserved alive because he had not finished his course? None of these suggestions seems to be the correct one. Rather let us surmise that both apostles were loyal and acceptable to the Lord and at the *mark* of perfect love, fit for the kingdom. Let us suppose that the Lord preserved Peter because he had a special work for him to do, and that he allowed the beheading of St. James, not because there was nothing more that he could do, but because by such a death as he experienced and at such a time he could accomplish the most that was possible—a work which could not have been so well done at another time, nor by the death of another person. St. James, apparently, was the leader amongst the apostles and his execution would be a greater shock to the cause, awakening the followers of our Lord to renewed zeal and energy in the proclamation of the truth. It doubtless served to increase the appreciation of the people for the apostles, causing them to give still more earnest heed to their teachings and to realize how greatly the cause of the Lord had been made dependent upon them, the "twelve apostles" of the church.—Rev. 21:14.

This, then, would help to explain why the church prayed day and night for St. Peter. The loss of St. James made St. Peter and every other Apostle doubly precious in the estimation of the "household of faith." God intended that St. Peter should live to be an old man, for this was our Lord's prophecy respecting him. But the emergency proved a blessing to the church, by way of stirring up their pure minds to an appreciation of the Lord's cause in general and for St. Peter in particular. A similar lesson may be drawn today. As we see some ripe grains taken and other ripe grains left, it may mean that the Lord can use the death of the one the better and the life of the other the better, in his dealings with the church.

A REAL ANGEL, A REAL DELIVERER

The time in which the holy angels were permitted to materialize still continued a power possessed by them, but, we believe, is not now permitted to be exercised. It was between three and six o'clock in the last watch, for Peter was not missed until sunrise (Vat.), when the guards were changed. St. Peter, sleeping peacefully, was awakened by the angel, whose features were radiant, because this was necessary in order that the Apostle might discern that his deliverer was a holy being. The Scriptures mention numerous appearances of angels as men without radiant appearances. Peter was bidden to rise up. Quickly and simultaneously the chains which bound him to the soldier by either hand were loosed. He was instructed to put on his wooden shoes, or sandals, and to put on his outer garment, or cloak, and to follow his leader. We read that he followed, realizing the facts as those of a dream. Thus he was led past the first and second wards, or doors until they came to the great gate of the city, which opened of its own accord, and then *the angel left him.*

It is worthy of notice that the miracles performed here were only such as were beyond Peter's natural power. Whatever he could do he was required to do, namely, putting on of his sandals and his cloak, and following the angel. He could have been transported. His own sandals or other sandals could have been fastened to his feet. A new coat might have been provided. But the lesson is a more profitable one as it was given. Similarly in the Lord's dealings with us today, we should remember that it is ours to do everything within our power, and the Lord's to overrule all things for our good, and to supply our deficiencies from his abundance. Thus still he gives us day by day our daily bread, in the rain and the sunshine and the seed; but he expects us to labor for it, to plow the ground, to sow the seed, to harrow it, to thrash it, grind it and bake it.

"When Peter was come to himself," when he realized the facts in the case, that he was free, he said, "Now I know of a surety that the Lord hath sent his angel and delivered me out of the hand of Herod and . . . . of the Jews." St. Peter's faith was strengthened. Willing to die, he found that the Lord was willing that he should live and 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 Lord's sake and for the sake of his people.

Doubtless the angel started Peter in the direction of Mary's home, where the prayer was being made on his behalf. The description of the house with an outer gate implies that it was one of the better class. Peter's knock was heard by little Rose, for such is the meaning of Rhoda. So overjoyed was she that, forgetful to let him in, she ran first to tell the praying house-

hold that Peter was at the gate. Expecting no deliverance at such an hour, some thought the maiden mistaken, and then 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 petitions, because it came so unexpectedly as respects time. There was an outburst of excitement and 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 brother (cousin) of Jesus, and the other disciples. Then Peter 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. There was consternation with the coming of daylight. Later on in the same chapter we learn of another visit of the angel of the Lord—this second time to smite Herod with disease (intestinal worms), from which he subsequently died. This chapter then shows us the power of Satan, the power of God, and the power of prayer.

THE GOLDEN TEXT

Of course, our Golden Text is a symbolical statement illustrative of the divine guardianship of all those who are truly his. The thought is the continual supervision of our affairs by the Lord. Whether we think of the angel of the Lord as one of the heavenly host specially 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 those who abide in God's love. This means to abide in faith in the Redeemer. It means to abide loyal to our consecration, to do the Father's will to the extent of our ability. That will is declared to be that we shall love the Lord supremely, our neighbor as ourselves, and all the members of the household of faith, as Christ loved us.

"MAKE STRAIGHT PATHS FOR YOUR FEET"

HEBREWS 12:13.

When the Apostle says, "Make straight paths for your feet, lest that which is lame be turned out of the way," what does he mean? He does not mean that we should literally shovel a path smooth, nor does he refer to our literal feet. All will agree to this. Evidently the Apostle's teaching is that each one of the Lord's sheep has more or less of earthly blemish (imperfection), in consequence of which lameness it is difficult for him to make steady progress in the footsteps of our Lord. He urges that as we find out what our weaknesses are, physical and mental, we should endeavor to shape our course of life accordingly, so as to be able to overcome the difficulties of the way and the besetments of the adversary. We make the straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. We are to seek to overcome the lameness, and, to do so, are not only to pray, "Abandon us not in temptation," but are to seek to avoid the temptation in all ways. How do we do this? We answer, By the exercise of our wills, or determination—by mental resolutions; or, in other words, by making vows or solemn promises to the Lord respecting our determinations to take the proper course. Anyone, therefore, who has followed the Apostle's injunction in our text has made vows to the Lord, which he should be faithful in performing, if he would come off a victor and have the divine approval.

The Lord does not lay these vows upon us, commanding us to do thus, and not to do so. This would be placing us under law and would hinder us from offering sacrifices as an antitypical priesthood. Only in general terms, therefore, does the Lord speak to his people, indicating to them the right path and leaving to them the matter of making their vows, according to their necessities, and paying their vows, and thus making progress in grace and knowledge and in character development. Whoever has not seen his need of making resolutions, making vows to the Lord, has not recognized the first principle of Christian development. He who finds from the enemy's attack where his wall is weakest, and who then repairs the weak places as quickly as ascertained, does so by resolution to the Lord—by vows. He who has not discovered any weaknesses in his character is duly blind and "cannot see afar off." He who has not attempted to correct his weaknesses by resolutions to the Lord, vows to the Lord, has not yet begun that character development which must be completed before he can be pronounced an overcomer.

Let us here present two dialogues bearing upon this question of character development by the aid of vows or resolutions:—

Bro. A—Have you taken the vow recently suggested to us in the WATCH TOWER?

Bro. B—No. It seems to me that however useful it may be to others, it would not be so for me.

A—Does the old man rebel against being tied down too tightly?

B—I hope that is not the case. It seems to me that I already am doing practically everything that is stipulated in the vow, and hence, that I need not take it. With reference to the first section, of praying for God's will to more thoroughly control my life, I already do that. Section two I already observe to the full—remembering my dear co-laborers in the harvest work every day and striving to appreciate more fully my own privileges in it. As for section three, I certainly strive daily to scrutinize thoughts and words and actions, as I believe that every Christian should do. How can we do otherwise? Referring to section four, I long ago resolved to have nothing to do with Occultism or Spiritism, recognizing them as having to do with the adversary. I have long observed the spirit of this section and, I might say, its letter also, with the exception of the reference to being in a room alone with one of the opposite sex, with the door wide open. I have not always followed that plan, but am free to confess that it would be a very good general rule to follow, and that it would save many people from trouble and, perhaps, be advantageous to myself.

A—Why, Brother B, as I understand you, you have already taken these various parts of the vow as mental resolutions to the Lord, in their spirit, if not in their letter. The difference seems to be that you have made separate vows of each point, whereas the WATCH TOWER has aggregated these various points into one vow.

B—Perhaps that is a proper way of stating the matter and yet, understand me, I have not bound myself as respects the future, but merely have this ideal before my mind as a proper course; then, as each case comes before the bar of my judgment, I decide it on its own merits entirely, and accordingly, if you please, resolve respecting that one case, or vow respecting that one case, that I will follow such a course.

A—I see; but, dear Brother, that course gives you a whole lot of vowing many times a day. It may be that you have an extraordinary well-balanced mind and that you have little difficulty in recognizing the line of principle in all of life's affairs, thus being able to decide each little question as it comes to you quickly, promptly, correctly, and that your mind is not liable to swerve from the principles of righteousness, even under pressure of temptations. If so, I can see that your plan of testing each little question as it comes and vowing or resolving on each point, and thus making many vows for one day, may, perhaps, be a safe enough plan for you, but would that plan be the safest and best for everybody, do you think? Surely you and I know some of God's dear people who are not very quick in their application of principles and doctrines to the affairs of life, some who are quite likely to be a little unbalanced and swerved in the presence of temptation. Would it not be wise for such to make their vows with cool deliberation, in harmony with the Divine will, when not beset with temptation, and thus to guide their footsteps, not merely for that day and moment, but for all the future days of life? Would not this be in full accord with the Apostle's exhortation of our text, "Make straight paths for your feet, lest that which is lame be turned out of the way"? Further, dear brother, if you already are recognizing these principles in your daily life, are you not leaving open a door to the Adversary, through which some time he might intrude upon you and pervert your judgment under some kinds of temptation which we cannot now surmise in detail?

If you are already bound by the principles which obtain in this vow, as you admit, would it not be fastening on the armor, as it were, for you to take the vow and thus relieve yourself from an interminable amount of consideration, questioning and deciding left to be done at the most ungodly and unfavorable moment, when the enemy is before you, with his temptations? Besides, dear brother, as St. Paul declares himself willing to resolve or vow to eat no more meat, if thereby he would help a weaker brother, would not that be a valuable consideration for us in respect to this vow, and an assistance to us in determining what we would best do to help the brethren, especially if we perceive that the enemy is assaulting the flock, and particularly when we remember

that it is a part of our covenant with the Lord, not only to assist the brethren in so slight a matter as this, but, if necessity calls for it, to lay down our lives for them?

Brother C, what do you think of the vow? Have you declared or subscribed it to the Lord as yours? Is it your solemn resolution before the Lord that you will follow the various points outlined in the suggested vow?

C—No; I have not taken it. I confess that I am afraid of it—fearful that I could not keep it.

A—Why, dear brother, I am surprised at your expression. Did I not understand aright that you had made a full consecration of your life, your rights, your liberties, your all, to the Lord, even unto death? If so, that vow, or resolution, which you probably also symbolized in baptism, and which, therefore, is termed your baptismal vow, is still upon you and is all-comprehensive? If you can keep that vow, you certainly will have little trouble in keeping the vow suggested in the WATCH TOWER. Tell us, please, what features seem to you so burdensome, so impossible? Surely not the first?

C—No; I desire, surely, God's will to rule more and more in my heart and in my mortal body.

A—Well, surely it is not the second point of the vow which you object to—so surely as you are consecrated to the Lord and enjoying the light of the present harvest work and your own privilege in connection with it and all the dear co-laborers! You surely remember these every day, or ought to. You are surely losing a blessing if you do not do so. I advise that you so resolve at once and that you note carefully the blessing that will thus come to you, as you think about the work of the Lord and his people and your own harvest privilege and opportunities. Quite a good many report that they are having blessings along this very line—that as they think daily of their privileges in the harvest field, it strengthens their resolutions and gives them courage to thrust in the sickle of truth. Tell me, dear brother, that you do not oppose, but fully endorse that feature of the vow.

C—Well, of course, when you put it that way, I agree partly. But suppose that I should fail some day to thus think and pray, either because of forgetfulness or because of sickness, or what not?

A—If you should be delirious or lie unconscious, so that you could neither think nor pray, you would not be responsible. Likewise, if, in spite of your very best endeavor or resolution, the matter slipped your mind, you would not be responsible, because no man can do beyond his ability, and the vow expressly declares for things that are reasonably possible by God's assisting grace. However, after taking the vow you would assuredly find yourself living in that higher atmosphere in which you would be as unlikely to forget the harvest work and co-laborers, as to forget your meals. More and more it would become a part of your very life, and help to raise your thoughts from the things of earth to the heavenly things and to reset frequently your affections on the things which are above. Look, now, at the third section of the vow. Surely, dear Brother C, there is nothing in that section which your heart would not approve. Have you not already resolved to God and vowed to him to scrutinize your thoughts and words and doings, with a view to better service to him and to the brethren? I surely hope so, dear brother, for otherwise how could I think of you as a consecrated Christian at all?

C—Oh! yes. I agree to it that that is all very fine, but can I watch every thought and word and act?

A—Remember, dear brother, that you, the new creature, have an enemy very close to you all the time—your old self. That old self would like to have you, the new creature, off guard, so that you would not so carefully scrutinize every thought, every word, every act. It is that old self that is now fighting the vow and saying, "Don't bind me any tighter, I have little enough liberty now." You must not mind what the old man says, dear brother. Listen, instead, for the Lord's voice. Through the Apostle, he tells us to kill the old man. "Mortify, therefore, your members, which are upon the earth." (Col. 3:5) A large part of your difficulty, dear brother, and of the difficulties of all who seek to walk in the narrow way, is that the old man cries out and wants to retain liberty and life, but it is contrary to the interests of the new creature that any attention should be paid to it. Tell him at once that you thought that he was dead and buried long ago, and are only finding out to the contrary now, and that by this vow you intend to kill him outright and screw down his coffin-lid. It is your old man that does not like the vow, dear brother, and not you, the new creature, who must certainly approve it as being a help to yourself and to all the dear household of faith.

Brother C, I understand that you said some very unkind things in respect to those who took the vow—that you both thought evil and spoke evil, and acted in an improper manner. Dear Brother, this was surely not you, the new creature, but the old creature, in command. How beneficial it would have been to you had you taken the vow, and thus have impressed upon your mind a careful scrutiny of your every thought and word and act! It is useless for us to pray, "Abandon us not unto temptation, but deliver us from the evil one," if, when the Lord shows us how we may ward off temptation and put a barrier between the evil one and ourselves, we refuse to heed his counsel.

I cannot think that the fourth part of the vow is impossible to you, dear Brother C, nor that you really consider it unwise, in view of what we know of our adversary and his various wiles, and in view of what the Scriptures tell us of his greater power in the closing of this Harvest time; you surely would not consider it wise to be careless in respect to the particular traps which we recognize are already set and baited for the world and for the church during "the hour of temptation" which is now upon the whole world. Surely you are agreed that there are only two captains, the Lord and the adversary, and that it is a part of our duty, if we would be faithful soldiers of the cross, to oppose Satan's tactics and devices in every way, shape and form, do you not?

C—Surely so, dear Brother A. And I believe that I can think of no objection on that score, either.

A—Now, Brother C, we are to the last paragraph of the vow. Your objection must be here, or you have none. What is the objection? You say you are afraid you cannot keep it. My thought, dear brother, is the very reverse—that you need not be afraid if you do not keep it. Are you afraid that you cannot conduct yourself always toward those of the opposite sex in private, as you do in public, in the presence of the Lord's people? If you have weaknesses along that line, dear brother, it is the very point which you need to fortify by just such a vow as this.

C—I fear that I should forget, or that, if I remembered, I would not be equal to the test.

A—Dear brother, it is the new creature that would make this vow. The old creature would never make it. The new creatures resolves to do its best, resolves to God that, to the best of its ability, it will follow this course. And God says to the new creature in return, "My grace is sufficient for thee; my strength is made perfect in weakness." What remains in the way, dear brother? Nothing, except it be a lack of faith on your part to accept the necessary grace and strength, or unless it be a lack of determination, which would mean a lack of consecration, which would imply that you were living in neglect of your original consecration vow, or baptismal vow. By all means, dear brother, remedy this matter. Exercise faith and determination to keep your original covenant, to keep your human will dead. This vow will undoubtedly assist you in the carrying out of such a determination, and, if so, it will help you to make your calling and election sure. Without such a determination, apparently, you could never make it sure.

Now, for the last clause of the vow. What is the objection here? Is there any?

C—My pride objects a little to the suggestion, though I acknowledge that the arrangement would be a safeguard and that, under its operation, no doubt, many would be preserved from indiscretion whose tendencies might not be spiritual and might even be toward carnality.

A—Well, my dear Brother C, your two arguments in opposition are the strongest arguments in favor of the vow. If you have any pride on the subject, mortify it, deaden it. "Humble yourself under the mighty hand of God." Do it for the sake of others, if not for your own sake, though you admit that you have need of it for your own sake. As for the second point you make, surely that is an argument in favor of the vow. It is a barricade, coming between the Lord's people and special temptation. If it should save from injury only one for whom Christ died, would it not be worth while for us all to take the vow? But I assure you, dear Brother C, that I have information which leads me to think that hundreds of the Lord's people would be safeguarded by that vow, and be nearer to the Lord, more closely "Under the shadow of his wings," and, consequently, farther from the great adversary, the fowler of Psalm 91. I urge you, dear brother, to take the vow, not as a new one, for your original vow of consecration was all-inclusive It is positive. This vow is in a sense negative. In this vow we formulate a list of some of the things we will not do, because we believe that by their avoidance we would be brought nearer to the Lord and separated from the power of the adversary, and be ready more fully to render assistance to the brethren, who, with ourselves, are struggling up Zion's Hill in the narrow way.

Do not take the vow to please Brother Russell, nor as a

fetish or charm to ward off the adversary, but take it intelligently, as unto the Lord, and throw your influence in favor of it to all the dear brethren in Christ. There is a blessing in it, and the quicker you take it, the quicker you will share in that blessing, which many others are already confessing. "Make straight paths for your feet."

THE NEW COVENANT AND THE NEW TESTAMENT

These two words in our English are the same word in the Greek. The explanation of the matter is this:—

The blessings of God upon Abraham were ostensibly given to the Jewish nation, but not actually so. A hidden meaning, or spirit, made that blessing, under the Law, applicable only to Jesus, who alone kept the law and inherited its blessings.

Secondly, that spiritual inheritance of the law blessing came to all those who accepted Christ as the end of the law and became united to him by consecration unto death. Thus, spiritual Israelites are the heirs with Jesus of everything pertaining to the Abrahamic Covenant.

However, our Lord's object in keeping the law was not merely to gain life for himself, but by dying and getting the new nature for himself to be able to give to natural Israel, in harmony with the divine law, the blessings which they had originally received, but were unable to retain through weakness of the flesh. Thus, through Jesus' death, a testament—good-will—or blessing, was entailed upon natural Israel; but instead of giving them that blessing at once, by divine arrangement it is given first to spiritual Israel, the "holy nation," the "royal priesthood," the "peculiar people;" it is given to these conditionally—that they will not keep it to themselves, but dying as members of the body of Christ, they will join with their Head in his will, or testament, giving all those earthly rights as the seed of Abraham, to fleshly Israel. As soon as all the members of the testator shall have died, this New Testament or New Covenant will thereby be sealed, or made effective, operative toward natural Israel.

Thus Jesus was the minister, or servant, of the New Covenant which God proposed to make with Israel. Although he had a right to all that is to go to Israel, he kept it not, but freely surrendered it for us and them. We as his brethren, justified through faith in his blood (not through faith in the New Covenant), were permitted to become "able ministers of the New Covenant or New Testament"—able or fully qualified by our justification and by the terms of our sanctification, to be associated with our Lord and Head as sharers in his sufferings, proclaimers of his grace, announcers of the New Covenant, and assistants one of another as members of his body in the filling up of the sufferings of Christ to the intended end.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:

Enclosed newspaper clipping from a Dayton, Ohio, paper is worthy of more than passing notice as a piece of church news:—

"Rev. E. E. Baker, formerly of this city, but lately of Los Angeles, Cal., has withdrawn from the ministry to become western manager for the school of salesmanship. In his farewell to his congregation Mr. Baker said:—

" 'The pastor of the present day has to preach what his congregation wants him to, or he won't keep his job. If a minister were not depending upon the people he is supposed to uplift, we would have a broader, truer and more effective work from the pulpit today.' "

Mr. Baker was pastor of the First Lutheran church of Dayton and was one of the most popular clergymen of the city. He resigned his charge to accept a call to the Woodward Avenue Presbyterian church in Cleveland, and later accepted a call to the Los Angeles church.

About ten years ago Rev. Baker accepted from me, for criticism, a copy of your "What Say the Scriptures About Hell." After looking it over, he not only failed to criticise, but stated that a person could not preach from the pulpit all one thought. His taking this stand at this time seems to me to be the result of a ten-years' battle in his mind, and I am pleased to note that he now has the courage to stand by his convictions.

Your brother in Christ,

G. C. DRISCOLL.

DEAR BROTHER RUSSELL:—

We again express to you our continued and growing love for yourself, and also for the work entrusted to your hands. We would also like to express our satisfaction with "the vow" in many, many ways; and particularly blessed have we been by the prayer for you all there and the work in your hands and our humble part therein.

This vow has been also the means of bringing home to us the fulness of the consecration vow long since made, and has caused us to be much more careful in our scrutiny of our daily life, not only in the home, but before the world as well. The Word has been made more precious to us than ever before, and we cannot but feel that the vow has been instrumental in a large measure in this.

We are indeed pained to know that some are offended by that which it would appear could not offend any who do not desire to be somewhat entangled in the yoke of sin. The blessing to those who take it in its fulness will surely be manifest in the general church.

With kindest regards to yourself and the friends, and especially to Brother Page, who, we note, is with you again, we are,

Very sincerely yours,

C. H. DICKINSON AND WIFE.

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VIEWS FROM THE WATCH TOWER

CHRISTIAN NATIONS PERPLEXED

Our dear friends, who do not believe in a future Millennium, attempt to prove that we are now enjoying the blessings of Christ's kingdom, and point us to the Christian nations of the world, called "Christendom." They are greatly perplexed when we inquire why if Christ is King he should have different forms of government, and why his different governments for centuries have fought each other and today are wasting the blessings of our day on armies and navies and fortifications?

Alas! the name "Christendom' is a delusion. Satan is still "the prince of this world" and the term "Satandom" would be the truer title. But our "wily" adversary is so crafty that he puts darkness for light and deludes the poor world. Thank God that soon Satan shall be bound for a thousand years that he may deceive the nations (peoples) no more, until the thousand years are finished.—Rev. 20:3.

Meantime, however, some useful purposes are being served by the military expenditures. Employment is being given to millions of men not only in military and naval services, but also in the building of guns and forts and battleships,—the mining of the ore, the smelting and rolling of the steel, etc. And not the poor, but the rich, foot the bills in taxes. The following from the *Atlantic Monthly* is interesting:—

CAUSE OF NATIONAL DEFICIT

All the great nations are today facing deficits, caused in every case by the military and naval experts. Into what a tangle the finances of Russia and Japan have been brought by militarists is known to everybody. Germany has, in a single generation, increased her national debt from eighteen million dollars to more than one billion dollars. The German Minister of Finance looks wildly around in search of new sources of national income. Financial experts confess that France is approaching the limit of her sources of revenue. Her deficit is created by her army and navy. The British government is always seeking for new devices by means of which to fill a depleted treasury. Her dreadnoughts keep her poor. Italy has for years staggered on the verge of bankruptcy because she carries an overgrown army on her back. Even our own rich republic faces this year a deficit of over a hundred million dollars, largely due to the one hundred and thirty millions we are spending on our navy. Mr. Cortelyou has called our attention to the fact that while in thirty years we have increased our population by 85 per cent. and our wealth by 185 per cent., we have increased our national expenses by 400 per cent.

MANY SECESSIONS FROM THE GERMAN STATE CHURCH

Ecclesiastical circles in Germany are much exercised at the rapidly increasing desertions from the State church.

Although the process of official separation from the church is one of the greatest difficulty, delay and expense, it is computed that in Berlin alone considerably over 10,000 persons have severed their connection with the church during the past

year. So great is the number of those who are notifying their intention to terminate their membership that special offices have been opened in Berlin to receive their applications, which now number between 300 and 400 daily. These applications are almost altogether from members of the Lutheran church, and hardly affect the Roman church at all. Added to this is the significant fact that the numbers of communions, baptisms, and church marriages are rapidly diminishing. It is computed that for every five marriages celebrated five years ago in church and registry office only three are now celebrated in both places, the other two being satisfied with a civil ceremony.

Among the working classes, especially those attached to the Social Democratic party, there exists a bitter hostility to the clergy and all institutions which they control. The clergy have not shown themselves sympathetic to democratic wishes, siding on almost all occasions where conflict exists between poor and rich, between possessors and dispossesed, with the class in power. There is, moreover, a widespread feeling that the clergy are paid far too high salaries, yet notwithstanding this large additions have been made recently to their incomes.

Much dissatisfaction is also felt at the methods employed by the ecclesiastical authorities in collecting those dues assigned to them by law. Defaulters are as ruthlessly treated as though their debt were a civil one, and it not infrequently happens that defaulters' goods and chattels are sold to meet church demands.

But probably the chief cause of the movement against the church, is the spread of agnosticism among all classes of the population, and the fact that even in those universities where until recently an orthodox theology was taught, there are now few chairs from which ultra Liberal views are not proclaimed. —*London Daily Chronicle.*

OCCULT PHENOMENA

The newspapers far and near are publishing the following item, which can be understood only from the Bible standpoint, namely, that humanity is beset by the fallen angels ("demons") except as protected by the divine power. And that now, in the end of the age, as a part of the great test or trial of the world, the divine protection will be relaxed in considerable measure. And that as a result occult phenomena will increase human delusions with a view to various ensnarements, mental and physical. The "very elect" will be shielded by the truth and by its holy Spirit, keeping their hearts and minds in Christ Jesus. (Matt. 24:24) We read:—

"Fred E. Foskett, a young machinist of Orange, Mass., has attracted the attention of Prof. James, of Harvard, and other leading members of the Boston branch of the American Society of Psychical Research, who gave him tests recently.

"The first of the tests was held at the home of Prescott F. Hall on Saturday afternoon. Prof. Wm. James and several well-known professors were there, and test conditions as nearly perfect as possible were made. Foskett was seated in the center of a room before a small table. There he performed every feat of the Hindu fakir and the Buddhist adept.

"On the table was an ordinary kerosene lamp with a chimney and a flat wick, a pan and several quarts of alcohol. According to the reports of those present, Foskett succeeded in every test. The first test was made with ordinary sulphur matches. Foskett lighted half a dozen, one after the other, holding them with one hand so close to the fingers of the other that the flames curled around them. He then lighted the lamp and held his hands above the wick, while the flames curled over them and the soot completely blackened them.

"From one of these tests to another Foskett went, while the scientists held their breath and watched every motion until he came to the climax. In this he poured a quart of alcohol into the basin, lighted it and then washed his hands, bathing them for nearly ten minutes in the burning fluid, washing it up over his arms and to his face—literally bathing himself in blazing alcohol. That completed the tests for Saturday. As soon as they were finished the physicians present examined Foskett, and they could not find the slightest trace of a burn or blister. Foskett then told them that the flames did not give him the slightest sensation of burning, that he felt comfortably warm and pleasant, and nothing more.

"The second tests were made at the home of Prof. James in Cambridge, and under the same conditions as the day before. Considerable mystery is thrown about them. Mr. Hall said they were so startling that he did not care to discuss them until they had been tried again. Another scientist who was there said that Foskett performed all of his experiments of the day before, and then 'ABSOLUTELY AND POSITIVELY DEMATERIALIZED.'

"He seemed to dissolve into thin air as we watched him. Was gone forty-one seconds and then materialized."

A brother in present truth had a peculiar experience lately. He was called to the house by cries of Fire! He found that the lighted lamp had fallen over on the bookstand. The oil was blazing over the little table, burning the books, etc. In desperation he carried the stand out and threw it, lamp books and all, into the snow. The blaze encircled his arms and came into his face and he expected to be terribly burned. To his surprise not even the hair of his arms was singed.

After smothering the burning carpet he went to pick up the things thrown into the snow and found his WATCH TOWER Bible and Diaglott still burning, whereas the Bible of his wife (a Methodist) was not at all burned, though on the same table.

The wife reasoned that this was a mark of God's displeasure against our publications. We argue reversely, that it marked Satanic displeasure.

This reminds us of the case of a young man obsessed of evil spirits. A brother in the truth heard of his case and called to advise him how to get rid of the evil spirits—taking along the Spiritism pamphlet and a copy of the WATCH TOWER. When he attempted to enter the room where the youth was, the latter became so agitated that the Brother retired. Later he entered without the literature all right. By conversation he got the youth to exercise his will against the spirits and finally got him reading.

Gradually he regained his freedom, and when last we heard, he was rejoicing in the Lord and had symbolized his full consecration by water baptism.

ANOTHER HARMONY SUGGESTION

Some who have visited the Bible House and participated in our morning hymn and prayer, and the subsequent thanksgiving at the breakfast table and reading of "The Vow" and discussion of the MANNA text offer a suggestion. They desire "The Vow" in some form convenient for reading with the MANNA, and to know the numbers of the hymns to be sung, that they may join with us in voice as well as in heart.

Undoubtedly this spirit of oneness and brotherhood will increase as we get the love of God more and more shed abroad in our hearts. The Bible House Family—henceforth the "Bethel Home," deeply reciprocates these precious sentiments, and will sing and pray and discuss with the more pleasure because of this fresh evidence of the oneness of the family of God.

Our worship hour is 7:00 a.m., except Sundays, at 8:00 a.m. We have long given the choice of hymn to each in turn. Hereafter we will permit each to choose in advance and publish in advance the choice monthly, as follows:—

BETHEL HYMNS FOR APRIL

(1) 19; (2) 121; (3) 155; (4) 105; (5) 198; (6) 193; (7) 7; (8) 179; (9) 176; (10) 224; (11) 263; (12) 307; (13) 312; (14) 233; (15) 208; (16) 325 (17) 119; (18) 87; (19) 144; (20) 268; (21) 114; (22) 273; (23) 116; (24) 63; (25) 313; (26) 4; (27) 72; (28) 194; (29) 93; (30) 217; (31) 264.

Our provision for copies of "The Vow" for use in the MANNA book is in the form of Book-marks.

BROTHER RUSSELL'S SERMONS

Some of the dear friends appear fearful lest Brother Russell should become popular and then vain. Take no anxious thought on the subject, dear friends. Leave matters in the Lord's hands. He can give you rest and keep you from stumbing either into cold opposition or even lukewarmness.

As already expressed, our expectation is that the truth will have a very brief season of wonderful prosperity, which will draw the attention of Christendom to it through the pens and tongues of friends and foes. Even so it was in the close of our Lord's ministry, until the "rulers" said, "The world is gone after him," and took counsel to kill him. As the change of sentiment came quickly and those who hailed our Lord as King five days later cried out "Crucify him," so here the change may come quickly also.

What the *Newspaper Syndicate* now handling Brother Russell's sermons may sometimes say of him in laudatory terms, by no means represents Brother Russell's humble estimate of his own talents. Publishers must be allowed to use their own ideas of what they publish and how they introduce it. They recognize the fact that the sermons are striking a responsive chord with many of their readers; and they must make the unresponsive feel that there is merit and dignity in the service so that they will not oppose it.

Brother Russell has tried sending out the sermons without his name—merely as sermons from Brooklyn Tabernacle. But some of the newspaper publishers object to this, declaring that the personal feature is necessary. Let us then worry less over each other and specially guard our own hearts in this evil day; lest any root of bitterness and fault finding spring up to turn us aside. In a word, let us leave to God his supervising work and look for and thankfully use the opportunities he may be pleased to grant us in his blessed service. We "hold the Head" when we thus recognize the Lord's headship of his own work. Any other attitude is dangerous.

RANSOMER, REDEEMER, SIN-OFFERING, ATONER, ADVOCATE, MEDIATOR

Admitting that we are not justified by the degree of our knowledge of the divine plan, but by the fulness of our faith, we are, nevertheless, deeply interested in every expression of the Scriptures bearing upon the philosophy of the great fact which the arms of our faith have grasped as a whole. The fact was as large when first we laid hold upon it as it is today, but we did not see its details as we now see them. And quite possibly there may be certain features which will yet more fully open to our eyes of understanding in the future. Our proper attitude is one of gratitude to God for knowledge of the blessed fact that his forgiveness of sins is somehow or other made possible to us through the death of Jesus. It was the appreciation of that fact which justified us and drew us to the Lord in consecration, saying, "The love of Christ constraineth us." (1 Cor. 5:14) Since that blessed moment it has been our privilege to go on and on, growing in grace and in knowledge and appreciation, in love and self-sacrificing obedience. Let us continue in this way and permit no amount of philosophizing to rob us of the blessings and privileges already secured. Some seem in danger of so doing—in danger of quarreling over philosophies which they cannot see; and, by the wrong spirit fostered through the quarreling, they seem in danger of losing all the blessings ever enjoyed. Let us not follow such a course but, while maintaining our justifying faith and spirit of devotion, let us seek to appreciate every feature of divine truth presented to us in the divine Word.

THE RANSOMER AND THE RANSOM

The Gospel message is the good tidings respecting a ransom sacrifice, on account of which God may be just and yet be the justifier of the believer. Of the ransomer God gave the first intimation to father Abraham, yet without explaining the particulars. He merely intimated that in some manner divine justice would be satisfied by Abraham's offspring, the Messiah, and that in consequence a blessing would go through his Seed to all the families of the earth. When our Lord was introduced as the Seed of Abraham he made the first statement of the philosophy of the divine plan by which, as Abraham's seed, he was to bring the promised blessing. He declared, "The Son of man came to give his life a ransom for many." (Matt. 20:28) This comprehensive statement of the ransom was not elaborated—no details were given. However, in the law to Israel, God prefigured and elaborated the ransom, not in such a manner that all would understand it, but in types and shadows, which in his "due time' he proposed should be made clear and plain to such as would have the proper eye of understanding, enlightened by the holy Spirit.

SIN-OFFERING OF ATONEMENT

The word ransom, as we have already pointed out, signifies a price to correspond. Adam, disobedient and a sinner, was condemned to death and needed to be ransomed or redeemed or purchased back from death and from the condemnation of justice. As he was but one man, so it needed but one man to redeem him, to ransom him. But it needed a perfect man, and there was none such. And so God sent Jesus, holy, harmless and undefiled, to be the ransom of Adam and incidentally of his race, because all were involved through his disobedience. When, therefore, Jesus "died, the just for the unjust," on Calvary, a price sufficient had been laid down to redeem Adam and his race.

But this merit has not yet been placed in the hands of justice. Merely the merit of the sacrifice of a perfect human life was laid down in death, and it belonged to our Lord Jesus when the Father raised him from the dead by his own power.

What did the risen Jesus do with the merit of his own sacrifice? We answer, that forty days later he ascended up on high, there to appear in the presence of God for us—believers, the "household of faith." This was pictured in the Law. As Jesus said, "Moses wrote of me." (John 5:46) In the type Aaron, the high priest, typified the consecrated Jesus anointed with the holy Spirit, the High Priest of our profession. As Aaron took the blood of the bullock, which represented his own blood or life or sacrifice, and went with it into the Most Holy and sprinkled it upon the mercy-seat to make for himself (and the under-priests) and for his house (the tribe of Levi) atonement for sins, so did our Lord Jesus do in the antitype. He took not the blood of the bullock, but "his own blood," the merit of his own sacrifice. He sprinkled it not for the literal priests and Levites, the typical people, but for the antitypical royal priesthood, and Levites (or servants) of the "household of faith."

What has this to do with the ransom? We answer, This is the philosophy of it, as set before us in the Scriptures. It is not God's intention nor our expectation that all or many will be able to understand this divine philosophy. As our Lord says, It is "given" to some to understand and not "given" to others. (Matt. 13:11-17) We write in hope of assisting only those to whom it is "given to know the mysteries of the kingdom of heaven." We write not to those outsiders to whom it is not intended these mysteries shall be understood or made known—either because they never came into the right attitude of heart to receive them, or because they subsequently left that proper condition of loving devotion, humility and teachableness.

So, then, our ransom sacrifice was presented before the Father when Jesus ascended up on high after his resurrection; and, according to the God-given type, it was presented, not for all the people, but merely for the antitypical "household of faith." The sin-offering, the offering which Christ made to divine justice in offset to man's sin, was the ransom. None but he could have given it, as we have shown, and he could have given it for one of the race only, or for all of the race of Adam, as he might choose to apply it. As a price it was sufficient for all, but how many of the all he would choose to apply it rested entirely upon himself and the divine plan, which he was following, although, as the type shows, he did not apply it for all, but for merely the "household of faith"—"for us." Nevertheless it is ultimately to apply for all, "a ransom for all," not only in the sense that it was sufficient to meet the penalty for all, but additionally in the sense that it will yet be made available to all—indirectly—by passing the merit through the "household of faith," through the "members of his body."

The waters of a great spring are set apart for the supply of a great city. To serve the intended purposes it is passed through numerous pipes and spigots. It is the same water in each spigot because from that same spring. In partaking of its refreshment we might indeed refer to the spigot from which we drew it, or we might refer to the spring itself or sometimes to the one and sometimes to the other. So in thinking of the merit of our Lord Jesus' sacrifice we should remember that all sin-atonement merit sprang from our Lord's sacrificial death—whenever applied and however. He is the ransomer. His blood is the blood of Atonement for the sin of Adam which brought the death sentence upon him and his race. No one adds to that ransom and no one takes away from it. In the divine plan it is appropriated to the church, "the elect," in order to let us have the privilege of joining our Lord as his "members" and by dying with him; as sharers of his sacrifice we merely pass his merit on to natural Israel and the world through the New Covenant. He is the spring, we are the pipes.

THE BETTER SACRIFICES THAN THOSE

In *Tabernacle Shadows of the Better Sacrifices* (published in 1880) we have already elaborated this subject. We therein show that Christ, instead of applying the merit of his sacrifice directly to the whole world, eventually effects the same thing by applying his merit to the comparatively small class drawn of the Father during this age. The Father draws (John 6:42) to the Son for "justification by faith in his blood" those who love righteousness and hate iniquity, and who are feeling after God, if haply they might find him. The Son receives these and acquaints them with the fact that he has already made atonement for sin and presented it on behalf of "every one that believeth." And then he guides them to the further privilege of this Gospel age—that they may become joint-sacrificers with him and thus become his bride and joint-heir in his Mediatorial kingdom, which is soon to be established for the blessing of the unbelieving world—yet undrawn, unjustified, unblessed. The Son will draw them during the Millennium.—John 12:32.

Why should the merit of Christ Jesus be thus placed upon the "household of faith" and not upon the world of mankind in general?

We answer that this feature of the divine plan of the ages is, as yet, a "mystery" to all except the "saints." To the latter God reveals this great privilege—that by it he will "bring many sons to glory," under the Captaincy of Jesus, and that these will be called "his brethren," "his members," "his bride," according to the various standpoints of observation. In order that they may share his nature and its glory they must share his sufferings, "his death"; thus, since he must suffer, the just for the unjust, so these, being justified through faith in his blood, must similarly suffer, the just for the unjust, as his "members," and as "filling up that which is behind of the afflictions of Christ": not afflictions left behind in the sense of the Redeemer's incompetency to make the full Atonement for the sins of the whole world, but sins left behind in the sense that our Lord did not apply his own merit directly to the world of unbelievers. Their sins are left behind that the merit of Christ, passing through the elect church, might benefit them just as much in the end, and additionally might give the "elect" of this age the opportunity of suffering with their Lord and Head, in order that in due time they might be glorified with him.—Col. 1:24.

This is all clearly shown in the type of Leviticus 16. As

CONFUSION OF TONGUES IN BABYLON

WORSHIP THE LORD IN THE BEAUTY OF HOLINESS

The above illustration, sent us from an unknown quarter, is too good to pass unnoticed. We regret that we cannot give proper credit. The lesson is so plain as to require no detailed comment. Truly the world is passing by the Bible to worship at every other shrine than that of the Divine Truth. Yet even such falling away is less deplorable than falling from the pinnacle of Truth into bitter envyings and hatred, strife and vainglorying contentions. The changes of the last century are taken by Evolutionists and all "Progressives" to prove that a gradual progress of our race has been in operation for thousands of years, whereas there is no such evidence. They see not, neither can they understand, the true philosophy of the great advance of the century past in the arts and sciences. The Bible alone reveals the secret; and the secret of the Lord is with those that reverence him and his Word. Only such as have humble hearts, have the hearing ear to discern the message of the Scriptures. It declared long ago that this wonderful epoch would come, and explained that it would mark the end of the present age and the inauguration of the Millennium; that this would be the "day of God's preparation" for the reign of righteousness. It tells that the knowledge born of the travel and commingling and printing would bring present developments. It shows, too, that present blessings to the unregenerate hearts will mean discontent, and that they in turn will bring the great time of trouble which will shake the present social structure to its foundations and pave the way to the long-promised Kingdom of God under the whole heavens.—Dan. 12:4, 9, 10.

the High Priest's own personal sacrifice is represented in the bullock, so the sacrifice of his adopted members, justified by his blood, is shown in the secondary or supplemental sacrifice of the goat. All who have studied the subject remember well that everything that was done to the bullock was done to the goat, and that thus our Lord in advance foretold and illustrated that all who will be members of the "elect,' the royal priesthood, must be copies of God's dear Son, the great High Priest, by whose sacrifice they were justified. Again, these are they who are called to walk in the footsteps of Jesus, in the "narrow way"—the way of self-sacrifice, self-denial, the way of the cross.

We have repeatedly called attention to the fact that these highly honored ones were originally "children of wrath even as others," and many of them "strangers and aliens from God," but brought nigh unto him "by the blood of the cross" and still closer through the sufferings of this Gospel age, this antitypical Atonement Day of sin-offerings.

Who cannot see that our Lord offered himself once for all, a sin-offering? and that Christ dieth no more than "once for all?" Who cannot see that there were two distinct offerings in the type—the bullock and the goat? Who cannot see that there are two sin-offerings during this Gospel age, our Lord, our Redeemer, the center of all the merit, and the sacrifice of his church, his body, to whom his merit is applied? Who cannot see that these two offerings, the bullock (Jesus) and the goat (the members of his body), are the "better sacrifices" mentioned by the Apostle Paul? (Heb. 9:23) Who cannot see that these are the sin offerings which alone were burned outside the camp? (Lev. 16:27) Who cannot see that the Apostle urges us to present our bodies living sacrifices and to "Go forth unto him without the camp, bearing his reproach"? (Heb. 13:13) So surely as two and two make four, we who go without the camp with our Lord are therefore participants in the sin-offerings, exactly as the Apostle declares.

"WE HAVE AN ADVOCATE"

We have an Advocate with the Father, Jesus Christ the Righteous. The world has no advocate with the Father, because they do not believe and have not accepted Jesus as their Redeemer and Advocate: he has not "appeared" for them, but "for us." When he appeared in the presence of God for us, just after his ascension on high, he presented his merit for believers' sins that are past by the forbearance of God. He did not apply his merit for our future sins, transgressions, trespasses, weaknesses, ignorances, etc. As the basis of his work as our Advocate, our Lord retained a measure of his abundant merit for this purpose, with a view to having us come daily to the throne of the heavenly grace to obtain mercy—not for the original sin, which for believers is past, through the forbearance of God, but for our daily trespasses of ignorance or weakness. So he encourages us to remember that the imperfections of our earthen vessel need be no hindrance as new creatures, spirit-begotten, because for all these human weaknesses, "we have an Advocate with the Father, Jesus Christ the Righteous." Thus we are exhorted to keep our garments unspotted from the world, because if we are in the right condition of heart we may appreciate the privileges of going to the throne of grace and having every trespass of weakness and ignorance blotted out, washed away.

Thus our Lord is the Atoner "for our sins and also for the sins of the whole world." But there is a difference. Our sins are represented in one part of the sin-offering, the bullock, and the sins of the whole world are represented in the other part, the goat. (Heb. 13) He has already made satisfaction for our sins. Now he is offering his "members" in sacrifice that we may share his sufferings and glory. He is passing his merit through us that he may apply it "in due time" "for the sins of the whole world." Surely the merit of the Atoner is not decreased in any wise by reason of its passing through those whom he accepts and whom the Father accepts as his "members" on the larger scale!

This is the thought which our Lord suggested, saying, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24) The immediate fruitage of our Lord's death was the bringing forth of the church and the "household of faith." The dying in turn of those grains accepted as part and parcel with the original is to bring forth in the Lord's due time the appointed crop suggested by the Prophet, saying, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shake like Lebanon."—Psa. 72:16.

"MEDIATOR OF THE NEW COVENANT"

The word "Mediator" is not synonymous with the words "Ransomer," "Redeemer," etc. On the contrary there could be no use for a mediator until first a redeemer had ransomed mankind. The word "mediator" is Scripturally used in connection with the establishment of the covenants, and never otherwise. For instance, "Moses, the mediator of the Law Covenant," and Christ, "the Mediator of the New Covenant." Notice, however, that Aaron, the priest, did not mediate any covenant; neither does Jesus, as the antitypical priest, mediate a covenant. It was the work of the priest to offer sacrifices for sins, and this our Lord has been doing for nearly nineteen centuries, as the antitypical High Priest. All of the antitypical priesthood must offer up "sacrifices holy and acceptable to God," else they cannot be of the "royal priesthood."—Rom. 12:1.

But notice further that Moses typified the greater Christ—Jesus the Head and the church his "members." As, for instance, in Acts 3:23 St. Peter says, "For Moses verily said unto the fathers, a Prophet (Teacher and Mediator) shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye obey in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not obey that Prophet, shall be destroyed from amongst the people." The antitypical Moses here pictured was undoubtedly the glorified Christ, Head and Body, in his instruction of the world during the Millennium. It is certainly not true that all are destroyed who disobey the Lord at the present time. It is this antitypical Moses taken from amongst the brethren that God has been raising up during this Gospel age. Our Redeemer and Lord was raised up first to be "Head over the church which is his body." Since then the members are being raised up from the world, separated from the world to the Lord and the Millennial work.—Eph. 1:23; 4:4, 12, 16; 5:30; Col. 1:18; 3:15.

Moses was not the typical priest and made not the typical atonement for sin; that was the work of the priest—Aaron. Moses as the mediator of the Law Covenant typified The Christ, Head and body, Mediator of the New Covenant.

However, that it might be seen that the work of the Mediator of the future in the sealing of the New Covenant will be vitally identified with the Atonement work, we have the declaration of the type that Moses used in sealing the Law Covenant, the typical blood of both bulls and goats. The lesson of this most distinctly is that the greater Mediator, Jesus the Head of the church, his "Members," will seal or sprinkle the New Covenant with the blood of both of the sacrifices the meritorious blood of the antitypical bullock (our Lord, our Redeemer), and also the blood of his "members" (the church), the antitype of the goat.

OUTLINED BRIEFLY IN REVIEW

Looking back at the original covenant made with Abraham, it is like a closed-up telescope. For hundreds of years natural Israel seemed to be the Seed of Abraham, to whom the promises were made and through whom all the nations of the world would be blessed. Yet after more than sixteen centuries the telescope was slipped out a notch and matters so completely changed that the Jew does not know what happened unto this day. The thing which did happen was that Christ Jesus came and personally became the Seed of Abraham, by obeying the law. Then, by dying for Adam's race, he was exalted to be the spiritual Seed of Abraham. Then he was ready to give the earthly part of Israel's blessings to as many as would receive them—by justification by faith. Bewildered Israel held off and the favor went to the few of that nation and to thousands of others previously in darkness—Gentiles. These, after accepting the blessed privilege of human justification, were invited to surrender it, to sacrifice it, as their Redeemer had done.

This work of sacrificing has been going on for more than eighteen centuries, and soon will be finished. When the sacrificing finishes, to whom will the blessed privileges of fellowship with God and Covenant privileges then be given? We answer that the Apostle and the prophets declare that it will be given to Israel again, but not by their own Law Covenant, but by a Law Covenant which the Lord will make with them at that time. The Redeemer and his sacrificing associates, his "members" or "bride," will act as Mediator of the New Covenant between God and Israel.—Ezek. 16:60, 61; Rom. 11:27-32.

Furthermore, the blessed privileges of that New Covenant will not be confined to those of Jewish birth, but all the nations of the earth will be privileged to become "Israelites indeed," without guile, and to come under the terms, conditions and blessings of that New Covenant.

Thus eventually the blood of Christ shall extend in its efficacy and blessing, not only to the "household of faith" of this present time, but to the Jews in the next age and through them to all nations. It will be none the less the blood of Christ that will bless and whose efficacy will restore all nations to fellowship with God because (1) Spiritual Israel, and (2) Natural Israel shall have been associated in conveying the blessing to all nations.

Have in mind, then, that a priest never is a mediator of a covenant and that a mediator of a covenant is never a priest to offer sin-offering and make atonement. What God has thus distinctly separated in his Word, we do well to keep separate in our thoughts and words, else our poor heads will become confused over terms, even while holding fast to certain facts.

"WHY PERSECUTEST THOU ME?"

ACTS 9:1-19.—APRIL 18.

GOLDEN TEXT:—*"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"*—V. 4.

Having already noted the establishment of the Gospel in Judea and Samaria and the opening of the door of opportunity to the Gentiles, we come now to the consideration of the spread of the message amongst the Gentiles. This brings us into touch with the great Apostle Paul, whose labors in the ministry will be the theme of the International Lessons for the remainder of this year.

The Apostle to the Gentiles had two names, Saul and Paul. Of Jewish parentage he was named after Israel's first King, Saul; but, as his father was a Roman citizen, it was proper that he should receive a special name with such and Paul was chosen—possibly because in the Greek language the name Saul (Saulus) signified "waddling." We find that after St. Paul's ministry reached to foreign lands he adopted and used his Roman citizenship name exclusively.

His family stock was strongly Jewish and religious—Pharisees. This accounted for his not being sent to the University of Tarsus, but instead to Jerusalem to the School of Gamaliel. Nevertheless, quite probably his early association with learned Greeks helped to give him mental poise, which was afterward helpful to him when he addressed all classes.

Tradition has it that his parents were quite wealthy, as their position of Roman citizenship implies. Paul's education in Gamaliel's School further implies this, as that was an advanced School or Seminary, attended by few except the sons of the rich. It is surmised that Paul's conversion to Christianity isolated him completely from his home and family and deprived him of an income previously enjoyed, all of which he gladly forsook for Christ's sake. The fact that he had a trade at tent-making is not out of harmony with this, for it is the custom of the rich to give their sons trades. The fact that St. Paul was poor and needed to use his trade seems to imply that his financial allowances were discontinued. His later condition, on the contrary, seems to imply that he afterward inherited a patrimony, which enabled him to live in his own hired house, with numerous conveniences, enjoyed at that time only by the wealthy, and surely not by prisoners in general. It is remarkable that money matters are scarcely mentioned in connection with our Lord and the Apostles, the coins in sufficient amount for taxes and the collection of donations for sufferings at Jerusalem at one time being the only exceptions we recall. We are glad to follow this same course in connection with the present harvest work and to commend it to all the household of faith everywhere.

Although St. Paul declared, as his enemies would be inclined to say, that in bodily presence he was weak and his speech contemptible, nevertheless, in offset to this, we recall that at Lystra the populace compared him to their god Mercury and thus impliedly complimented his general brilliancy and vigor of manner or both. Dr. Peloubet summarizes this great man's character in the following glowing terms, which we fully endorse:—

"He was deeply religious, whole-souled, ardent, energetic, persevering, broad-minded, affectionate, loving. He was great in more ways, probably, than any other man of human history. He was a great traveler, a great author, a great orator, a great organizer, a great missionary, a great philosopher. All of this genius was yielded in absolute consecration to Jesus Christ. He is the Moses of the New Testament. The two stand supreme amongst men."

HOW NOBLE HIS CONVERSION

We must not use this word conversion in its ordinary sense. We must remember St. Paul's own words to the effect that he was a strong believer in a true God and fully consecrated to his service, not in a formal or nominal sense, but heartily, energetically, with a zeal which persecuted the church. He had a zeal toward God, but it was not according to knowledge. When God supplied him with the knowledge, it did not change his heart, his impulse, his devotion; it merely changed the direction of his activities. The word convert signifies to turn around. Paul was not turned from a wrong condition of heart to a right one, but he was turned about in his course of action. He served the same God, and with the same zeal, but intelligently and correctly. It is important that we note this carefully, so that we shall not expect God's dealings to be after this manner with unbelievers. He does not smite them down, but, as the Scriptures say, draws them. And he draws only such as are in the right attitude of heart—"Feeling after him." —Acts 17:27.

St. Paul's experience may find more of a parallel in the Christian church, amongst those consecrated to the Lord, but blinded by superstition. Such may violently persecute those of "this way," and may do so in all "good conscience," as did St. Paul. There is hope for all such, that in some manner the Lord will cause the eyes of their understanding to open. We have more hope of the conversion from error to truth of those who, in their blindness, are bitter persecutors of "this way," than we have for those who are cold and indifferent or lukewarm. The Lord stands pledged to help those whose hearts are right toward him. True, many, like St. Paul, may weep bitter tears in future years over their misdeeds of ignorance, over their failure to give proper heed to the instructions of the Scriptures, but in the end the Lord will deliver them. On the contrary, however, there is little hope for any who have once tasted of the good Word of God and the powers of the coming age and been made partakers of the holy Spirit—if such shall fall away we may do all in our power for their recovery, but cannot have much hope. As the Apostle remarks, it will be impossible to renew those who have gone to this length.

THE ARREST OF THE "INJURIOUS" MAN

The previous lesson narrated the progress of the truth, the Lord blessing the activities of its followers; but still Saul of Tarsus was energetically opposing the Lord's followers and, as an authority in the law before the Sanhedrin and the high priest and the people, he was carrying the persecution with a high hand. It was evidently because of his consent that Stephen was stoned. His latest move was to get orders from the high priest to bring the Christians of Damascus to Jerusalem to be tried before the Sanhedrin, rather than that they should be tried in their local synagogue. The authority had been secured and Paul, as a representative of the highest Jewish authority of the time, accompanied by a band of men, possibly zealots like himself or possibly commissioned servants, a sort of police squad, neared Damascus at about midday. Suddenly, in the midst of the noonday brightness, came a still brighter light, which fell specially upon Saul, and in the midst of which he sank to the ground quite overcome. Was it a sun-stroke? No! It was a vision "Above the brightness of the sun at noonday" —a vision of the Christ, the Son of God in Glory. A voice was also heard, not only by Saul, but by his companions, though they comprehended not the words as he did, He heard in the Hebrew tongue the message from the Lord, "Saul, Saul, why persecutest thou me?" The bewildered Saul queried, "Who art thou, Lord?" And the answer came, "I am Jesus, whom thou persecutest." [The remaining words, "It is hard for thee to kick against the pricks; and he, trembling and astonished, said, Lord, what wilt thou have me to do?" are not found in the old manuscripts.] "Arise, and go into the city, and it shall be told thee what thou must do."

What an opening of the eyes of Saul's understanding occurred at that moment, when he lost his natural sight by reason of the Lord's mercy upon him! We can better imagine than explain what must have been the course of his reasoning. With a self-righteousness he had been a believer in God against heresy and heretics. He had thought of himself, doubtless, as having a specially large degree of divine approval, because of his untiring zeal—and now suddenly to be told that Jesus was really the Messiah! This was the significance of our Lord's first reproof, "Saul, Saul, why persecutest thou me!" Saul thought verily that he had been doing God service in persecuting those whom he believed were a little band of heretics, amongst whom were not many great, wise, learned or noble. Now to his astonishment, he found that the Glorious One of the vision claimed generally the unwise, ignoble, poor as his brethren, his "members," whose sufferings were a part of his own.

SAUL HUMBLED AND MEEK

The zealous Pharisee, loyal and appointed to the putting down of heretics, who so prided himself upon his zeal for the Lord, in one moment was humbled to the dust, not only literally falling to the ground, but crest-fallen in his mind and

self-esteem. The city of Damascus, which he had expected to enter with great dignity as the representative of the Jewish High Priest, the head of the Jewish religious system, he entered very differently. Opening his eyes after the voice had told him to go into the city, Saul found himself totally blind, so that he required to be led by the hand. So overwhelmed was he that for three days he did neither eat nor drink. He was doubtless acquainted at Damascus or possibly stopping at a hotel, but evidently on the most aristocratic street of the city, called "Straight," because it was really straight, as were so few of the streets of old-time cities. It was a very noble thoroughfare for those times of narrow streets. Its width was one hundred feet and it had a colonnade of marble columns separating the roadway from the building.

ANANIAS GOD'S MESSENGER

If one mentioned Ananias in the Scriptures was convicted of falsity toward the Lord, another of the same name was found faithful. He resided at Damascus. To him the Lord appeared in a vision directing him as to how he should find Saul and what he should do to him for the opening of his eyes. Ananias protested that there must be some mistake, because this man Saul had done much evil to the saints of Jerusalem. He knew also the purpose of his visit to Damascus.

The Lord's commendation of Saul to Ananias was, "Behold, he prayeth!" Ah! how much of a story is told in those three words! How sure we may be that those who similarly humbly address the Almighty are in no injurious mood! True, there are hypocritical prayers, just as our Lord illustrated in the parable of the Pharisees and the publican, but, taken as a whole, private prayer may be considered a sure index to an honest, contrite heart. In our estimation, only the praying ones, even of the Lord's consecrated people, are at all likely to win the prize. If they do not love the Lord enough to render thanks for his mercies and to approach the throne of the heavenly grace and obtain mercy and strength to help in every time of need, then they are not likely to have sufficient strength to stand the trials and tests. We wish that we could feel sure that all of our readers are faithful and earnest in the practice of prayer. We are sure of many of them, but as we long for their progress, we urge them to embrace this great privilege heartily.

Ananias is the first one accredited with the use of the word "saints" in connection with Jesus' followers. As we well understand, the word signifies "holy ones," "sanctified ones." Surely it is a fitting name for all who profess and endeavor to follow in the footsteps of their Master. Let us each try to be worthy of the name, whether it ever be applied to us or not.

A CHOSEN VESSEL TO ME

In answer to Ananias' protest, in the vision the Lord said to him, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, for I will show him how great things he must suffer for my name's sake." Saul was peculiarly fitted by birth, by education and by temperament for the service for which the Lord chose him. He was a chosen vessel, and one of large capacity. And yet he was only a vessel. The good things that vessel was to carry were the divine message of love and mercy. So it is with all the called "members" of the church. We are merely vessels. The excellency, the merit, the worth, is of our Lord. We are merely servants to him and to his church. We are not to understand that Saul was chosen to go to heaven, but chosen to be a vessel of mercy. But even in this respect his choice was dependent upon his own willingness. Speaking of the matter himself he declares, "I was not disobedient unto the heavenly vision." Elsewhere the Apostle tells us that the "Lord called me from my mother's womb." Presumably he meant that the divine providence evidently had ordered and arranged that he should be born under certain conditions and environments which tended to make of him just such a vessel for the Gospel as he now was. This choice did not interfere with his free agency, however. He himself declares that he might still become a castaway, even after he had preached to others. The same lesson is appropriate to all of us. The Lord may order our affairs so as to give us special opportunities and privileges in connection with his work, but he never interferes with our hearts—to be in his service against our will. We may at any time draw back from the service, "But," said St. Paul, "if any man draw back, my soul shall have no pleasure in him."—Heb. 10:38.

The chosen vessel was to bear the message of grace

(1) To the Gentiles;
(2) To kings;
(3) To Israel.

We can see the propriety of preaching to the Gentiles first in order. We can see also that such a person as St. Paul had special opportunities for serving the truth, on such occasions as those in which he appeared and reasoned before Felix, Agrippa, Festus and others—possibly before the Emperor Nero. (2 Tim. 4:16, 17) His commission also mentioned Israel, and we remember how his preaching in various quarters was "to the Jew first."

SUFFER FOR MY NAME'S SAKE

How strangely it sounds, "For I will show him how great things he must suffer for my name's sake!" Is any other service than that of our Lord ever entered on these terms—promises of suffering? Surely not. Yet how honest for the Lord not to call his disciples under any misapprehension of the facts! We are called to suffer with him—to sacrifice ourselves, our earthly interests—to share his Cross and, by these experiences, to prove that we have been begotten of his Spirit, and that it has been shed abroad in our hearts and constituted us copies of God's dear Son. Faithfulness to this cause insures the reward of joint heirship with our Redeemer in his kingdom; nor can those kingdom honors be hoped for on any other terms. The Apostle understood this and seems to give the thought, also, that the more any of the Lord's followers can share of the sufferings of Christ, in the flesh, proportionately will be his share in the glory which by and by shall be revealed to us—in the "members of his body."

The expression, "For my name's sake," is comprehensive. It includes everything connected with the divine plan, of which Jesus, the Messiah, is the center. It includes sufferings for the truth's sake, because the truth is vitally connected with the "only Name." It includes the brethren because they have named the name of Christ and they are under his name as members of his body. It includes all the work of the Millennial kingdom because he is the Head of it all, and his name, his honor, is associated with it all. Let us, therefore, be glad of any sufferings which come to us directly or indirectly, because of our faithfulness to the "precious name" and these various interests which are associated with it.

"APPEARED TO THEE IN THE WAY"

Assured by the Lord's leadings that the way was open to him to serve the truth, Ananias hesitated no longer. In full confidence of faith he addressed Saul in the most kindly terms, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Spirit." (v. 12) Promptly there fell from Saul's eyes something resembling fish scales. Evidently the intense light had destroyed the surface of the eye, which now peeled off. His sight was restored, though to what degree of perfection is questionable. It seems evident that for the remainder of life he was afflicted with weak eyes, which hindered his writing his own epistles, except one which, he remarked, was written in large characters. We can fancy the disadvantage he would be under in some respects by reason of this affliction, that his bodily presence would be much less attractive than before, and that nothing but the truth behind his words could longer influence his auditors.

We can fancy the sympathy which St. Paul's affliction called forth among the loving brethren. "I bear you witness, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."—Gal. 4:15.

The Apostle as a chosen vessel was to have a very conspicuous part in the divine program, in the introduction of the Gospel, and his own humility was a very essential matter. Doubtless the Lord foresaw that this remnant of his eye trouble would ever keep him in remembrance of the great blunder he made in his zeal without knowledge, and of the Lord's mercy to him. These two thoughts would doubtless keep him humble and trustful and probably provide a great blessing to him, even though he entreated for its removal, until the Lord indicated otherwise, saying, "My grace is sufficient for thee." (2 Cor. 12:9) Ah, says the Apostle, if having this affliction means more divine grace, then I am content to keep it and would be sorry to part with it. Let us, dear friends, view our trials, persecutions, difficulties, thus—as of divine permission for our good. Let us be assured that he who has accepted us in the bonds of love and who has begotten us with his Spirit and called us sons, is not unmindful of our highest interests and would not suffer us to be tried and tempted except as he would make all such experiences work out harmoniously to our highest welfare.

Saul had been praying and fasting for three days and nights and now realized the Lord's forgiving love, as manifested in the sending of Ananias, in harmony with his dream and with a recovery of a measure of his sight. With this evidence of divine favor he would start afresh. First he would be baptized and thus symbolize his allegiance to the Crucified One. Then he would eat for the refreshment of his body that the strength might be used in the service of his new Master.

We read that forthwith Saul preached Christ in the syna-

gogue of Damascus. We admire his courage, his honesty! We do well to let the illustration quicken our own minds and hearts with appreciation that we may be fortified for similar and all emergencies—to use every opportunity to serve the Lord and to undo anything that we have previously done amiss. Presumably the Apostle felt his need of special preparation for the ministry of the Cross of Christ. At all events it is presumed that it was shortly after his conversion, shortly after his preaching at Damascus, that he turned aside into the desert of Arabia. It is possible that those three years were spent studying out the various features of the divine program. Doubtless there he received visions which filled him with enthusiasm for the work of his great message, the blessings of which have come down through all age and are still with us.

"Lives of great men all remind us
We should make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

CHRISTIANS FIRST AT ANTIOCH

ACTS 11:19-30; 12:25.—APRIL 25.

GOLDEN TEXT:—*"The disciples were called Christians first in Antioch."*—Acts 11:26.

Antioch, on the sea coast, north of Jerusalem, was once a very prominent city—the third city in the Roman Empire, only Rome and Alexandria taking precedence. Our Lord narrates the introduction of the Gospel there, giving us a glimpse of the simplicity of the early church under the guidance of the holy Spirit and the instruction of two of the ablest teachers of the Gospel. From it, therefore, we may advantageously gather suggestions and helpful lessons respecting what the church of Christ should ever be in faith, simplicity, love and zeal.

First we notice the hand of providence. The stoning of Stephen spread to a general spirit of opposition to Christianity amongst the Jews. So far from this being accidental, it was the divine purpose that thus messengers of the Gospel might be scattered in every quarter, carrying with them the message of good tidings on their lips and its spirit in their hearts and lives. Remembering our Lord's words, When they persecute you in one city or place, depart for another, his persecuted followers obeyed, and thus a blessing was carried beyond the boundaries of Palestine. Knowledge of the fact that "the middle-wall of partition," separating the Gentiles from the blessings and privileges of the Jews, had been broken down, had not yet become general. Hence the earliest preaching of the Cross of Christ was to the Jews only, and this was of divine intention also; as St. Paul points out, It was necessary that the Gospel should be preached first unto you—the Jews—the natural seed of Abraham, to whom the promise was made. However, in the Lord's providence, some of these Antioch believers were Jews of Cyrene and Cyprus, converts to Christianity; these being more familiar with the Greek language and less familiar with the Hebrew, overflowed the joy of their hearts, the good tidings of the Gospel message, upon their Gentile neighbors, who, to their joy, responded in a remarkable manner. "A great number believed, and turned unto the Lord."—Acts 11:21.

The secret of their success lay in the fact stated, "The hand of the Lord was with them." The word hand, as a symbol, signifies power and direction. Here we have the true secret of all successful Christian work which will have the divine approval. Each individual Christian, so to speak, is a finger of the Lord; as our dear Redeemer expressed the matter, "I, as the finger of God, cast out demons." (Luke 11:20) If we would be used and useful as God's agencies, ambassadors, we should seek to be impulsed and guided by him. We are to hear his voice through the Scriptures and we are to realize his energizing power in the spirit of the truth. As it is written, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." (John 14:16, 17) Whoever forgets this, to that extent fails to render acceptable service, which will bring forth the proper results. Nor are we always to gauge the success of our endeavors by the "great numbers," as in this case, which was quite exceptional. We should, however, expect some fruitage to our labors, and if peradventure, by unwisdom in our methods of presenting the message we have lost our influence as "ambassadors for God," we should seek to appreciate the lesson of greater wisdom and should look to the Lord for an open door to service along some other lines or in some other place, where our lessons of experience could be put to practical effect.

"THE EARS OF THE CHURCH"

The oneness of the body of Christ, the church, is illustrated by the fact that this progress of the truth at Antioch speedily became known to "the ears of the church at Jerusalem." This reminds us of the Apostle's illustration in 1 Cor. 12th Chap., where he likens the church to a human body, whose active members are hands, feet, eyes, mouth, etc. The Apostles at Jerusalem were on the lookout to help, to encourage, to assist in forwarding the Gospel in every quarter, just as we of the WATCH TOWER today feel an interest in and give attention to the progress of the truth in every quarter. Christianity is not selfish, but the reverse. When selfishness is seen—avarice, self-seeking—it is so much of the anti-Christ spirit creeping in. "To do good and to communicate, forget not," writes the Apostle.

God uses means—human means so far as possible. And so he wishes that we, as his representatives, should follow his example. The decision was to send the new converts the help which it was realized they would need, to encourage them, to forewarn them of dangers, and to assist to clearer knowledge of the divine plan, that thus they might become a force for good and not for evil under the Lord's banner. A disciple named Joseph was chosen, one who had shown great zeal for the Lord and for the church, and who had given considerable of his property for the assistance of others. They gave him a new name, Barnabas, which signifies Son of Consolation. How beautiful! This testimony of itself draws out our love to Barnabas in a manner that would have been impossible if the record had been to the contrary—that, although a follower of Jesus, he was quarrelsome, disputative, a stirrer-up of strife and contentions.

It may be said that none could have such discordant character and yet be a Christian at all. We agree that no matured Christian could be of such a character, yet we know of some who naturally are very contentious, who, by the grace of God, have received the truth. These need to be the more vigilant in cultivating amiability and humility. And assuredly the brethren should have considerable patience with such, especially if they note in them loyal-heartedness toward God, the truth and the brethren—and particularly if they see evidences that they are striving to overcome their natural contentiousness. However, it would be mistaken kindness to encourage such or to fail to indicate to them the unloving manner wherein they injure the cause they wish to serve. Such should never be chosen to positions of leadership or otherwise encouraged until they show evidences of victory along this line. Assuredly such should never be chosen as missionaries or representatives of the church to others, for they would misrepresent the Lord and his Spirit, which is one of humility, gentleness and patience, even while strong and resolute for the truth.

THE SON OF CONSOLATION CHOSEN

Barnabas was evidently a most wise selection to be a representative of the brethren at Jerusalem, a pilgrim to the newly interested brethren at Antioch. The narrative indicates that he stopped to visit other groups of the Lord's people enroute, Antioch being the end of his prescribed journey. On his arrival several things resulted:

(1) He himself received a blessing. "He perceived the grace of God and was glad."

(2) He exhorted them all that with purpose of heart they should cleave unto the Lord. They had already separated themselves from heathenism and Judaism, and by faith and obedience and acceptance of the holy Spirit had been joined to Christ. The exhortation was that they should thus abide, separated from further affiliations and bound unto the Lord—with purpose of heart—not temporarily nor because of mental conviction of the logic of Christ's religion, but that their hearts should be fully given over to the Lord in the fulness of consecration.

Such consecration was the subject of Barnabas' preaching for quite a little while, and the result was "Much people were added unto the Lord." Now notice another beautiful tribute to Barnabas's character, and let us each see to what extent we can find these characteristics predominate in ourselves, and to what extent we can, by God's grace, have them still more abound. We read, "For he was a good man, and full of the holy Spirit and of faith." What more could be said to the credit of any child of God? This testimony is far richer than if we read, "For he was a learned man, or a brainy man, and

full of self-confidence and a mighty collector of monies for the church." His heart was full of the spirit of holiness and he was full of faith as respects God's power and God's truth.

We remark that the usual signs of prosperity amongst nominal Christians are not here mentioned—church building, collections, etc. The success of the early church lay greatly in the fact that the money question was ignored, likewise the building of great temples for worship. The work was one of proclaiming Christ and turning the hearts of men from sin to righteousness, from ignorance to knowledge and unbelief to faith—from deliverance to saintship.

SAUL BROUGHT TO ANTIOCH

Barnabas perceived the largeness of the field of opportunity at Antioch and bethought him of Saul or Tarsus, whom he sought out and brought to the new field of labor. Evidently the Lord had allowed Saul to rest in quietness for a time to digest certain features of the truth, to get himself properly gauged up. No doubt these lessons were needful for the development of humility and faith and obedience. Now, however, the time had come for Saul to be introduced into the Gospel work. Again God used instrumentality. Barnabas did not trust to writing a letter, but went to see him personally, to urge upon him activities in the Master's service and to point out to him the open door of a still greater work at Antioch, where Saul's learning and talents would be an additional fortification to the truth and inspiration to the brethren. For a year he assembled with the church at Antioch and taught much people publicly and privately.

DISCIPLES CALLED CHRISTIANS

The name "Christian" was first applied to the Lord's followers at Antioch. Such a name would not be given to them by the Jews, nor in any place where Judaism was paramount, because the Greek word Christ is the equivalent to the Hebrew word Messiah. And the Jews would be the last in any sense of the word to intimate that Jesus was the Messiah, or that his followers were Christians or Messiahans. We do not read that Christians first assumed this name at Antioch, but that they were first called it by others. Would that the custom had continued to prevail, and that still the only name by which the Lord's followers throughout the world would be known would be his name! Dr. A. McClaren correctly suggests, "If the men at Antioch had called Christ's followers 'Jesuits' that would have meant the followers of the mere man. They did not know how much deeper they had gone when they said, not 'followers of Jesus' but 'followers of Christ'; for it was not Jesus the man, but Jesus Christ, the man with his office, that makes the center and bond of the Christian church."

There is a forceful lesson in the following from the pen of Rev. Peloubet, D. D.:—

"John Wesley was said once to have dreamed that he saw a great throng entering hell and he asked whether any Methodists were among them. Yes, he was told, and plenty of them. And Baptists? Yes. And Presbyterians? Yes. Then in his dream he found himself suddenly at the gate of heaven and earnestly asked the porter who were inside. Methodists? Not one. Presbyterians? Baptists? No, not one of these. Catholics? No. 'Then who are inside,' he asked. 'Only Christians,' was the reply."

We are not endorsing Brother Wesley's dream of the crowds entering heaven and hell; believing as we do, that all go to the Bible hell, the grave, the tomb, and that the first resurrection will be composed only of the saints victorious. We do, however, feel sure that in that resurrection of the blessed and holy, sectarianism and membership in sectarian institutions and worldly lodges will not be recognized as giving such members any priority, honor or glory, but possibly the reverse. The name that will stand will be Christians. They will all be that. Why should Messiah's bride, after taking his name, confuse matters in any degree by adding to it the name of any human being or institution? We urge them all to stand free from all human titles and bondages in the liberty wherewith Christ has made us free. Our bondage is to the Head and under his direction, and by his Spirit we are firmly bounden by all the principles of righteousness and to all those who have his Spirit, his mind, his disposition, as living members of the one body. To separate ourselves from these bonds of love and sympathy and fellowship and obedience would mean our starvation and death, even as a branch cannot abide itself, nor bear fruit, except it abide in the Vine, in fellowship with the other branches of the same Vine, and as a participant in the juices (the graces, the blessings) which come to all the true branches through the root.

THE FRUITAGE OF THE SPIRIT AT ANTIOCH

In the Lord's providence the Antioch brethren were advised in advance of impending famine throughout the civilized world. The scarcity would affect all parts and classes, but especially be severe upon the poor, by reason of the high prices. Immediately the Antioch brethren bethought them of the fact that the brethren at Jerusalem, specially poor and persecuted, would be special sufferers from that famine and they desired to aid them and made a collection accordingly. They did not hesitate, because, not wealthy themselves, they would probably also feel the severity of the famine. The love of God shed abroad in our hearts overcomes much of our natural selfishness and tends to make us generous and thoughtful of others. How beautiful, how Christlike, the spirit! We must love these brethren for this and seek to emulate their example and to be of willing mind as respects any assistance to be rendered to any of the fellow-members of the body of Christ, near and far.

The Apostle truly intimates that if any professed follower of Christ see his brother have need and close up his heart of compassion against him and refuse him aid, this would be an indication that he lacked the spirit of the Head, the spirit of love, the distinctive feature which our Lord said would indicate his disciples as different from all others in the world. "By this shall all men know that ye are my disciples, if ye have love one for another."—John 13:35.

Whenever an opportunity for doing good comes to our attention it should not be slighted, but reasonably investigated with the thought that possibly the Lord has brought this matter to our attention as a test of love for him or for the brethren. Indeed it will profit us greatly if we can learn to look at all of life's affairs from this standpoint. If trials and difficulties, joys and pleasures, are all scrutinized with the thought of the Lord's oversight and guiding care in respect to our interests and affairs it will greatly increase our faith and our spiritual joy.

Paul and Barnabas were the chosen agents to see to the transportation of the food supply for the aid of the Jerusalem brethren in the approaching period of famine. In due course they returned, bringing with them John Mark as a further helper in the good work.

CHRIST, OUR PASSOVER

BY REBECCA FAIR DONEY

In the dark night, when Egypt lay asleep,
Forth went the angel, God's command to keep:
Slay all the first-born, even from the throne,
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,
Oh, what a cry of anguish, and despair
Rose, from the hearts of those in every home:
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!
Darkness without, in every dwelling, light.
Clad for a journey; shoes upon their feet;
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:
His time had come; their bondage now was past;
So in that night while Egypt mourned her dead,
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?
Why does the angel, seeing, pass it o'er?
Israel's first-born in Egypt's danger shared;
And only through that blood could they be spared.

Centuries passed; and still by God's command,
Each year they slew, and ate the paschal lamb.
Not that its blood could for their sins atone,
But as a type of one that yet should come.

* * *

That sinless one, who, hanging on a tree,
Bore all earth's sins, to set the prisoners free;
That Righteous One, that perfect Lamb of God,
Who for the world gave his most precious blood.

Our blessed Lord, with those whom he loved best,
On that last night, sat down to keep the feast.
"With great desire," he told his chosen few,
"Have I desired to eat this feast with you."

"My heart is grieved; for I betrayed shall be
By one of you, my chosen company."
"Lord, is it I?" each asked in trembling tone,
"Nay, Lord, we'll die with thee!" cried every one.

But in great sorrow, still our Lord did say,
"One shall deny; another shall betray;
All be offended, and flee unto their own—
But for my Father, I should be alone."

After the feast, he took the Cup, and said
"Drink ye of it; for you my blood was shed.
I drink no more, until I drink with you,
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,
"This is my body, broken for your sake."
Oft as ye drink this wine, and eat this bread
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,
Knowing his own would soon deny his name;
Knowing by God he would forsaken be,
Thus our Lord went to his Gethsemane.

And still that sacred feast down through the years,
Thy saints commemorate with holy tears.
Keeping the words of him, who said, "This do
In mem'ry of my dying love for you."

In this dark night, Lord, we, thy first-borns meet,
With staff in hand and shoes upon our feet.
Thy precious blood is sprinkled on our hearts;
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;
Around this board, be thou our honored Guest.
We eat, and drink, and here our vows renew;
Oh to our vows, Lord, keep us ever true!

All earthly hopes and joys, behind us lay;
Lord, we would walk with thee, the narrow way.
What are earth's joys and what its glittering dross?
We gladly leave it all for thy dear cross.

Thy matchless sacrifice doth us afford,
A chance to share thy sufferings, dearest Lord.
Broken with thee, we claim this privilege rare,
That in thy joys we may obtain a share.

On this Atonement Day, we would lay down
Upon the altar, Lord, beside thine own,
Our sacrifice; it is so very small;
Take, Lord, and offer it; it is our all.

Day after day, our testings, Lord, increase:
This side the veil, we know they must not cease.
Scourging, or sword, or flames, whate'er it be,
Help us, dear Lord, in our Gethsemane.

The bitter cup that to thy lips was pressed,
We, too, would drain, nor shrink at bitterness.
These marks of sonship share with our dear Head;
To live with thee, we must with thee be dead.

We'll take the cup tho' filled with grief and pain;
Drink the last drop, and, dying, drink again;
Oh wondrous joy! this time, the cup shall be
The cup of life, and immortality.

Lord, we have had a blessed feast with thee;
Now we go forth that we may tested be.
Help us. that we do not our Lord betray;
When Satan tries to sift, Lord, for us pray.

* * *

Some solemn night, mid scenes of dread, and woe,
While the fierce winds from every quarter blow;
While passions rage, and tempests onward sweep,
Their last memorial, thy saints shall keep.

They may be few who gather round the board;
Many, be entered into their reward.
Praising the One who led them safely home;
Waiting, until the marriage hour shall come.

Some weary grew before the fight was o'er;
Some, through offence, would walk this way no more.
Zealous awhile, methinks, they did run well,
But at the test of Love, they stumbled—fell.

Those who are left, the last of thy dear "feet,"
Keep the last feast before the mercy seat;
Gathering strength for what before them lies,
When they complete in death, their sacrifice.

Some glorious morn the angelic host shall sing!
Some glorious morn the bells of heaven ring!
The Church of Christ has passed her trial stage;
Eternal bliss is hers from age to age.

Before his Father's throne, with love and pride,
Christ shall present his perfect, spotless Bride.
The feast begins; the marriage hour has come:
Christ and his faithful, are forever One.

On that blest day, the Bridegroom shall sit down,
With his dear Bride beside him, on the throne.
To share his joys; to see his blessed face;
In that blest throng, O Lord, give us a place.

MISSIONARY SPIRIT OF CHRISTIANITY

ACTS 13:1-12.—MAY 2.

GOLDEN TEXT:—*"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."*—Mark 16:15, 16.—(Omitted in the old Mss.)

This verse and all this chapter from verse nine to the close is acknowledged by all scholars to be an interpolation—an addition to the Scriptures—not written by Mark, but added centuries later. The words are not found in the oldest Greek manuscripts. We would better use the well-authenticated words of Matt. 28:19, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit."

The spirit of Christianity is an aggressive one The Gospel sets before the true believer an object, a motive, which inspires to an enthusiasm of the highest degree. The message becomes a burning one which must flame forth as a true light to enlighten others. Otherwise it would become extinct, smothered. "Quench not the holy Spirit whereby ye are sealed," may surely be applied to a proper missionary spirit, as well as in other ways.

Missionary endeavor in foreign lands certainly has been in harmony with the divine intimation, that a knowledge of the grace of God might be scattered abroad so as to select God's "elect" from every quarter. We are not by these words endorsing everything connected with the methods or the message which have been sent forth in the name of the Gospel. We do believe, however, that a blessing has resulted even through the use of wrong methods and impure teachings. Those who have given money to the cause have surely received a blessing, compensating every endeavor to serve the Lord. The sacrifice of earthly means has brought its blessing and compensation in fervency of spirit. We are not certain to what extent the heathen have been benefited by the lessons civilization has brought them; some, more; some, less. Only the Lord will know how to determine the actual results and to apportion the rewards for services in his cause.

It is our thought that while there is so much to be done at home in civilized lands, those who have their hands full do well to content themselves therewith, leaving it for the Lord to open up the way later, according to his wisdom and grace, for the heathen to hear the message. Our readers will remember that in the Lord's providence it seemed wise that Brother Booth and wife should go to Africa as representatives of the truth. This seemed to be no hindrance to the work in civilized lands, and the evidences were that the Lord had some ripened grains of wheat in far-off Africa. Word from Brother Booth and others of Cape Town and vicinity assure us that the proclamation of the good tidings of great joy is making fairly good headway in that region. Three white brethren there are now preaching to mixed audiences continually. Some half dozen little congregations are rejoicing in a growing knowledge of the divine plan of the ages. Further, three black brethren have

espoused the cause and zealously begun its proclamation. One is laboring near Cape Town. One has already journeyed nearly two thousand miles and is exerting a considerable influence amongst his people near Lake Nyasa. Another has just started for the same vicinity on foot, a journey of about a month. With him go six or eight other young black Christians who thus journey, that they may have the benefit of his indoctrination on the way and be the better prepared to tell the tidings of great joy when they reach their fellow-countrymen. Our missionary efforts, however, both at home and abroad, are of a different character and different inspiration than other missionary efforts. Ours is not a proclamation of a fierce God and a great place called hell or purgatory into which all their forefathers have gone and into which they must go unless they receive our message. Ours is the missionary message of St. Paul and Barnabas—an announcement that the God of love has provided a Redeemer; that in due time the Redeemer will establish his kingdom and through it bless all the families of the earth with a knowledge of his grace, and grant assistance back into harmony with God and thereby an opportunity for eternal life.

Ours is a message of special favor now being given out to any who have the "ear to hear" and the heart to appreciate and accept it. Ours is the missionary hunt for the Lord's jewels, for his "royal priesthood," his "little flock," his "elect"—that these may be enlightened and assisted to a clearer knowledge of the truth, that they may make their calling and election sure to joint-heirship with their Redeemer in his coming kingdom. Our chief work is at home or in places where the Gospel has already been proclaimed, because we understand the Scriptures to teach that we are in the harvest time of this Gospel age, just as the work of the Lord and his Apostles was in the harvest time of the Jewish age. To his disciples Jesus said, "I sent you to reap that whereon ye bestowed no labor." Other men labored and ye are entered into [the fruit of] their labor"—harvesting the ripened grain. It will not surprise us to learn in due time that as many as two hundred new believers in Africa celebrated the Memorial Supper this year in excess of the number that partook of it last year. Of course, two hundred are not many, nor can we hope that they will all be ripened grains of wheat. However, we consider this a very favorable opening, considering the length of its establishment.

THE MISSIONARY SPIRIT IN ANTIOCH

Our lesson tells us that there were three public speakers at Antioch, besides Paul and Barnabas, and that as they served and practised self-denial, the holy Spirit indicated that Barnabas and Paul should have a special work to do in carrying the message of God's grace to others. And in this way we have a suggestion in respect to the proper course to be pursued amongst the Lord's people generally wherever it is found, that the number of public speakers and teachers, Berean Lesson leaders, etc., is greater than is really needed. Instead of wasting valuable time and energy all should recognize the facts of the case, and square them to the instructions of this lesson, and separate some to special missionary effort. A failure to notice the breadths of the Lord's work and the privileges of service has proven a temptation to some, and led to fault-finding and bickering, heart-burnings and discouragements, instead of mutual encouragements, sympathetic aids, and increase in the joy of the Lord and spread of the truth. Each member of Christ, and especially each one of teaching ability, should seek to take the broadest possible view of the Lord's work and the most loving and appreciative view of every fellow-servant's endeavors. This course leads to mutual upbuilding, while the other course tends toward coldness and leanness, if not to back-biting and devouring one another.

LAID THEIR HANDS ON THEM

The church ordained the Apostles for this missionary service. The laying on of hands did not signify the impartation to them of any spiritual or occult powers. It did not mean the giving to them of authority to preach. It did mean that the congregation of the Lord at Antioch recognized these two men as God's servants and authorized them to go forth as their representatives, and impliedly at their charges, to carry the message of good tidings to others. As the priests laid their hands upon the animals which were to represent them in sacrifice, so the church laid their hands upon those who were to represent them in the service of the truth.

Similarly today we are following what we believe to be the direction of the holy Spirit in sending forth the pilgrims to proclaim the good tidings. They go forth, as the apostles expressed the matter, not authorized to preach by man or men or human systems, but by him who said, "Go ye, disciple all nations"—people of all nationalities, and not merely the Jews, as at first. Nevertheless the church in general lays its hands upon these pilgrims in the sense of saying, "You go with our approval, as our representatives, and all of your expenses will be met out of our donations to the Tract Fund. Serve the Lord faithfully and make reports to us through the Society's channels."

LIGHT AND DARKNESS IN CONFLICT

They decided to go first to the Island of Cyprus, probably because Barnabas was a native of that Island and because it would be their proper route in going into Asia Minor. Apparently nothing of special moment occurred until they had gone almost the length of the island, where they came in conflict with a Jew, a sorcerer, known as Elymas or magician. Much of the trickery of that time and today is aided and abetted by the fallen angels or demons. Elymas perceived that the reasoning of the Apostle was having its effect upon the governmental deputy or pro-consul and sought to gainsay the truth, recognizing that the success of the Apostles meant the loss of prestige to his own presentations of falsehood. St. Paul, imbued with a special power of the holy Spirit, fastened his gaze upon Elymas and said, "O full of all guile and all villainy, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

It was not Paul's power, nor Paul's judgment, but the Lord's, and Paul was merely his mouthpiece. Nor does the Lord always thus punish his opponents now, but rather this was an exceptional occurrence, intended to assist in the establishment of the religion of Christ as well as to encourage the apostles in their further ministries. It is not for us to seek to emulate St. Paul's course in this matter. He was an Apostle, specially empowered and specially used in a sense that we are not. It is ours to preach the Word and to leave the results to the Lord. However, the day is not far distant when, under the power of the kingdom, those who resist the truth will be dealt with vigorously and feel the heavy hand of divine judgment on them. We are glad, however, that there will be a recovery from those judgments, even as there was in the case of Elymas; even as his blindness was only for a season. Of that future age it is written, "When the judgments of the Lord are abroad (everywhere) in the land, the inhabitants of the world will learn righteousness" No doubt Elymas learned something by his experiences, and the narrative indicated that the matter was of great assistance to the pro-consul. But his belief was aside from the miracle. As we read, "The deputy, when he saw what was done, believed, being astonished at the teaching of the Lord." We remark here that this is the proper influence which we should seek to leave in every heart; not astonishment at our ability or oratory or other powers, but astonishment at the teaching of the Lord's Word. Indeed, there is no doubt that this is the secret of the progress of the harvest message today. People are astonished at the doctrine. Our pilgrim speakers are not beyond the average. Many would say, perhaps, not up to the average of denominational ministers, but they have the teaching. They have the divine plan of the ages—and this it is which impresses and astonishes those who hear.

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As the friends are learning the tunes of the Hymns of the *Millennial Dawn*, they are coming to a fuller appreciation of the fact that there is not another collection in the world its equal—either in high standard of quality or in lowness of price. These are well termed "333 Ageless Hymns"; because they never grow old. The tunes, too, are grand and never wear threadbare.

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REASONS FOR A LAYMAN'S CHANGE OF BELIEF

If any one had approached me four months ago with any "new" or different religious belief than I then had, I would have stated that I was a Congregationalist and satisfied with that belief; that I did not think there was any belief nearer right or nearer to Bible truth. Not that I think Congregationalism better than the faith or belief of other denominations, but certainly just as good.

But recently the unexpected happened. A "new" belief was brought to my attention, one concerning which I knew but little. This was Pastor Charles T. Russell's first volume of SCRIPTURE STUDIES, known as "The Divine Plan," of which I was hearing much from day to day. I had always considered myself quite liberal in my estimate of those of a different Christian faith, but toward these books I found myself bitterly prejudiced.

Some things were brought to my attention which I thought, if true, every one ought to know. But were they true? Could they be true? I did not want to be won over to any "new thing," but there were some things of which I wanted to know more, and to these I listened and read, but not wanting to be convinced.

Finally replying to inquiry, I said I was not so obstinate or headstrong as to refuse to believe or to be convinced, if I was in error in regard to Scripture teaching, provided the statements presented to me were Scriptural and would lead to a better understanding of the Bible and of God's plan, and provided also the proofs could be produced.

In this spirit I began the reading and study of the MILLENNIAL DAWN-SCRIPTURE STUDIES. I found each volume of the series intensely interesting, as God's wonderful plan and truth was unfolded. After reading the series of six volumes I can say that if these books are true they certainly are the most wonderful and important books ever written—outside the Bible. And I believe they are true! If they are true every one ought to know the Bible teaching.

I found that the chronological results are reached by five separate and distinct lines of computation, and the same careful and conscientious handling of every subject is manifested throughout the series.

Pastor Russell rids religion of error, the error which has crept in little by little through the church of Rome, etc. He rids religion of tradition and man-made creeds and seeks to make plain God's way in all Scriptural purity, proving all teaching by Scripture, and by unperverted Scripture alone.

He does not exalt self. He exalts Christ alone, with the Father. He tears down nothing taught in God's holy Word. He builds up no creed nor religious system, but takes the Scriptures and the Scriptures alone for our spiritual guide, proving and testing all things by that standard. He combats evil of every kind, and every shade of infidelity, Spiritualism, Higher Criticism—every form of unbelief.

At first thought some conclusions seem radical to one accustomed to the usual so-called "orthodox" interpretations, but in every instance they will be found to be soundly Scriptural.

Believers in MILLENNIAL DAWN do not teach, as some seem to think, that those who believe and faithfully follow these teachings are the only ones to be saved. They not only teach that all such must follow the Master in the strait and narrow way, but teach also a more compassionate Gospel and a broader plan of salvation for all who will be saved, than is usually understood and commonly taught by others.

MILLENNIAL DAWN does teach that there are other truths than those commonly taught by the various churches and religious systems, truths that are important, and these it seeks to make plain.

Not one more creed to add to the world's diversified religious beliefs, but the one interpretation, which means harmony of all Scripture and unity of belief and purpose to all Christians of whatsoever name—to all seekers after truth who are willing to forsake all and follow Christ.—J. M. M.,—*Ia.*

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

May the richest blessings of the Living God rest upon you, and upon all who are determined to coöperate in the doing of the Lord's will. My prayers are for you and them many times every day. Your name is continually being pressed before the Throne.

Let me take this opportunity to thank you and the dear Lord for the full and beautiful—yea, gorgeous light turned upon the Covenants—another proof that the Word of God is being fulfilled: "The path of the just is as the shining light, that shineth more and more unto the perfect day." "The way of the wicked is as darkness; they know not at what they stumble."—Prov. 4:18, 19.

This last clause brings a measure of sadness. They stumble at the light, the very thing that should be a blessing to them. No doubt this precious light will also prove offensive to the spiritual vision of some whose eyes are weak and cannot, therefore, stand the full glare of the light of God's truth. If so, it shows they are unfit for the kingdom. But it makes the heart ache.

I am truly your servant in love and service of our Lord and King. O. L. SULLIVAN.

DEAR BROTHER RUSSELL:—

It has been on my mind for some time to write you of the extreme thankfulness to our heavenly Father and to you for the experience I have had in connection with "the vow." After reading February 15th TOWER, I can no longer refrain from writing. My heart overflows with gratitude after reading dear Brother Gibbs' letter, which surely needs no explanation.

He has exactly expressed my heart sentiments. I have been in one of the same traps in which he was. I also quickly ate of the bait which appeared so good, but now see the course I was following. I had not yet become a "first-rate back-biter," but was working my way rapidly toward one. Oh, Brother Russell, it grieves me to think of the untrue things I believed and thought of you. I am now deeply impressed by your sincerity and daily manifestations of the Christ-like spirit and tender love and care over the entire flock, as expressed in the TOWER.

I am so thankful for the Lord's guidance of you in sending our dear Brother Herr among us, for it was through him I have been delivered from the snare of the adversary. He showed me in a most loving manner how all such evils surmises and backbiting (against you in connection with "the vow") were not fruits of the Master's spirit of love. By these fruits we can know them. After clearing my mind of those evil thoughts, I then could not see any objections to the vow.

I cannot see how a true child of God could oppose it, or your presentation of it in the TOWER. I have now made "the vow" "my vow" unto the Father, knowing what it means to me the rest of my life. I would prefer making it as a vow instead of a resolution, as I feel a vow more binding than a resolution. Need we hesitate to be bound in any way closer to the Lord!

I would not exchange the precious blessings enjoyed since making "the vow," for the spiritual coldness endured while having the spirit which opposed it. Everything is with new beauty and clearness. I press onward with renewed zeal, realizing more clearly how very carefully we must guard our every thought (as we build character by thought), to bring every thought into captivity to the will of Christ, and think only of the things that are pure, holy, lovely and of good report. And with the holy things always uppermost in our minds, how can we find any time for evil surmising nd speaking!

It is with great sorrow I see some taking the course they are in their oppositions to "the vow," those noble and esteemed ones, who have been particularly dear to me as brethren in Christ. It is with very much heartfelt sympathy for you, Brother Russell, as I know what it has been to you, but I also know of the Lord's special care and guidance over you to keep you in such peace of mind and love amid such fiery darts of the adversary.

It seems that you have done all in your power to tell them of the course they are taking and they cannot yet see the unreasonableness of their arguments. Let us continue to pray for them.

I have made apology for my former stand to all those to whom I particularly slandered you and "the vow," so I do not especially request that this letter be published, although I would not be ashamed to give such a testimony to the whole church. I am assured of your forgiveness of my sin.

May our dear Lord continue to bless you richly and use you in his service unto the end. You may know of my daily remembrance, and Christian love for you and the whole Bible House Family.

Your sister in the One Hope,
CORA BRACKMAN,—*Pa.*

DEAR BROTHER RUSSELL:—

I feel that I must write you, if only a few lines. I have been thinking daily about "the vow." It seems to me it is the sixth volume in a "nutshell."—Rev. 21:9.

Do you realize how much I need your prayers, and the Lord's grace as my eyes open—are being opened? May grace abound.

Your brother, W. M. HERSEE.

VIEWS FROM THE WATCH TOWER

COMBATING HIGHER CRITICISM IN CANADA

A theological storm has been raised in Canada along the lines of "Higher Criticism." This was started by Rev. George Jackson's address before the Y. M. C. A. of Toronto, on February 16th. The meeting was opened by the singing of "Coronation" and prayer, and then the reverend gentleman, greeted with applause, began an attack upon the Scriptures, entitled, "The Early Narratives of Genesis," saying:—

"'The Early Narratives of Genesis' include in this interpretation, in this use of the phrase, the first eleven chapters of the Book of Genesis. Perhaps I may say that this is really one of the course of monthly Sunday afternoon lectures which I have been giving to men in the Sherbourne Street church; and, inasmuch as this is only one of the course, it is so far incomplete. It is a kind of an illustration of the general attitude of mind toward the Old Testament, which, in the course of this address, I have been trying to explain to my people."

Rev. Jackson's people, "my people," are Methodists and the evidence is that they are following Rev. Jackson into infidelity as his sheep and are not giving attention to the voice of the true Shepherd; possibly because they have not heard his word sufficiently to know his voice and to realize that they should be his people, his sheep, if they would be properly guided to his heavenly fold.

From the stenographic report of Rev. Jackson's presentation he holds that the Bible is not of divine inspiration; that its statements are not worthy of all acceptation, and that they are not sufficient "that the man of God should be thoroughly furnished to every good word and work."—2 Tim. 3:17.

Something of a storm was raised amongst the theologians of Toronto, but apparently not over the truth or falsity of Rev. Jackson's presentation, but rather over the fact that Rev. Dr. Carman, also a Methodist, who took the opposite position favored by the Bible, understood Rev. Jackson to charge him with taking his stand for the Bible, not honestly but through cowardice. When Rev. Jackson withdrew all imputation of cowardice the disturbance subsided. The newspapers noted the fact that many ministers endorsed Rev. George Jackson's position. Some of them, however, thought the controversy of little moment and that religion should be viewed from the practical and not the theoretical standpoint, and afterward called it a "theological tempest in a teapot." What cared this reverend gentleman whether Genesis be true or a lie—a Revelation from God or a work of monkey-men? He took the view that all thinking men were in the same boat in taking the biblical story of the creation of the world . . . . not as correct history. In other words, they had so little faith in the inspiration of the Scriptures as to be unwilling to contend for the same and believed that their theologies would stand, even if the Scriptures should fall. Alas! we believe this to be only too true: that the majority of theological views contain so little of the Bible that its elimination would affect them but little. On the contrary, were they to lose the teachings of Plato and Aristotle respecting human immortality they would be sadly bereft indeed.

A LAYMAN TO THE RESCUE

In the midst of the commotion the Hon. S. H. Blake stepped forward to champion the Bible as a divine revelation "worthy of all acceptance and able to make us wise unto salvation." He has been instigating the matter and finds the colleges of Canada thoroughly given over to Higher Critical Views and teachings (the same being true of the United States and everywhere). The Hon. Blake, supposing these colleges to be blameworthy for the general alienation of ministers from the Bible as the Word of God, has been inquiring into the legality of their teaching theology at all and seems to find, to his own satisfaction at last, that they have no such authority; that the teaching of theology is by Canadian law restricted to another class of colleges, not Universities. Alas! how rude will be the awakening of the Hon. Blake when he discovers that the theological colleges and seminaries are teaching precisely the same Higher Critical Infidelity—that all the preachers of all the denominations are being ruined as respects faith in the Bible as the Word of God! However, we greatly admire Hon. Blake's stand for the Bible as the Word of God and subjoin some of his arguments which he has presented in pamphlet form under the caption, "The teaching of Religious Knowledge in University Colleges Ultra Vires":

". . . . . As the minds of an increased number of young men and women are turning to the mission field, there will no doubt be more students from year to year ready to take advantage of the opinions or instruction referred to. The theological colleges may for this reason look forward to many additional students.

"I believe that this is the cause of the increased interest in legitimate Bible study, which I hope may continue, notwithstanding persistent efforts made in and outside of our theological and other institutions to frustrate each study by seeking to make the Word of God of no effect by the everchanging motions of a noisy class of men who take for their motto: 'Quantum est quod scimus,' instead of the more lowly one—the mark of the truly learned, as he picks a pebble on the vast ocean of learning—'Quantum est quod nesimus.' It will be an evil day for our ministers, missionaries, and teachers, should God permit that what appears to be about the only sure standing ground left us in the world be shaken to its center; that the statement, 'The Word of God, which liveth and abideth for ever,' is proclaimed as an hallucination, and that being born of 'Incorruptible seed by the Word of God' is an old-fashioned delusion, to be rejected with as little compunction as if it were a heathen fable. If we pursue this process of disintegration so that the wonderful cohesive power of the Book shall cease, its author may well write over this wreck, 'They have sown the wind, they shall reap the whirlwind.'

HIS OWN CREED

". . . . I have never been in the least shaken in the simple creed as to the Bible given to me as a child over sixty-five years ago.

"(1) Nothing is more probable than that our Creator who is hereafter to be our Judge, should give to his creatures a revelation of his will concerning them, and lay down rules and regulations for the conduct of their life, for obedience to which they shall one day be answerable to him.

"(2) A book is found which purports to come from him, and which gives such a revelation. This Book, wherever found, and made the guide of life, has raised the individual and the people so using it to a position not reached by those ignorant of its contents or who refuse its guidance.

"(3) The God who created the universe and all the wonders therein found and preserves them in their places, could undoubtedly give with accuracy such a revelation and could preserve it to his people for the purpose intended without error.

"(4) No other book has ever been found purporting to be the Word of God, and which could answer the purposes above set forth.

"(5) When 'the Word was made flesh and dwelt among us . . . . the only begotten of the Father, full of grace and truth,' there was a well authenticated volume in existence to which 'the Light of the world' continually referred, saying: 'Search the Scriptures'; 'The Scriptures must be fulfilled'; 'The Scripture cannot be broken.' He ever referred to this volume as the Word of God, as the infallible rule, test, and touchstone. He thus endorsed in the most unmistakable manner all the Scriptures as the infallible Word of God.

THE OPINION OF JOHN WESLEY

"I thankfully acknowledge the immense debt I am under to this simple presentation concerning our Bible, from which standpoint I have never been in the slightest degree moved by the ever-changing and never-to-be-relied-upon attacks of those who, not looking or asking for spiritual discernment, merely kiss the Book that they may endeavor to persuade people that their hostile attacks are made in the reverent spirit of investigation.

"Amidst the perpetual attacks made by the clergymen of our various churches, and especially by those in our theological colleges, upon the Bible, it is refreshing to turn to the writings of a well-known clergyman of the church of England —the Reverend John Wesley, whose use of the Bible wrought so marvelous a change in England at a period when it was nearly drifting to a revolution which might have paralleled that in France of the eighteenth century. He says in the third volume of his writings, page 504:

"'It would be excusable if these menders of the Bible would offer their hypothesis modestly. But one cannot excuse them when they not only obtrude their novel scheme with the utmost confidence, but even ridicule that scriptural one which always was, and is now, held by men of the greatest learning and piety in the world. Hereby they promote the cause of infidelity more effectually than either Hume or Voltaire.'

QUESTIONS TO BE ANSWERED

". . . You have presented a strong appeal to me in your letter. Will you premit me to urge upon you the two following requests? The first is, Will you use your best endeavors, as chancellor of Victoria College, to place Toronto University and University College in their true position under the incorporating acts, by preventing in either of them, through a 'back door,' or by any other mode of entrance, teaching and examinations in

'religious knowledge,' or 'theological subjects'? . . . . The second is, If the theological institutions in affiliation with the university insist on instruction in these subjects and on the lines above referred to, then in common fairness let the laymen, whose money is demanded to support such instruction, know exactly what is the teaching that is insisted upon. Let there be a meeting of these new lights, and insist upon a positive statement showing clearly:

"(a) What books of the Bible, in addition to Jonah, do they think should be eliminated as not being the inspired Word of God, to be accepted as such by their students;

"(b) What chapters in the other books of the Bible they consider should be treated in the same manner; what portions of the books are:

(c) Merely myths;
(d) What allegories;
(e) What poetical effusions, to be merely admired;
(f) In what way do they replace the story of the creation;
(g) Was there any Garden of Eden;
(h) Was there any Adam or Eve;
(i) Was there any Satan;
(j) Was there any sin;
(k) Was there any punishment for it;
(l) Was there any promise of a Savior;
(m) Was there any deluge;
(n) Was there any Abraham;
(o) By what means is the ordinary reader to know what portions (if any) of this Book are to be taken as the absolute Word of God, to be accepted and acted upon at the peril of the reader, and when does the apparent Word of God pass into scientific subjects, unreliable history, poetical effusions, myths, allegories, parables, etc., which are withdrawn from the region of inspiration and are merely human utterances, to be dealt with as the reader pleases?

A SCIENTIFIC BIBLE

". . . . It would be a matter of very great relief to a large number of Christian men if the result of these investigations to which you refer were put into the concrete shape of a real Bible, showing what portions (if any) are the inspired Word of God, to be accepted as such, and putting as an appendix the errant human portion, including 'mistakes of Moses.' This would go far to settle the minds of many people and to prevent controversies."

A SUGGESTION TO MANY "TOWER" READERS

The following brought us many replies. Other friends in other cities and through other papers may do as well. This is commendable for its brevity and what it does not attempt to explain:

THE SCRIPTURES RE HADES

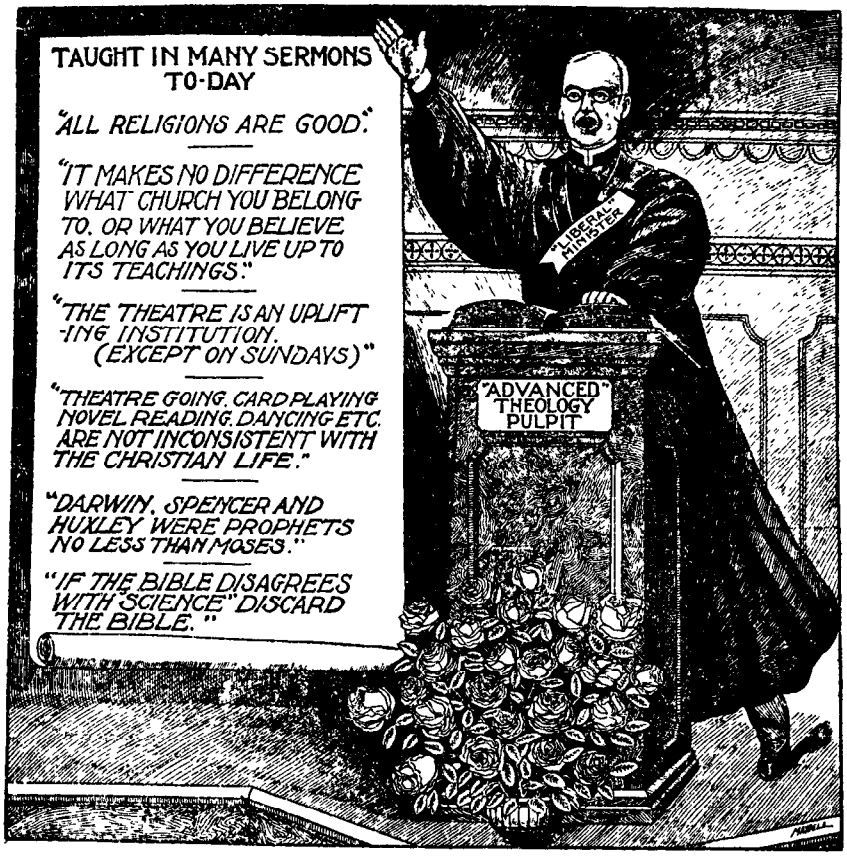
To the Editor: In reply to the letter by "A Sinner Saved by Grace" in *The American* recently I wish to thank our friend for calling our attention to the Scripture concordance on the several words—hell, pit, devil, second death, fire, brimstone, etc. I assure all American readers that we find on examination of the Scriptures upon these subjects that the word "hell" in the Old Testament is translated from the Hebrew word sheol, which occurs in all 65 times, and in every instance it refers to grave, pit, state of the dead—a state in which there is no consciousness or pain or knowledge or device of any kind.

Please note following texts: Amos 9:2; Psalms 139:8; Psalms 16:10; 6:5; 49:14, 15; 89:49; 115:17; Ezek. 32:27; Jonah 2:1, 2; Gen. 37:35; 42:38; Job 14:13; 17:13; Eccl. 9:10, etc. In the New Testament we find the word "hades" translated hell, and it is synonymous with "sheol" in the Old Testament. For proof texts see Acts 13:35. In regard to the devil we find Heb. 2:14; Rom. 16:29, etc., that he is to be destroyed. Consequently when we read in the symbolical book of Revelation that Satan and the beast and the false prophet are to be cast into the lake of fire and brimstone, which is called the second death, we can be sure it is the same penalty that is everywhere in Scripture pronounced against all evil-doers. See Rom. 6:23; 5:12; Ezek. 18:4; Gen. 2:17; Psalms 49:12-16; Psalms 46:4; Psalms 6:5; Eccl. 9:5-10; 3:19, 20, 22-29; Job 14:21, etc.

I would advise all Bible students who are seeking for truth and a clear understanding of the Bible and God's plan of salvation with mankind to procure a free copy of a magazine which treats this subject thoroughly. Address Brooklyn Tabernacle, New York.

A BIBLE STUDENT.

Baltimore, March 1, 1909.



ALAS, TOO TRUE!!

Whilst we deplore and condemn the prostitution of the ministry of the Gospel, and the apparent dishonesty of so many "ambassadors for Christ" falsely so-called, nevertheless, we are not without sympathy for the perverts. They have reached their present position gradually. First deceived by the "doctrines of devils," re immortality in torment, they gradually lost all faith in all creeds and in the Bible. But they needed bread and butter, and concluded that all the world is deluded and that they, as well as others, may serve to the world the delusions they desire.

Perhaps they even convince themselves that they can serve others better by promulgating error than preaching truth. Gradually their moral sense becomes benumbed until they practice deceit with a feeling that it is noble and ennobling.

How all who discern the truth, the beauty of the divine Word, should rejoice therein and handle it carefully, lest they lose the priceless jewel! Soon its value will be seen as never before—the day shall declare it.

With malice toward none and charity for all, let us, whose eyes of understanding are opened to the light of the morning, be faithful to the truth, whether men hear or forbear to hear.

"THE OVERLAND MONTHLY"

This magazine, widely known on the Pacific coast, is running a series of special articles from Brother Russell's pen, entitled "The Divine Program." They began with February last.

We have a special clubbing arrangement with the magazine by which it and the WATCH TOWER both cost little more than the price of the magazine alone, namely, $1.80. Orders at this rate should be sent to us.

UNWORTHY OF EVERLASTING LIFE

ACTS 13:13-52.—MAY 9.

GOLDEN TEXT:—*"The Word of the Lord was published throughout all the region."*—V. 49.

Although the missionary journey was only beginning, this lesson starts with the statement of what "Paul and his company did," whereas previously the narrative was respecting Barnabas and Paul. Barnabas was still the "Son of Consolation," still loved and approved of the Lord, but Paul was his "chosen vessel to bear his name to the Gentiles," and the special power of God upon him and through him promptly manifested itself. If, thereby, any spirit of jealousy awakened in the bosom of Barnabas, it was a great mistake. We trust that there was not—that he still realized that his special talent for divine service was in being a "Son of Consolation"—now privileged to help, to encourage, to comfort St. Paul. To so do would be to properly recognize the Lord's oversight of his own work, and to rejoice to have his will done. Similar testings come to all of the Lord's brethren to this day—testings of humility, of brotherly love, of full submission to the Lord—of faith in his guidance of his own work. These testings are specially severe upon brethren of prominence in the church. Hence the Apostle's exhortation, "Be not many of you teachers, brethren, knowing that the man (who is a teacher—in any failure) shall receive the greater condemnation." (Jas. 3:1) Nor can we complain against the providence which thus tests us; rather we must concede the propriety of it; that those being selected for the glorious privileges of the future must fully demonstrate to the Lord humility and absolute loyalty to his will, even in our secret thoughts. Let us each apply the lesson, remembering the Apostle's words, "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12) And again, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6.

The same verse briefly states that John Mark departed from the missionaries, returning to his home at Jerusalem. What led him to this course is not stated. Faintness of heart, lack of faith, lack of courage—some arrows of the adversary evidently smote him. This is evidenced by the fact that St. Paul was unwilling to accept him as a companion on a future missionary tour. Evidently he learned a valuable lesson, however, since we find that eventually he was restored to the Apostle's favor, as indicated by Col. 4:10 and 2 Tim. 4:11. While rejoicing in this recovery it is well that we resolve that such a course will not be ours, but that, as our Lord suggests, after having put our hands to the plow we will not look back, but press forward to the goal.

Another lesson is that those who are unfaithful under such conditions should not be received back again, just as though they had been faithful. Doubtless it was to Mark's everlasting advantage that St. Paul rebuked him and declined his further companionship for work until he had shown evidences of more developed character. The lesson of reconciliation is valuable, too. We should remember Gladstone's remark that "No man ever became great or good, except through many and great mistakes"; also Wayland's remark, "I saw a man last week who has not made a mistake for four thousand years. He is a mummy in the Egyptian Department of the British Museum. The only people who make no mistakes are dead people."

A NOTABLE SERMON BY A NOTABLE MAN

The next prominent stop of the missionaries was at Antioch of Pisidia, a great city, though not such a metropolis as the Antioch of our last lesson. (There were in all sixteen Antiochs.)

The first Sabbath day found Paul and Barnabas in a Jewish synagogue, according to their custom; because the Jews who had been waiting for the fulfilment of the Messianic prophecies were the best prepared soil for the Gospel message; at least so far as their heads were concerned. Entering with the others they took seats and, after prayers, listened to the reading of a portion of the law, a selection from the prophets by the elder of the congregation, styled the "angel of the synagogue." Then came the time for addresses by the rabbis or other learned persons. The officiating rabbi recognized Paul and Barnabas as intelligent and cultured men and sent them word that they would be pleased to have them use the liberty of the synagogue, and give the people an address, if they felt so disposed. Then Paul stood up in his place, not going to the public stand. Saluting with his hand, St. Paul began his address, saying that he had something that should be heard by all Israelites and by others who reverenced God. He proceeded in a wonderful discourse, which in some particulars reminds us of Stephen's address—which St. Paul had doubtless heard and rejected. His argument was:—

(1) That God, having a great blessing to bestow upon mankind, had chosen the nation of Israel as a channel for the blessing; and that his care for that nation, ordering its affairs for centuries, was in line with this original purpose.

(2) He showed that, by and by, in that nation of Israel God had further indicated the choice of a special family through which the blessing should come. Messiah was to be the offspring of David. And "the sure mercies of David," to be accomplished in Messiah, would mean God's sure mercies to Israel as a nation, because Messiah would come to them as their King.

(3) Finally, after centuries of waiting, Messiah did come in this very line of descent—of the house of Israel—of the family of David—Jesus of Nazareth.—V. 23.

(4) The Messiaship of Jesus had already been recognized to a considerable extent.—Vs. 24-26.

(5) The Jewish nation as a whole, however, represented by their rulers, heedless of the testimony of the prophets, and ignoring Jesus' manifest purity, had accomplished his death through the Romans.—Vs. 27-29.

(6) The Messiaship of Jesus was proven by his resurrection from the dead. This accorded with the prophecies of the Scriptures and was attested by numerous witnesses. (Vs. 30-37) Note the absence of cant and rant in this discourse. Note the appeal to reason, the logic of the argument—fact upon fact, each in its proper place and order. However, the mere recitation of these facts might have accomplished little. The Apostle proceeded to draw from the facts a great lesson, most important to his hearers, namely, that

(7) All were sinners, and that Jesus, the Messiah, through his death, had become the Savior of sinners. Whatever his future work, he was already doing work for all those who would hear the message and give hearty response.

Here is still the test of the right preaching of the Gospel. It must recognize sin and not claim, as Evolutionists do, that "If man fell at all he fell upward"; that instead of being condemned of God as a sinner, man is being approved of God for his evoluting endeavors and successes. The Gospel of Christ recognizes Original Sin and the fall from God's likeness, the need of a ransom sacrifice, the fact that Christ is our Redeemer and that "by his stripes we are [to be] healed"; that through his death our reconciliation was made possible; and that reconciliation means the covering of the sins of the believer from God's sight now, his privilege of entering the School of Christ and being prepared for heavenly glory. The Apostle briefly showed how justification from sin and alienation from God has thus been made possible—a justification far greater and more thorough than that which the Jews had enjoyed for centuries under their Law Covenant; for theirs was only for a year and the "Law made nothing perfect," while the blood of Jesus, applied on behalf of believers, is effective for all of the various kinds and degrees of sin traceable, directly or indirectly, to the original sin of Adam, under which condemnation passed upon all.

THE WARNING OF THE GOSPEL

Notice carefully that the Apostle did not say to his hearers that a rejection of his message would condemn them to eternal torment. Not a word of that. But he did quote them an Old Testament Scripture which said, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts 13:41.

Nor does the Apostle say that his quotation declares absolute hopelessness for the despisers when they perish. The prophecy merely states that God's plan would be declared and that all who despised it would nevertheless wonder at it and would perish without availing themselves of the blessings of salvation. God knows, not we, how many of these despisers who wonder, while perishing, have sinned against a sufficiency of light to hinder them from ever having any further opportunity during the Millennium. The Apostle does assure us that "Satan, the god of this world, hath blinded the minds of them which believe not," and the Scriptures assure us that the time is nearing when Satan shall be "bound" and deceive the people no more. (2 Cor. 4:4) The same Apostle assures us that when the New Covenant shall be sealed and its beneficent arrangement inaugurated, God "will have all men to be saved, and to come to a knowledge of the truth."—1 Tim. 2:4.

In the older manuscripts the 42nd verse reads differently and indicates that the Apostles, after having delivered their address, did not stop (as was the usual custom) in the synagogues to hear and answer questions. Having delivered their message they preferred that it should take effect upon the hearts and that the discussion sure to follow might thus be delayed for a time. The people present, both Jews and proselytes, exhorted the Apostles that they might hear more of these things. One version implies that they desired this further information during the week; another, that they would expect it on the following Sabbath. In the synagogue there were quite a number who were devout, and, of course, a still larger number who were

merely formalistic in their worship. The devout ones, as usual, were interested in the truth. They followed the missionaries, who exhorted them "to continue in the grace of God," to realize that they had already been recipients of God's grace through the Law and the prophets and that they should go on and attain to the full fruition of their hopes, through the Lord's continued guidance, indicating that our Lord's advent and work were but a further part in the grace of God, in which they had already become sharers, and that to reject this would be to reject all the favors hitherto bestowed upon them.

ENVY, EVIL-SPEAKING, CONTENTION, BLASPHEMY

The next Sabbath there was a great concourse to hear the Apostles. Whether they spoke inside the synagogue or from its steps to people gathered in a broad plaza, we are not told. However, they had not proceeded far in their discourse until there were interruptions, contradictions, anger and blasphemy from some of the prominent Jews. Envy was at the bottom of all this. Their preaching had never drawn such crowds, and besides, the message given by these Apostles claimed to be something better than Judaism offered, something better than the law and its sacrifices and feasts and fasts. Behold, how the truth is a searcher of the heart! How it draws and repels others! What a foe to truth is the spirit of ambition, of jealousy, of envy! How it leads the natural man to anger, malice, hatred, strife, envy! And how the interests of the new creature are endangered from the same quarter! How pertinent St. Paul's exhortation that all who name the name of Christ shall put off anger, malice and strife and works of the devil and be clothed with meekness, patience, love, if we would fight the good fight and gain the great prize!

The effect upon the missionaries was to embolden them. They had spoken most gently, avoiding everything to arouse prejudice and opposition; but now, when, in spite of all, the opposition arose and threatened the efficacy of the truth, they must be bold. They must state plainly the facts. They must show the envious, evil-speakers just where they stood. The people in general, dominated by these leaders, needed also to be shown the line of truth. Now the Apostle declared, "We have done our duty in giving you Jews the first opportunity to hear of this grace of God, but seeing that you thrust it from you and judge yourselves unworthy of everlasting life, we turn to the Gentiles."

JUDGE YOURSELVES UNWORTHY

What a force there is in these words! God has so arranged matters during this Gospel age that his Word of truth and grace judges, tests, the honesty, the sincerity of those who profess to be his. It was not that the Apostle was judging their hearts and saying, You are not worthy of this message. The rejection of the message showed that the hearer was unworthy at heart. Each one who thus decided added to the count or list of those not worthy of eternal life under present conditions, under the present offer to faith and obedience. How many of them will have any further opportunity, and whether or not the further opportunity would avail them anything, is not for us to say. They are in the Lord's hands. Whatever he shall do for them will be entirely satisfactory to all who have the mind of Christ. We are sure of the

"Love Divine, all love excelling,"

and that it will give every member of Adam's race a full, impartial trial for life eternal, as a result of the redemption which is in Christ Jesus.

Similarly today some who hear the message reject it with anger and malice and hatred and strife. They little realize that they are passing judgment upon themselves and proving by their prejudicial course and lack of harmony with righteousness that they are not worthy of life everlasting. And alas! Some who had tasted of the good Word of God and the powers of the age to come and been made partakers of the holy Spirit and been fellowshiped as disciples and fellow-heirs of the same body —some of these, Judas-like, at times have withdrawn themselves in similar anger, hatred, malice, strife, bitterness, blasphemy, evil-speaking. Alas! we fear that their case is hopeless as respects a future trial.

We shall be glad for anything that God may have for them, but we are reminded of the words, "It is impossible to renew them again unto repentance," if they fall away from the truth, after once having seen and enjoyed it. It is notable, too, that such, as a rule, lose all fear of second death. Their eyes of understanding on this, as well as on other features of the plan, grow dim. Our sorrow for them would be unspeakably deep, were it not that we realize that "The Lord will judge his people" and that we are in the day of which he has foretold us—when the sifting and shaking and purging of his people is due to take place. When we realize that "he doeth all things well," and makes no mistakes, it convinces us that we might have greatly erred in the past respecting heart condition, or that changes of character can be speedily effected under the bite, the poison, the sting, of pride, envy, slander, etc.

Then the missionaries quoted from the prophecies the Lord's Word, to the effect that the light which was to first shine to Israel was also to be to the Gentiles, and that the salvation which was first offered to the covenanted people was yet to extend to the uttermost parts of the earth. How consoling! How satisfying! We are reminded that but very few realize the length and breadth of this great salvation through the only name; that it is yet to extend to every creature, even though it requires the Millennial kingdom to bring this widespread knowledge and glorious opportunity.

When the Gentiles heard this they were glad and honored the Word of the Lord. "And as many as were ordained to eternal life believed." This does not signify ordained of God to have eternal life, but literally so many of them as were of the class and character which God proposed should have eternal life —these believed. There is a good thought here which applies as a general principle, namely, under the divine arrangement, the truth and the believing of it, are so related that only those of a certain cast of mind can believe, under present conditions. This includes the thought that they must have a certain harmony with God and righteousness, and that they must submit their minds to the Lord, that they may be taught of him through the channels he may be pleased to use.

The result of these efforts was a widespread recognition of the truth—of the message of God—"The Word of the Lord was spread abroad throughout all the region."

"On! Fear not, nor falter,
But give of your best;
It is all that an angel can do;
Leave the rest unto God; he is sure,
And he loves more your flags
When the powers of darkness have rent them to rags.
The law of the soul is eternal endeavor,
And bears the man onward and upward forever."

"MEDIATOR OF THE NEW COVENANT"

"And to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel."—Heb. 12:24.

Some dear brethren seem to have difficulty in harmonizing former and our more recent presentations on the subject of the New Covenant and its Mediator. They seem to get the thought that the latter presentations are contradictory to the previous ones, and that some radical change of sentiment is thus involved. On the contrary our views respecting the facts are in no sense or degree altered. We still believe and teach that Christ died for our sins, that without his redemption work there would be no remission of our sins, and in the future no remission of the sins of the world. We still claim that all the virtue, all the merit for sins, is in his personal sacrifice, finished at Calvary. What then is the change? Merely we now see that we have for years been using wrong terms when expressing right thoughts. For instance: We have spoken of Jesus as being the church's Mediator, when we should have said that he is the church's Redeemer and Advocate and the world's Mediator, because this latter is the Scriptural presentation. We have spoken of ourselves as being blessed by the terms of the New Covenant, whereas clearer light upon the subject shows us that it is Israel and the world that get God's blessing thus, and that the church gets her blessing under most favorable portions of the original Abrahamic Covenant, symbolized by Sarah and not under the Law (or Hagar) Covenant nor under the New (Law) Covenant symbolized by Keturah.

THE ORIGINAL ABRAHAMIC COVENANT

The Apostle declares that God preached the Gospel in advance to Abraham, saying, "In thy seed shall all the families of the earth be blessed." (Gen. 28:14) The Apostle shows that the original Abrahamic Covenant contained two parts, or two seeds, represented in the two statements, Thy seed shall be, (1) as the stars in heaven, and, (2) as the sands of the seashore. The first seed mentioned relates to Christ—Jesus, the Head, and the church, his body. The Apostle enunciates and emphasizes this in Galatians 3:11, 29. Abraham's spiritual seed, like the stars of heaven and the brightness of the firmament, is the channel through which the secondary seed will receive its blessing. The secondary seed of Abraham, likened to the sands of the sea-

shore, represents all the families of the earth, which ultimately will come into harmony with God, during the Millennial age. As Abraham typified God, the picture shows two classes of God's children, developed through Abraham—Christ and the church on the spirit plane and the perfected restitution class of mankind on the earthly plane.

The Apostle refers to these two seeds, the one developed under faith and the other under law and works. The first, the spiritual seed under the Abrahamic Covenant, is now in process of development during this Gospel age. The second, the seed according to the flesh, the restitution class, is to be developed under the New Covenant and by its Mediator, according to law and works and actual perfection and not reckoned by faith merely. Its type was the Law Covenant, which had Moses for its mediator, but which brought nothing to perfection. The Apostle's words are, "Therefore it (the Abrahamic Covenant, covering the church) is of faith, that it might be by grace; to the intent that the promise might be sure to all the seed; not to that only which is of the Law, but to that which is of the faith of Abraham, who is the father of us all"—as Jehovah will be the Father of all the saved, not only of the church class, but also of the restituted world. As it is written, "I have made thee a father of many nations."—Rom. 4:16, 17.

All the families of the earth, all the nations that will be blessed (to whom the blessing will become effective) will thereby become the children of God, whom Abraham prefigured. It is to be hoped, then, that we can all see that the original covenant made with Abraham includes everything that God promised to give, both to the church and, through the church to such of the world as will receive the grace of God not in vain. Notice that no additional Covenants were necessary so far as the divine determination is concerned—it was all in the original Abrahamic Covenant.

TWO COVENANTS ADDED

If the original covenant contained the Divine Promise to the full, both for the church and for all the families of the earth to be blessed through the church during the Millennium, why did God arrange for two other Covenants, namely (1) the Law Covenant, instituted at Mt. Sinai with the nation of Israel, with Moses as its mediator, and (2) the New Covenant, which is to follow and is to bless Israel and the world? We answer that these two Covenants were added for the good and sufficient reason that they further elucidate the divine purpose, and, rightly understood, help us to appreciate the operation of divine love and justice, past, present and to come.

(1) The Law Covenant. What was its object? The Scriptures answer that it was added to the Abrahamic Covenant to fill up the time until the promised Seed should come, to whom the original covenant applied, and that this was necessary, because of sin, that the high divine standard for the seed might be shown. It is certainly a fact that the Law Covenant with the nation of Israel rendered this very service. It is up to the standard which approved Jesus and condemned all others. It helped to develop the Jewish nation towards God and towards righteousness. It helped to fit and prepare them for the glorious "calling" of the Gospel, as it ultimately came to them, inviting them to the divine favor and joint-heirship with Messiah in the glorious Millennial kingdom, upon conditions of faithfulness and following in the footsteps of their Redeemer. It had a beneficial effect in that, under God's providence, the Jewish nation was the most advanced in righteousness of any nation of the world at the time of our Lord's first advent, so that amongst them several thousands were found fit for transfer from Moses to Christ. Furthermore the arrangements of the Law Covenant provided for certain typical transactions and for prophecies which have been very helpful to Spiritual Israel during this Gospel age, illustrating to us in the types and shadows of the law, and enunciating through the prophecies, various matters appertaining to the blessing of the church during this Gospel age and to the blessing of the world during the Millennium.

This conglomeration, this mixing, of the matters pertaining to two ages in the types of the Law Covenant have confused things, to some minds. The Lord hides things from us so as to develop in us the necessity of searching for them. Thus the children of God grow stronger from the truths, by reason of the difficulties they have in the mastication of them, even as it is with the natural food; those who thoroughly masticate obtain the better nourishment.

Thus we have clearly before our minds the thought that the Law Covenant "made nothing perfect" and added not a whit to the original Abrahamic Covenant, though it gave certain typical foreshadowings in connection with the general plan. That the Law Covenant was never intended to take the place of the original covenant, is the Apostle's argument. He develops this at considerable length in Galatians 4:21-31. The Apostle addresses Christian believers who, while recognizing Christ as the original inheritor of the Abrahamic Covenant, felt that somehow or other they were still under the Law Covenant, very much as some of us for a time recognized Christ and the completeness of the Abrahamic Covenant, and yet somehow supposed, without Scriptural authority, that we additionally needed the New Covenant and were under it. We now see that the church, the body of Christ, is not under either the old Law Covenant, which came to an end, or under the New (Law) Covenant, which has not yet been even sealed.

What we spiritual Israelites have is the superior portion of joint-heirship with Christ in the Original Covenant represented by Sarah, as the Apostle distinctly declares in Galatians 3:29, "If ye be Christ's then are ye Abraham's seed and heirs according to that promise."

The world is to get all of its blessings and favors of restitution through the New (Law) Covenant, the second addition to the Original Covenant. This New (Law) Covenant has not yet been instituted, because the Mediator, who is to inaugurate it and to cause its blessings to reach to every member of the race during the Millennial age, has not yet been completed. The New (Law) Covenant will be inaugurated in the end of this Gospel age, and will embrace the entire period of the Millennial age. This is the teaching of the Apostle in our text. Jesus our Redeemer and Head is its appointed Mediator, in the merit of his own sacrifice finished on Calvary. He could have sealed it and could have begun at once its operation had not the Father "provided some better thing for us," his church, his bride whom God foreknew as his members. This is "the mystery," that the Gospel age has been devoted to the development of the "body" of Messiah, the Mediator by sacrifice.

In Hebrews 12th Chapter St. Paul points us down to the end of this age and to the inauguration of the new age, under the New (Law) Covenant. He shows that its inauguration is typified in the inauguration of the old or typical Law Covenant. He draws the contrast between the two. When the Old Law Covenant was instituted, Moses came down from the mountain and set forth the tables of the law and sprinkled them with the blood, sealing the covenant in a sense, and then took of the blood and sprinkled all the people. This was typical of what is to occur shortly. The antitypical Moses, The Christ (Jesus the Head, and the church, the body) will come down from the mount veiled, hidden, because mankind could not endure the glory of the shining presence.

The inauguration of the Law Covenant was accomplished in a typical time of trouble, a shaking of the mountain, the fearing and quaking of the people. The antitype of what occurred at Mt. Sinai will take place at Mt. Zion (the Millennial kingdom of Christ) as soon as the "election" closes and the new age opens. The Great Mediator (Head and body) veiled, hiding the glory of the spirit condition, will set forth the law, and sprinkle it with his blood of the New (Law) Covenant—as Moses took of blood and sprinkled the (Old) Law Covenant in the type. The difference is that Moses sprinkled the tables of the law with the blood of bulls and goats, but the antitypical Moses, the Mediator of the New (Law) Covenant, will (symbolically) sprinkle the law with the antitypical blood of the better sacrifices (antitypes of the bullock and the goat)—"his own blood"—not only the precious blood of Jesus, but the blood of the sacrifices of all those whom he shall have accepted as "members of his body." Then, as Moses sprinkled all the people at Mt. Sinai in the type, so in the antitype, on a larger scale, the Christ, Jesus and his members, will, during the Millennium, sprinkle all the people, that is bring all mankind to a knowledge of the truth and to an appreciation of their privileges of full return to harmony with God and his divine laws and regulations.

"SOME BETTER THING FOR US"

We hope that the Lord has blessed us with great plainness of speech in treating this subject, and that every reader can clearly discern that God's Covenant with Abraham primarily related to the Seed of promise and faith only, and was symbolized by Sarah, who bore the Seed. The Law Covenant, Hagar bore not the seed, failing to perfect anything. The New (Law) Covenant costs the death of the seed in order to pass the earthly rights back to natural Israel and through them to the world of mankind. And this so, not because God could not have done otherwise but because it pleased God to do it thus.

Well did the Apostle declare that there is a "mystery" connected with the peculiar relationship of Christ and "the church, which is his body." So heavily clouded is this mystery that the Jews could not see it at all, except the few who were Israelites indeed, and they not until after they had been imbued with the holy Spirit at Pentecost. Even then, as St. Paul pointed out, it was difficult for them to grasp the mystery, that the Gentiles also were to be fellow-heirs with themselves in these special

blessings that appertained to Messiah and the faithful few, the "very elect."

Whoever realizes that the church is joint-heir with her Lord; that those who now suffer with him shall also reign with him by and by, should have no difficulty in seeing that the death of the church, as the Apostle declares, "fills up that which is behind of the afflictions of The Christ," and that only those who thus have part in the afflictions of Christ will have a share in the glory that shall follow. We are at a loss for words to make this subject more plain than it is already stated in the Scriptures. What we each need is the enlightening of the eye of our understanding, that will enable us to discern "the deep things of God." But the Scriptures assure us that these "deep things" of the "mystery" are only for the Spirit begotten.—1 Cor. 2:10, 13.

This holy Spirit is one of humility and faith and obedience of heart—and, so far as possible, of word and of deed also. We trust that the vow is helping many to get into this attitude, where they will be the nearer to the Lord and thus have the more abundant favor and blessing and enlightenment. One thing to be borne in mind is that our sacrifices would be without merit or value; that it is only because our Redeemer adopts us as his members and imputes his merit to us and counts our sacrifices as a part of his own—only thus does any merit attach to anything that we may say or do or sacrifice.

Whoever sees the above clearly must see that during this Gospel age the branches of the Vine has been in process of development and are a part of it; and that only as they bear the fruit of the Vine will they be retained as members thereof. This picture of the vintage of the church, the One Vine—Christ—the crushing of all the grapes, and the gathering of all the wine, is a picture of the experiences of the whole church.

Another picture of the same thing loses sight of the Vine, and represents our participation with the Lord by the cup itself. Our Lord, after participating of the cup, gave it to his disciples, urging that they drink all of it. That cup of suffering and self-denial has come down to us during eighteen centuries, and is still with us. It is a prophetic cup, representing all the sacrifices and all the sufferings of all the members of the body of Christ, from the Head down to the humblest feet members.

The faithful of the past have participated and the cup has now come to us, and the Master's voice still says, "Drink ye all of it." Soon the last drop of it will be drained and then the sufferings of the church which is his body—the body of Christ—will have been completed. Immediately, through the resurrection, the glorious "change" promised shall follow.

Of that cup of suffering of which the Lord tasted and which he passed on to his followers, and members, he said, "This is the cup of the New (Testament) Covenant shed for many for the remission of sins. Drink ye all of it." Participate ye all in it. It is not for the world to drink of that cup of the sufferings of Christ. That honor is reserved for his saints. They alone may participate with their Lord in his sufferings. If the blood of the New Covenant be participated in by all the faithful members of the body of Christ, how could the New Covenant itself be sealed until the members of the body had all participated? It would be impossible. Whoever sees clearly that which is a "mystery" to the world must see that the work of The Christ in the inauguration of the New Covenant could not begin until the perfecting of his own body, which is the church. And the first, the initial feature of the inauguration of the New Covenant, is its sealing with the blood, and all of his blood has not yet been shed.

This sealing of the New (Law) Covenant has nothing to do with the ransom nor with our justification. We are not justified by any covenant, but by faith in the precious blood of Jesus. Who cannot see that nobody could be justified by faith under the New (Law) Covenant? The Law is not a "new" faith arrangement but a "new" work arrangement. The Old Law Covenant (of works) failed only because its mediator could not render the needed aid. The New Law Covenant (of works) will succeed because it has a "better Mediator," able to restore to perfection, and ability for perfect works, all who will.

ABRAHAM'S THREE WIVES

Abraham had three wives; Sarah, his original spouse; then later, Hagar, Sarah's maid, whom she urged upon him as a supposed assistance to God in the carrying out of the covenant, after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife, and by her had many children, whereas by the primary wife and by the maid, but one each. The Apostle's language justifies us in considering this matter allegorical or typical. The holy Spirit, through St. Paul, tells us that Sarah represented the essence of the original Covenant and that Hagar represented the Law Covenant. He explains that the Jewish people were in bondage under their Law Covenant and therefore the antitypes of Ishmael, Hagar's son, and that these were cast out from divine favor, even as Hagar and her son were cast off from Abraham's family by divine instruction, and to make the type complete. The Apostle introduces this lesson to show us that the Covenant of Grace, under which the Gospel church is developed, has nothing whatever to do with the covenant of the law; that the two were separate and distinct.

Hagar's child might indeed appear to be the child of Sarah for a time, but it was not; even as Sarah's child, Isaac, was in no sense Hagar's son. The Apostle's argument is, "So, then, brethren, we, as Isaac was, are the children of the promise"—the original Covenant, and not children of the Law Covenant. Similarly, we fancy, the Apostle, if writing today to those who claim to be under the New Covenant, represented in the type by Keturah, would tell them plainly, "You cannot be children of two covenants, children of two mothers." If you are children of the Keturah Covenant in any sense or degree, you cannot be the children of the Sarah Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant, or New Covenant—which is not yet in existence.

"CHILDREN OF THE OATH"

The original covenant with Abraham, typified by his wife Sarah, is the one which God bound with an oath, and which the Apostle describes in Hebrews 6:13-20 and which he calls "the hope set before us in the Gospel" and our "anchor sure and steadfast within the veil." We, then, are the children of the oath of God, the children of "the promise." Our begetting promise, through Christ, to the New Nature, is wholly different from the promise by which the Jews were begotten, as the house of servants; and wholly different also from the promises by which restored Israel and all the families of the earth will be begotten to human nature through restitution processes, as the children of the Keturah Covenant.

What is the difference between the promises by which we came into the family of God and the promise by which others may come into the family of God hereafter? We answer, The differences are very great indeed. God will not deal with the world directly during the Millennium. He has committed all things to his Son, and the Son, in harmony with the divine program during this Gospel age, has been accepting as his "members" such as the Father has "drawn" to him, granting them the spirit of adoption and thus bringing them into new spirit relationship. No such promises will prevail in the begetting of other children of God, the "other sheep which are not of this flock." These children of the oath, or children of the promise of God, are the special "little flock," to whom it is the Father's good pleasure to give the kingdom, as the Master declares.

On what basis, different from that of the world, are these acceptable to God? We answer that the world will be accepted only when they reach actual perfection, under the processes of restitution at the close of the Millennial age. The Father will have no dealing with the world until, mankind being perfect at the end of the Millennium, Christ shall deliver up the kingdom to the Father. Then men will fall into the hands of the living God; but be perfectly secure, because of their perfection, if they are at heart loyal to God and the principles of his government.

Jesus Christ (and his bride and joint-heir) will stand as "Mediator between God and men" during the Millennium. All of mankind's communications and relationship to God must come to them through Messiah, and all of God's dealing and relationship with mankind will be in and through the Messiah. How different from that is the dealing of God with the church of this age, "Abraham's Seed and heirs according to the promise." These are "drawn" by the Father, as Jesus declares, "No man can come unto me (now), except the Father which sent me draw him," and whoever cometh unto me, drawn by the Father, I will in no wise reject. (John 6:44) Some of our Lord's followers were drawn to him of the Father before he had completed the sacrifice for sins at Calvary, and others have been drawn throughout the Gospel age; as the Apostle declares, "Even so many as the Lord your God shall call." (Acts 2:39) Here is a reversal of the Divine purpose. The Gospel church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father, "Given unto him." The world in the next age the Father will not draw, but the Lord Jesus will draw them to himself. "If I be exalted, I will draw all men unto me." And even after the Son draws them unto himself, he must as the Mediator keep them unto himself until he shall have instructed them, disciplined them, and made their knees to bow and their lips to confess, and taught them the necessary lessons and brought them back to all that was lost, before the Father will have anything to do with them—at the close of the Millennial age.

Who will say that the children of the free woman, the Sarah Covenant, have not a great advantage every way over the children of Keturah, and not only have they this more favorable reception of the Father, but they receive directly his begetting to the spirit plane; as we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1Pet. 1:3) These are his "elect." As the Apostle says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."—Rom. 8:29.

WHEREIN IS THE DIFFERENCE?

Why should God make such a difference in his dealings? Surely there is a logical reason connected with the matter, if we can but ascertain it. And surely it is true that "The Lord God doeth nothing but he revealeth it unto his servants." If all mankind had been at heart "Israelites indeed" there would have been no need of a mediator and a New Covenant—the Abrahamic Covenant would have been quite sufficient. It is because the world of mankind is estranged from God, rebellious against the divine law, and lovers of sin, that the mediatorial work is a necessary one. The Great Mediator (Head and members) after making "an atonement for the sins of all the people," at the close of this age, will take all the people in hand, and, by chastisements and corrections in righteousness, cause every knee to bow and every tongue to confess, in harmony with the divine arrangements, or be cut off in the second death.

All men are sinners and all are children of wrath and under divine sentence of death; but there are other respects in which all are not alike. Some hate the chains of sin, wherein they are held, and long for freedom and for reconciliation to God, while others love the sin and are estranged from God. God is not in their thoughts. Here, then, we have the ground for the difference in God's dealings with the two classes. He takes note of those who are weary and heavy laden; these, feeling after God, if haply they might find him, he is pleased to "draw," during this Gospel age, through the knowledge of the truth, to Jesus, that at his hand they may be justified and become acceptable, if they will, as "members" of his body, suffer with him now. Then they will reign with him by and by. The ungodly are not "drawn" or called in consecration with the high calling of this Gospel age, but left to be dealt with by their Redeemer, when he shall assume the office of Mediator between God and men—the world.

But is it not Scripturally declared of believers that "We were enemies of God through wicked works"? And does not that place us on the same level with the world, in enmity against God? We answer, No, there is a difference. The worldly mass are enemies against God, not merely in respect to their works being imperfect, such as he cannot accept, but also and specially because their hearts are estranged from him. They love unrighteousness. Believers, on the contrary, although enemies through wicked works, are not enemies at heart, and God, who reads the heart, deals with them from that standpoint and leads them to Christ, that the merit of his sacrifice may offset the demerits of their sin and their imperfect or wicked works.

But does not the Apostle again say that we "were aliens and strangers and foreigners from the commonwealth of Israel?" Yes, we, who were Gentiles, were entirely separated and alienated from God, until Christ came, and we found access to divine favor through him, whereas the Jew had a measure of divine favor and opportunity for development, before Christ came. Three and one-half years after Christ's death, St. Paul says, the middle wall of partition or separation between Jews and Gentiles was taken down, so that, in God's providence, the honest-hearted Gentile was no more an alien and a foreigner to God than his Jewish neighbor.

ATONEMENT NOT MEDIATION

There is a difference between atonement for sin and mediation between God and the sinner. There are certain senses in which we might correctly say that the person who made atonement for the sins of another was his mediator, but this is not the Scriptural use of the word mediator. The Bible speaks of Christ as the Mediator of a Covenant, not as a Mediator for sins. However true it is that he mediated an atonement for the sins of the world, that is not a Scriptural form of statement. Believers, as well as all the remainder of the world, need to have an atonement made for our sins, as a basis for our reconciliation to the Father. But believers are under a covenant which needs no mediator, as St. Paul distinctly points out. "A mediator is not of one." (Gal. 3:20) That is to say, Where a covenant has only one side to it, it does not have, nor require, a mediator. On the contrary, covenants which have conditions demand a mediator, as, for instance, Moses was the mediator of the Law Covenant, and Christ was the Mediator of the New Covenant. Under both of these covenants there is a conditional proposition—"If ye will do those things, I will do this thing. If ye will obey my laws and keep my statutes, I will bless you," etc.

Let us notice carefully why the original, or Sarah Covenant, "The mother of us all," needed no mediator. It was because in it God made no conditional promises. They were all unconditional to whoever would become the seed. "In thy seed shall all the families of the earth be blessed." There are no conditions in that promise, and hence, there would be nothing for a mediator to set straight. God himself undertook to choose who should constitute the Seed of Abraham. He chose our Lord Jesus to be the "Head over the church, which is his body," and he foreordained, and, in harmony with that foreordination, chose and called, throughout this age, such as he desired might have the privilege of membership in that Seed of Abraham. There was no place for a mediator in connection with it, for God did his own selecting. As it is written, "Ye are God's workmanship." "The Father himself loveth you." "Whoever is drawn of the Father cometh unto me." "No man can come unto me except the Father which sent me draw him."

TAKE ANOTHER GLANCE

Honest-hearted ones now "drawn" of the Father are indeed children of wrath, and hence, before they can be received of the Father as sons, he delivers them over to Christ, and Christ's acceptance of them, or justification by faith in his blood (not faith in a covenant) makes them ready to be returned again to the Father, if they still so will. It is to these justified ones that the Apostle says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." If these needed to be made actually perfect they would need to be left in the hands of the Son for such restitution work as is his alone, and would be held over for the Millennium. But instead they are justified by faith. Their faith in Christ, in the merit of his sacrifice attested by their repudiation of sin, "Is counted unto them for righteousness," Jesus applying his merit on their account. When, afterwards, these made full consecration of themselves to do the Father's will, even unto death, and when they were begotten of the holy Spirit as new creatures, they became "members" of the Seed of Abraham, members of the Mediator of the New Covenant. Then they by faith passed to a new plane, where no sin or imperfection is imputed to them, so long as they fulfil their consecration vow and "Walk not after the flesh, but after the spirit."—Rom. 8:1.

THROUGH MUCH TRIBULATION ENTER THE KINGDOM

ACTS 14:1-28.—MAY 16.

GOLDEN TEXT:—*"All the gods of the nations are idols; but the Lord made the heavens."*—Psa. 96:5.

Notwithstanding the success which attended the message at Antioch in Pisidia, the spirit of the adversary was aroused in the Jews, who stirred up devout and honorable women (Greek proselytes to the Jewish religion). They worked upon their prejudices, slandering the apostles and their work and their motives. These women in turn exercised influence with the chief men of the city, until finally the missionaries were expelled. Their next stop was at Iconium, about seventy-five miles southeast. Here again they first preached in the synagogue to the Jews, and a great multitude, both of the Jews and also of the Greeks (Jewish proselytes), believed. But again the unbelieving Jews worked upon the Gentile population by calumnies. Hence the apostles remained there a "long time," probably several months, because there were many converts needing instruction and because it was an excellent field of labor every way. Finally, however, the chief Jews of the synagogue and the Gentiles whom they influenced, formed a plot for the stoning of the missionaries and alleged blasphemers. Learning of this the apostles followed our Lord's injunction of Matt. 10:23, to flee from persecution. Their next stop was at Lystra, twenty miles further to the southeast.

How human nature repeats itself! As it was God's covenanted people—yea, and the chief of the synagogue who opposed the Gospel and maltreated its servants who sought merely to do them good—so all through the age the professed servants of God have been the persecutors of their brethren! And so it is today. The slanders, the misrepresentations, come not from the politicians and the worldly, but from the Lord's professed

followers, some of them of large influence. It is still true that there are "perils amongst false brethren" and a Judas spirit is to be expected now, as well as then. How shall we receive these things? If they discourage us or turn us aside in fear, it would prove that we are not worthy of the kingdom privileges and honors, which are to be granted only to those who come off, by the Lord's grace, "more than conquerors"; to those who willingly, gladly, take the spoiling of their goods, their good names, earthly reputation, etc., rather than prove disloyal to the Lord and his brethren. Nor must we render railing for railing, nor slander for slander. We must take maltreatment patiently.

NO SYNAGOGUE—BUT A MIRACLE

Lystra was the capital of what was called Wolfland. Its people were less civilized than in other places visited. Evidently there were few or no Jews there and no synagogue. The preaching to the people was in the forum.

While St. Paul was preaching he perceived amongst his auditors a man lame from birth, giving close attention and, perceiving that he had faith to co-operate with healing, he commanded him, "Stand upright on thy feet." The miracle astonished the people, who, in their amazement, began to speak to each other, no longer in the Greek language, but in the Lyaconian, which the missionaries did not understand, saying that these were gods in human form. The apostles evidently retired to their own dwelling apartments after the miracle and were astonished when, a little time afterward, the people came together to offer sacrifices to them, calling Barnabas Jupiter, and Paul Mercury. The people had certain traditions about the gods coming down to earth as men and these doubtless led up to their remarkable treatment of the missionaries.

One of these tales was to the effect that Jupiter and Mercury once visited this vicinity of Lyaconia. The people took them to be vagrants and refused to entertain them, and ridiculed and maltreated them. At last two peasants received them into their hut with hospitality, giving them their best. In return the gods transformed their hut into a glorious temple, over which they were set as the chief ministers of earth, while their neighbors were overwhelmed in a flood. The statue of Jupiter stood before Lystra's gate, and it was supposed that this story was repeated annually in the hearing of the people. Thinking of Paul and Barnabas as later manifestations of these same gods, they determined that now was their opportunity to show them reverence and hospitality.

Now came a temptation to the missionaries—such temptations as in one form or another are apt to come to all who engage actively in Christian work. Would they receive the homage of the people and then, as gods, seek to instruct them respecting Christ as the true Son of God come from heaven, who had died for the world's redemption, etc., or would they stop the procedure forthwith? Such temptations are very forceful with many: "Let us do evil that good may follow." Similar temptations of the present time might be suggested. A minister might sail under false colors, under denominational name, which misrepresented his heart and which he misrepresented. He might seek thus to do God service and to advance the truth, but would it be wise? Would it please God to have us thus do evil that good might follow? We think not. The truth may be presented as kindly, sympathetically, harmoniously as possible, but it can never fight a good fight under a cloak of hypocrisy.

The same principle applies to others; the business man may put his light under a bushel for the sake of trade and with the promise to himself that he will use money gained in forwarding the truth. But would such a course be acceptable to the Lord? We believe not. Some affect ignorance of the truth or disdain for it, that they may retain social position, and persuade themselves that there are more than compensating advantages favorable to the Lord, the brethren and the truth, in the course which they pursue. We believe that they prove themselves unworthy of a position in the "little flock" of overcomers. The principle is of broad application, and it is the principle each of the Lord's people should see, and fix clearly in his judgment, that he may guide himself accordingly.

HONESTY REWARDED WITH STONES

The missionaries ran in amongst the people, dissuading them from sacrifice and assuring them that they were ordinary men like themselves. They informed them that their very mission was to turn them from such works of ignorance and superstition and to indicate to them the true God, his true character, and his proper worship. They said to them, "We bring you good tidings, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Wisdom from on high guided them to know that it would be useless to quote the Old Testament Scriptures to these people, who had no knowledge of them. They discoursed, therefore, what the people could understand and appreciate, and thus they set a grand example to all who should ever speak as messengers of the Lord. Much of the preaching is far over the heads of the hearers.

They introduced to their attention the God who made the heaven, earth, sea and all the contents of these. They explained that although this great God was interested in his creatures always, yet hitherto he had permitted all the nations to walk in their own ways untaught, unrestrained. Nevertheless he did give them certain evidences of his constant care, in the sunshine and the rain, with the fruitage of earth and its seasons. thus providing mankind with food and occasion for gladness and appreciation of life.

Only a scrap of the discourse is given. We may suppose that the Apostle here, as elsewhere, proceeded to explain that the times of this ignorance of the past, which God had winked at or paid no attention to, were now ending; that a new phase or turn of his great divine plan had come. And now all men everywhere are admonished to repent, to turn from sin, to strive to come near to God in reverence and obedience, and to hope for eternal life in his provision. Doubtless he explained that the foundation for these hopes and these commands to repent were laid in the great fact that God had given his Son to be man's Redeemer, and by and by man's Restorer. No doubt he explained to them that every effort toward righteousness and truth and godliness would have its reward, while every wilful sin would surely, at some time, have its punishment, either in the present age or in the age to come. No doubt also he showed the people that the divine call of the present time is intended merely to call out of the world a "little flock" of saintly followers of Jesus to be his bride in the kingdom.

However, it was probably only a few days after this that some other Jews came to Lystra, zealous as Paul of Tarsus himself had been to oppose the message respecting the Nazarene. The benighted people, who one day were ready to do sacrifice to St. Paul as a god, shortly afterward, under the envious slanders stirred up by the adversary, stoned him and then dragged him out of the city and left him to be devoured by beasts and birds. But evidently some disciples had been made, for as we read, "As the disciples stood around about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe." Such a man with such a spirit was necessarily a force wherever he went; a force for good, as he had once been a force for evil, because now the spirit which energized him was a consecrated one, a holy one. There is a lesson and example here for all of us which we must not miss. He wisely determined that it would be unwise to do more public work at Lystra, so long as the public mind was in such a ferment. To have done so would have been merely to bring needless persecution upon the disciples who, young in the faith, might not so well have been able to stand it.

DERBE, THEN HOMEWARD BOUND

Evidently some divine power, some supernatural strength, was accorded the Apostle, else he never could have so quickly recovered after the stoning. The explanation is, first, St. Paul's own indomitable will, which mastered his body and made it his servant; and secondly, divine co-operation assisting him so to do. And will it not be considerably so with us? Will not faith and courage and zeal and determination effect much as to our ability to stand and withstand the trials and difficulties of life? And will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with the literal stones or the symbolic arrows, the bitter words, is he not able to succor us, that we be not overwhelmed?

Apparently the preaching at Derbe resulted in making many disciples. Then the apostles turned their faces homeward—toward Antioch, the Ecclesia which sent them forth as its representatives. Seeking not merely return, but braving return by the same way as they went, they had the opportunity of meeting with the disciples at the various places and strengthening them and encouraging them in the good way, the "narrow way." Nor was there any deception in their preaching. They did not tell believers that shortly they would find themselves prospering in their business interests by becoming disciples of the Crucified One. They did not tell them that they would find Christianity the passage way into the social circles of the wealthy and refined. On the contrary, their message was in harmony with our Lord's words, "In the world ye shall have tribulation. These things have I spoken unto you, that in me ye might have peace." (John 16:33) Again, "Marvel not, my brethren, if the world hate you;" (1 John 3:13) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake."—Matt. 5:11.

So we read that, as they journeyed, they "confirmed the souls of the disciples, exhorting them to continue in the faith and explaining to them that through much tribulation we must

enter into the kingdom of God"—that this is the divine arrangement for the perfecting of our characters and for our testing as respects our fitness for joint-heirship with our Lord. Let us not forget, dear friends, that the present evil world (age) has not yet closed; that Satan is still its prince, and that tribulation is still the cost of a place in the throne! Expecting this, persecution will not disappoint us when we receive it. As with our Lord, we may find that "A man's foes shall be they of his own household"—his own people, his own nation.

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads of lift;
Shun not the struggle—face it; 'tis God's gift.

"Be strong!
It matters not how deep entrenched the wrong;
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

BE YE NOT FORGETFUL READERS

We have been astonished at the peculiar statements made by some who should have known better—respecting our recent presentations regarding the covenants. They declare that we are now contradicting our former presentations, etc. As an answer to their absurd statements two of our readers have requested that we republish the below article, copied, verbatim, from our issue of March, 1880. We also suggest the rereading of "Tabernacle Shadows of Better Sacrifices," first published the same year. When we see those opposing "the vow" becoming spiritually blind to things they have professed to see for years, it gives us more and more respect for that vow. For practically, every one opposed to the covenant is opposed to "the vow." We gave forth "the vow" as a helpful resolution, little surmising that it would awaken such hostility as to create a schism, but evidently the Lord so intended.—1 Cor. 11:19. Following is the article referred to:—

THE THREE GREAT COVENANTS

A covenant is a ratified, unalterable agreement. God has made many covenants with man. (Gen. 6:18; Jer. 33:20, etc.) Three, however, stand out very prominently, as in them have been bound up all the best interests of mankind.

FIRST: The Covenant of God to Abraham. This covenant seems to comprehend and include a blessing on the natural fleshly descendants, as well as upon the higher, spiritual, seed, "which seed is Christ; and if ye be Christ's (body), then are ye Abraham's Seed and heirs according to (this) promise." If this thought be borne in mind, it will assist us in grasping the full meaning of this Covenant. The spiritual seed is called the "blessing seed" and "stars of heaven." It is prophesied that "They that turn many to righteousness shall shine as the stars forever." (Dan. 12:3) And Jesus calls himself "the bright and morning star." This thought seems to have had more weight and meaning with the ancients, who looked up to the stars with superstitious reverence, believing that they controlled the destinies both of nations and of men. So probably this portion of the covenant represented by stars signifies heavenly rulers—Christ and his bride. The natural descendants are probably meant when mention is made of "a great nation" possessing "this land"—Canaan—said to be as the "sand of the sea." This represents an earthly people as plainly as the stars do the heavenly. Let us read the covenant and see that it contains these two elements and recognizes both natural and spiritual Israel. (Gen. 12:2, 3; 13:14-16; 15:18, and 22:16-18) Paul assures us that "the seed" referred to in this covenant is Christ. (Gal. 3:16) Fleshly Israel lost this, the cream or choicest part of the covenant — the spiritual. As Paul says (Rom. 11:7): "Israel hath not obtained that which he seeketh for, but the election hath obtained it." But the losing of this better part does not cut them off entirely from having a part in that covenant. "For brethren, that you may not be conceited with yourselves" (thinking that all of God's favor and covenant are taken from them and given to you), "I wish you not to be ignorant of this secret: that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in" (i. e., until the bride selected from the Gentiles has been completed). "And then all Israel will be saved, as it has been written, The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob," and "This is THE COVENANT WITH THEM FROM ME, when I shall take away their sins."—Rom. 11:25—"Diaglott."

Though for 1800 years they have been counted as enemies, and blinded to the gospel, yet they are still beloved for the fathers' sake; for the gifts and calling of God are without repentance (v. 29); i. e., these earthly blessings are just as sure to them as our spiritual ones are to us, because God so promised or covenanted, and never changes. Thus, we see the breadth and grandeur of God's plan and arrangement—how the natural seed was cast aside for the time that the spiritual might be developed, who, in their turn, are to be made the instruments for blessing the natural; when they shall obtain mercy through your mercy; when "The Deliverer shall come out of Zion (spiritual Israel—the church) and turn away ungodliness from Jacob" (fleshly Israel). When we see this, we see the fulness of this covenant to Abraham. It shows us what God meant when he promised that Abraham's seed should be mighty, possessing the gates of their enemies (the place of power and control), and be so far above others as to be able to "bless all the families of the earth." "O, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments and untracable his ways; for who hath known the mind of the Lord?"

THE COVENANT OF THE LAW

is the second covenant we wish to consider. It was unlike the Abrahamic, in that it was conditional and two-sided, i. e., it was made between God and Israel and by its arrangements God was bound to do certain things, if Israel did certain other things. The one with Abraham was unconditional. God said: "I will," etc.; and although that was the Abrahamic covenant, Abraham was in no way obligated. (Circumcision was instituted after the covenant.—Rom. 4:10.) It was not Abraham's covenant, but God's entirely; and for this reason it had no mediator. (A mediator is one who stands between the parties to an agreement or contract, whose duty it is to see that both parties fulfil their parts of the covenant.) Instead, God swore by himself that he would keep his covenant. [See form of oath Gen. 15:8-18 and Jer. 34:18-20] "The Law," is called a covenant. [Compare Gal. 3:17 and 4:24.] It was ordained in the hands of a mediator (Moses, Deut. 5:5), which proves that it contained conditions for its fulfilment; for "a mediator is not of one" (Gal. 3:20), or, not necessary where there was only one party contracting, as in the case of the Abrahamic Covenant.

This (the Law) was not a part of the first covenant, neither was it made with the people of the world, but only with fleshly Israel—"And Moses called all Israel and said unto them: Hear O Israel . . . . The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, BUT WITH US, even us who are all of us here alive this day."—Deut. 5:15.

That the Ten Commandments, particularly, and the ceremonial law, incidentally, constituted this covenant, is clear from the reading of the remainder of this chapter. A difference between moral and ceremonial law is now recognized, but it is of men. God called them one—"The Law." This Law Covenant was seemingly designed as a blessing to Israel, yet really by coming under it they condemned themselves; for it is written, "Cursed [condemned] is every one that continueth not in all the words of the Law to do them." God never intended, therefore, that they should be benefited by this covenant since, "By the deeds of the law shall no flesh be justified in his sight." What then was the object of this covenant? It had two objects: first, it demonstrated that the natural man as a fallen creature, could not live in harmony with God—could not do right or be righteous. And finally it was proved and illustrated that a perfect man could keep God's perfect law, when Jesus did keep it and thereby became heir legally as well as by grace, to all the provisions of both covenants.

SECOND: The law, "was appointed on account of transgressions, till the seed should come to whom the promise related." (Gal. 3:19) God knew the best time, and "in due time sent forth his Son." The law was introduced because the proper time had not come for the development of "the seed" referred to in the covenant to Abraham, and was intended to prevent Israel's becoming degraded like other nations, and to act as a restraint on their fleshly nature, and an educator of self-control, etc. It thus was a "schoolmaster," which, by showing them their own weakness, prepared them to receive Jesus Christ as their justifier from the things which the law condemned. (Gal. 3:24) And it did this very work. By the time the seed was due, it had prepared some to receive Jesus.

THIRD: It was used as a type, not of the Abrahamic, but of the new covenant, to illustrate the operations and conditions of that covenant, as we shall soon see.

"THE NEW COVENANT"

Is repeatedly mentioned in Scripture. It should not be misconstrued as being God's covenant with us—"the seed," no, that was part of the Abrahamic covenant, and although in harmony with each other, they are not the same, nor is the "new covenant" made with the church at all. It does not come into operation until the spiritual seed as well as the fleshly children, have come into possession of what was promised them under the Abrahamic covenant.

It, like the law which was its shadow or type, is between God and fleshly men—the world. If, therefore, this covenant is between two parties (God and the world), there must be conditions binding upon both; hence there must be a mediator (as in the type) to stand responsible for the fulfilment of the conditions of both. Who, then, is to act as mediator of the new covenant? Let Paul answer: "Jesus, the mediator of the new covenant." (Heb. 12:24) Yes, Jesus, our Head, is the one, and the only one, who can stand uncondemned before God's righteous law. In him God recognizes his holy Son, separate from sinners, and in him humanity may, and soon will, recognize their Lord, now highly exalted, but once "the man of sorrows and acquainted with grief, who, by the grace of God, tasted death for every man"; and "who is a faithful High Priest," able to sympathize. Only through him can the world ever be made at-one with God—His great work is at-one-ment. He will associate with him in this work his tried and faithful bride. Now, what are the conditions of this new covenant? They are, as in its type, the law, do and live. God can never be a party to any covenant recognizing sin. Perfect righteousness ["Be ye perfect"] has always been the condition on which God recognizes or communes with any of His children. Christians in the present age, although not individually perfect, are reckoned so, being hid in Christ, and as members of his body are covered by his robes of righteousness. But in the coming time, the imputed righteousness of another will not avail, but "every man shall die for his own sin" [not the sin of Adam], or vice versa, live by his own righteousness [*perfect obedience*].

It may be asked, then: In what way will the new age under the new covenant differ from the Jewish age under the law covenant? If the conditions of life are obedience to God's perfect law, will it not result, as the law covenant did, in condemning all under it to death? We answer no, the difficulty then was, not with the law, but with man. Man, in his fallen, imperfect condition, could not keep "the law ordained to life." But the conditions of this new covenant on God's part are, that man shall be brought to a condition in which he can obey the perfect law, and always keep it in his heart, as it is written, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . . This shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward part, and write it in their hearts, and I will be their God, and they shall be my people, for I will forgive their iniquity, and I will remember their sin no more." "In those days they shall no more say, The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity."—Jer. 31:31.

"And in that day I will make a covenant for them with the beasts of the field and with the fowl of heaven and with the creeping things of the ground and I will break the bow, and the sword, and the battle, out of the earth." (Hos. 2:18. See also Jer. 32:37-41, Ezek. 37:26) We see clearly that the new covenant is yet future and also that a great change will be effected in the condition of Israel, who, under the law previously, were unable to keep it. The trouble then was, "the fathers [Adam and his successors] had eaten the sour grape of sin, and the children's teeth were set on edge" so that they could not keep the law of God; so the Day of Atonement is brought in [the Gospel age] and during it, they, and all men, are redeemed from sin and the curse, through Jesus Christ, who, by the grace of God tasted death for every man. The man Christ Jesus, holy, harmless, separate from sinners, was made a curse for us, made in [i. e., dealt with as the sinner] for us, [he] who knew no sin. And it is consequently after the gospel age when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the new covenant comes into force. To this agree the words of Paul.—Rom. 11:27.

The nations are to be blessed also under this new covenant, by becoming "daughters" to Israel. "I will give them unto thee for daughters, but not by thy (old) covenant."—Ezek. 16:61.

We have seen that to every covenant to which there are obligations of two parties, there is a mediator, or one who stands between guaranteeing the fulfilment of its conditions. As under the covenant of the law, Moses was the mediator, so is

"JESUS THE MEDIATOR OF THE NEW COVENANT"

And to him God looks for the fulfilment of the Law, and to him Israel and the world look for ability to comply with its conditions. Remember that we, the Gospel church, do not come to Christ under the new covenant, neither under the "old" or law covenant, but under a covenant older than either of these (Gal. 3:17), the Abrahamic covenant; as part of "The seed." "If ye be Christ's [body], then are ye Abraham's seed and heirs according to (that) promise."—Gal. 3:29.

As the typical or law covenant [or "testament"—same Greek word]; was ratified or sealed by Moses its Mediator, with the blood of a bull and a goat annually, so the "new covenant" is sealed with the blood of "better sacrifices" [plural] which these represented, viz.: Christ—Head and body.

Moses took a bunch of hyssop and scarlet wool and therewith sprinkled of the ratifying blood mixed with water, both the book (type of the Law) and all the people. (See Heb. 9:19) So with the New Covenant it must also be ratified with blood; and the mediator of the "New," gives his own blood (life), both head and body, during this Gospel day of sacrifice. And soon when the better sacrifices are complete, the people will be sprinkled with this cleansing blood and with the pure water of truth. It will sprinkle both book (law) and people, bringing the people into harmony with God and therefore into harmony with his law. Their teeth will no longer be set on edge; no longer will they, when they would do good find evil present with them; for "All shall know the Lord from the least to the greatest," and "The knowledge of the Lord shall fill the whole earth."

Who will do the sprinkling after the sacrifices are complete? It was Moses in the type; it will be the Great Prophet and Mediator in the antitype—"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:22) This prophecy belongs to the "Times of restitution of all things," and is quoted by Peter as applicable there.

That prophet or teacher—"the Christ"—Head and body is now being "raised up" (to power) and soon the work of sprinkling and cleansing humanity begins; and the soul (person) who will not then obey and be cleansed shall be destroyed. In that age, the sinner a hundred years old will be cut off, though at that age he would be but "a child."—Isa. 65:20.

ABRAHAM'S THREE WIVES

Let us briefly review these covenants as they are illustrated in a type of allegory. (Gal. 4:22-31) Paul explained that Abraham's wife, Sarah, was a type of the covenant made with Abraham, referring to "the seed." As years rolled by, and no child came, they began to look for a fulfilment in some other way, and Hagar takes the place of a wife and bears a son, who apparently is to be the heir. So the original promise of God meant Christ, but He was not born until "due time," and in the meantime "The law" was given from Sinai, apparently taking the place of the covenant, and under the law covenant a fleshly seed was developed—fleshly Israel. But the Abrahamic covenant had not failed, and after the Hagar covenant had borne fleshly Israel (typified by Ishmael), the true seed of Abraham and heir is born, under the first (or Sarah) covenant; i. e., Christ Jesus and the members of His body—spiritual Israel.

This is as far as Paul carries the type, because speaking only of the two seeds, natural and spiritual, and the two covenants under which they come into existence. But as we find that God is to make "a new covenant," "after those days," we naturally inquire: Why was not this new covenant typified by a wife as well as the other two? And upon examination we find it was so illustrated. Turning to Gen. 24:67, we read how Isaac receives Rebecca into Sarah's tent, and she becomes his married wife, etc., illustrating how our heavenly bridegroom will receive his bride at the end of her journey and bring her into, and associate her with himself in the enjoyment of all things promised in the first (or Sarah) covenant. Then we read: "Then, again, Abraham took a wife, and her name was Keturah," illustrating, as plainly as a type can, the new covenant.

Each of the first two covenants bore but one offspring: The first, the "heir of all things" (Isaac—the spiritual Israel), and the second, fleshly Israel, beloved for the fathers' sake. But the New Covenant (Keturah) bears six sons, which, taken with the one of Hagar would be seven—a complete number—representing that all the fleshly children would be developed under the Hagar and Keturah or "Law" and "New" Covenants. The name Sarah means Princess, Hagar means flight or cast out, Keturah means increase or sweet, all of which are significant.

Oh, how our covenant—the royal—looms up above all the others! Let us not forget that we must die with Jesus, if we would LIVE and share in the glorious work of sprinkling and cleansing the world in the next age.—Heb. 9:15.

THIS JOURNAL AND ITS SACRED MISSION

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

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

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,—Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; Jno. 1:9; 1 Tim. 2:5, 6.

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

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

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

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VIEWS FROM THE WATCH TOWER

REV. LYMAN ABBOTT ON RESURRECTION

When addressing the students of the Yale University on the subject of "Human Immortality," from the text, "The dead shall rise again," Doctor Abbott is reported to have said:—

"I do not think the dead will rise again. I do not think that good people ever die. Their spirits, I think, just drop off the body, as clothing, and they go on into a higher and larger life.

"When people really die, I do not think they ever live again. There are some people who in their lives on earth become wholly animal, wholly sensuous. These people, with the going out of life from their bodies, I think really die, for they have no place in a higher life.

"I do not think of those whom we see no longer as being in spotless raiment afar off, knowing nothing of what we are doing and being happy in only a sort of negative bliss. I believe they are with us still, though we cannot see them, and that they are still very interested in what we do. A year ago my wife died in a foreign land, but I still feel that she is beside me helping and inspiring me."

* * *

This is a frank statement of what Doctor Abbott thinks or guesses. He is to be commended for not trying to prove that his text means the reverse of what it says. How much better it would be for the world if all Bible teachers thus distinguished between what they think and what the Bible teaches. But what is the value of the doctor's thought? On what is it based? What does he know on the subject on which to base speculations and surmises? Was he ever dead? Does he really know anyone who passed through the experience of death? Until we get such a demonstration we prefer to believe the Bible, corroborated by our five senses, rather than trust to the infallibility of Doctor Abbott's thinking apparatus.

Dr. Abbott is a gentleman and a scholar of no mean caliber, yet his teachings, here reported, are in line with the claims of Spiritism, which the Bible teaches us is demonism. Should the doctor resist the seductive proposition of Spiritism to put him into communication with his dead wife, etc., it will be because of his strong character. Many of those who read his words may be far less strong to resist and may fall under a demoniacal spell, led on by the doctor's words, to seek communication.

Well do the Scriptures declare of our day, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifested."—Isaiah 29:14.

INTERNATIONAL PEACE FESTIVAL

Andrew Carnegie, presiding at the International Peace Festival held by the Peace Society of New York to celebrate the peace now prevailing throughout the world, told an audience representing a score of foreign countries in Carnegie Hall that the only shadow on the occasion was the competition of great nations in building battleships. But he predicted that the day of universal peace is at hand.

The stage presented a brilliant scene, "Peace" blazing forth in huge white letters from the centre, flags of eighty nations adorning the hall, and delegations in costumes representing a dozen different nations, including seven Japanese girls in the front row in native dress, Russian belles in costume and others adding to the color scheme. Except the speeches of Mr. Carnegie and Dr. Wu Ting-fang, the Chinese Ambassador, the programme was musical. Japan received the warmest reception of the evening, and nearly all the nations were represented by singers.

Mr. Carnegie said in part:

"It was thought proper that the Peace Society assemble tonight to celebrate the fact that the world at the present moment is at peace.

MORE WAR ENGINES

"The first thought that arises is an unpleasant one, viz., that never in the history of the world have the leading powers been engaged to such extent in hastening the construction of engines of destruction such as the world has never seen, a deplorable fact which cannot but give pain to every lover of his race."

PEACE! PEACE! AND DREADNOUGHTS

"Britain built a ship which created a class by itself. By a strange fatality she called the ship the Dreadnought, but experience is teaching her that from it she has everything to dread. Germany began to build new ships and naturally these were Dreadnoughts. Other Powers are about to follow. Among them we regret to find our own land. But it is inevitable that if any ships are to be built they must be Dreadnoughts.

"An interesting suggestion has been made by a London writer proposing the co-operation of the fleets of the two English speaking peoples, Britain to guarantee the safety of our possessions on the Pacific and we to guarantee the safety of hers in the North Atlantic."—Exchange.

* * *

Peace! Peace! is the cry, as the Scriptures predicted. Yet there is no peace, as they declare. True, no war is being waged at the present time; but it is surely expected, and the great nations dread it and spend millions on war preparations in harmony with those convictions. Would the world's wise and rich men tax themselves to the point of distress for war purposes if they believed as Mr. Carnegie seeks to convince himself and others? Surely not!

But why is there no peace? Because sin has entrenched itself in fallen human nature. Selfishness is sin and the cause of war; wickedness is the Scriptural name—"There is no peace for the wicked, saith my God."

If Mr. Carnegie can tell the world how to convert its people, giving them tender instead of stony hearts, then the peace proposition will be quickly realized. But aside from such a wholesale conversion there is hope for peace only along the lines predicted in the Bible; namely, by the establishment of Messiah's kingdom in spiritual glory and with unlimited power. This the Bible assures is nigh at hand. But, alas! its blessings must be introduced by wars of selfishness which will wreck present institutions and prepare humanity to cry to God for his relief and the new heart, "Thy kingdom come; thy will be done on earth as in heaven!"

RAPIDLY GROWING BURDEN OF MILITARISM

The "Dallas Morning News" says that "Militarism has reduced more people to slavery and crushed more nations into the earth than any of the other burdens. It is unaccountable that the civilization of today will promote or endure it. It means the same thing over again, and yet the educated people of the twentieth century tolerate it and hurrah over it just as the Assyrians and Persians did in the remote ages of passion, tyranny and conquest. The penalties of it are incalculable. The appropriation for armies and navies, tremendous as they are, are by no means the heaviest of the losses. There is no other line of jobbery and graft that is comparable to that of the sharp opportunity hunters who invent causes of war, and who sell to their pets in military politics the stores, supplies and equipments which are consumed by armies and navies, whether idle or active. But more scandalous than all the costly plundering and grafting is that loss of self-reliance, of ability to make a living, of civic character and peaceful purpose that follows in many instances the change from a life of working for a living to a life of idling or fighting for a living.

"Truly, as an observant contemporary says, it is of little use for consumers to protest against a tax on coffee and sugar, for property owners to protest against income taxes, or for States to object to Federal inheritance taxes, unless a similar protest is made against the policies which relate to these taxes as cause to effect. What causes the deficit in National finances? Out of a total of $810,000,000 appropriated, exclusive of the postal Department, $526,000,000 was required to meet the war bills of the government! We are paying $1,440,000 a day for war! That is more than the cost of the first year of the Civil War, and more than half the cost of the last year, in which great armies were maintained in action. We are at peace with the world, but we are maintaining a war standard of equipment. We must pay for it. We have followed the nations of Europe in our military policy. In this we have taken on the deadly curse of the ages. As a nation we have never committed before any blunder that is comparable to it in either its material or moral penalties."

* * *

The above is the serious side of this matter. The amusing side is that this war fever attacks nations in proportion as they become "Christianized" or "Civilized." Would we not better term this warlike spirit unchristian and uncivil? Ah, yes, to be a Christian is a personal and not a national matter. Not until Messiah takes the reins of government will there be an end of wars.

As respects the war-expenditures, they cost the poor nothing and the middle class almost nothing. Why object to the rich having the costly toys—battleships costing millions to build and other millions to maintain? Do not these monies circulate amongst the masses? Does not the employment of men in the building and maintaining of a war-outfit relieve the pressure upon the labor market, too, and thus inure to the maintenance of wage rates? Let the poor world have its way. Let it play with its toys and find by experience their little worth. Surely they will become the more ready for the new King and kingdom of righteousness!

SETTLING DOCTRINAL DIFFERENCES

ACTS 15:1-35.—MAY 23.

GOLDEN TEXT:—*"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."*—V. 11.

The season of peace and prosperity, growth in knowledge and in numbers in the early church, was followed by a season of contention and differences at Antioch. Paul and Barnabas returned from their missionary tour, and reported to the congregation which had sponsored their journey expenses. Together they, the church and their missionaries, rejoiced in their mutual service for the Gentiles. The cause indeed was quite prosperous everywhere. Then came from Jerusalem, the headquarters of the church certain brethren, Hebrews by birth, who, perceiving that the Gentile Christian ignored circumcision, raised a great commotion on that score, claiming that circumcision would not save without Christ, neither would Christ's salvation be operative without circumcision. The minds of many were disturbed, and for a time a split in the church seemed probable. But better counsels prevailed and the beloved brethren, Paul and Barnabas, were sent to Jerusalem as a committee to confer with the apostles and elders there. Our lesson 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." They had indeed great confidence in Paul and Barnabas and realized that under their ministrations they had already received great blessings from the Lord, which fact rather contradicted the idea that they could not be esteemed proper subjects for divine favor without circumcision. They did wisely, therefore, to consider that the will of the Lord on the subject was positive and that his will would be indicated through the Apostles, of whom our Lord had said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatever ye shall loose on earth, shall be loosed in heaven." These Apostles, then, might properly be expected to know and to be able to advise, whether circumcision would be a bounden obligation upon the Gentiles as upon the Jews, or whether they would be loosed from that obligation which had been placed upon Israelites—upon all of Abraham's family.

THE JERUSALEM CONFERENCE

The kindly deference of the Apostles, one to the other at the conference, is quite marked in this account. It is also noticeable that they based their conclusions on the subject on what they found written in the Scriptures (the Old Testament) and their leadings of divine providence. Gradually for several years the truth had become more and more plain to them; how 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 believing in the Lord, accepting his promises and consecrating 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 that nation, 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 and has responded, sacrificed, under the present high calling. It is difficult for these to grasp the thought that a change of dispensation is at hand and that God intends to complete the work of this age for the "elect" and to inaugurate a new work for the new age, 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 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) What more could be asked? And these Gentiles had received all this favor of God without having come under the bondage of the Law Covenant. Why, they wisely asked, should we put a yoke upon them, when God has made no such requirement? They realized that the Law Covenant was indeed a yoke. More than this, that it was so heavy a yoke 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 never given it?

Going beyond this, even, they recognized that in some respects the Gentile, free from the Law, never having come under that yoke, held the superior position of the two; 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

We have in Vs. 22-29 the decision of the Apostles on the question. They not only wrote it out, but sent it at the hand of two of their trusted brethren, Judas-Barnabas and Silas, with Paul and Barnabas, that they might have the matter in written and in 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 followings:—

(1) Abstain from sacrifices 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 them Christians, for nothing but faith in Christ and consecration to him and endeavor to walk in his steps could constitute them Christians. 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," because love for God would control the life as respects holiness, and love for our neighbor as respects earthly justice. The things here recommended were necessary to a preservation of the fellowship of the "body" composed of Jews and Gentiles of their 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 their killing, the advice was that these be abstained from, because Jews certainly would consider the eating of such meats as participations in the heathen idolatry—even though from the broad standpoint of fact the idol, being nothing but wood or metal or stone, 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, 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, and under his covenant it was made a symbol of life—to partake it would reply responsibility for the life taken. Moreover, in the typical ceremonies of the Law the prohibited blood was used as a symbol representing the sin-offering; for by the blood atonement for sins was effected. To emphasize these typical lessons the Jew had been forbidden to use blood. And there may be other, sanitary, reasons connected with the matter, which are not yet known to us. These prohibitions had never come to the Gentiles, because 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 should 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.

If they did not wish to be contentious and cause divisions in the church, the Gentile brethren would surely be willing to restrain or sacrifice their liberty respecting these matters. The fourth restriction specified was "fornication," the Greek signifying "harlotry." It is difficult to understand why one moral precept should be thus separated from others and placed on the list with ceremonial requirements. We incline rather to ask, Why not have included profanity, drunkenness, idolatry, adultery, false witness, murder, etc? Are we to understand that the Gentiles are free to commit all the crimes in the calendar not stipulated by this Conference, and merely counseled respecting meats offered to idols, or that have died by strangulation —and the use of blood and fornication? Surely not. Rather all the requirements of the Law are included in the one law of the New Creation—Thou shalt love the Lord and thy neighbor.

Love would cover idolatry, profanity, murder, theft, false witness, adultery, but the law of Love would not so thoroughly cover the items enumerated by the Council. These were necessary, proper, and we are to recognize the authority of the apostles 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.

The wise course pursued brought its good results. 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 church's affairs, 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 people, schisms, divisions, should be unknown. The Lord's guidance ind instruction should be sought—his Word through the Apostles. Moreover, the Lord has been pleased since the apostles fell asleep 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 is the pure heart and the honest conscience and the humble spirit.

"We would be one in hatred of all wrong,
One in our love of all things sweet and fair;
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth and thus to follow Thee."

THE MEMORIAL CELEBRATION

On Sunday evening, April 4th, approximately 450 celebrated our dear Redeemer's Memorial Supper in Brooklyn Tabernacle. We were much pleased to have so considerable a number of communicants present. Of course, these were not all of Brooklyn proper. In fact, the regular congregation comes largely from the region round about. The occasion was a very solemn and impressive one. Our afternoon discourse on the Passover, typical and antitypical, led our minds in the proper direction for the appreciation of the solemn memorial and our comments in the evening related chiefly to the significance of the bread and the cup. We showed that the eating of the bread pictured the appropriation of our Lord's human rights, by which we were justified and by which our justification or righteousness in God's sight is maintained, notwithstanding the imperfections which are ours through heredity. We showed that the blood represented primarily our Lord's earthly life rights appropriated to us, justifying us to life.

Then we took the second and larger view of the matter and saw in the light of the Apostle's words that all of the faithful, all of the royal priesthood, all of the members of the one body of Christ, join with their Lord in becoming the One Loaf and join with Him also in the breaking of that loaf, that it may be the Bread of Restitution to the world of mankind. We saw in the light of the Apostle's words, too, that in becoming members of the body of Christ we become sharers with our Lord in his cup of suffering, in his sacrifice of earthly life. We saw further how in the divine purpose this earthly life, which we surrender forever, goes under the New Covenant to Israel, Judah and all the families of the earth, while we are granted spiritual life and rights.

"The cup of blessing which we bless, is it not the communion (fellowship-sharing) of the blood of Christ? The bread which we break, is it not the communion (in his sufferings) of the body of Christ? For we being many are one bread and one body; for we are all partakers (sharers) of that one Bread."—1 Cor. 10:16, 17.

As we thus took a fresh glimpse at the significance of the "deep things of God," our hearts were stirred to their depths with the realization. How wonderful it seems that we should be called to such an intimate association with our Lord and Redeemer, both in the sufferings of this present time and in the glories that shall follow! We called to mind the fact that the Lord could not reasonably require less of us; that this is but a reasonable service, privilege and honor. We realized afresh how great would be our loss if we should fail to make our calling and election sure by unfaithfulness to the vows taken when we were accepted as his "members." We pointed out that even those who would constitute the "great company" must attain that standing through great tribulation, and that none could be acceptable to the Lord for life eternal except the pure in heart, filled with his spirit; and that, as the Apostle says, the matter with us is one of life or death eternal. We sought afresh to build one another up in the most holy faith and love and devotion and zeal, that the victory might be won—eternal life. We exhorted that it is really easier in some respects to gain that eternal life on the highest plane, the divine nature and royal priesthood, than on the lower plane of spirit being, typified by the Levites.

Almost all who were present partook of the memorial emblems and we closed the service with prayer, followed by a hymn, after which we went out quietly, without our usual greetings, striving to carry with us, so far as possible, the precious thoughts of the occasion.

Reports thus far received are that the celebration has been very general and that in a majority of cases the numbers participating show an increase over last year. In a few cases the increase is small or none, because whereas friends from several districts had previously met together, they have now grown large enough to meet separately. The report from Pittsburg is an excellent one—just about as we expected; the Bible House Chapel was more than filled, so that extra chairs were needed and brought in. Notwithstanding this the showing is not as large as on some previous occasions, because usually these services have been held in Carnegie Hall or some other larger auditorium, and have been attended by friends from nearby places—notwithstanding our frequent reminders that it is desirable that the friends of each locality meet by themselves, after the manner of a family, in harmony with the original instructions of the type.

Altogether the general interests of the harvest work seem to be deepening and even broadening. Yet, we must expect continued and increasing testings of faith and love, even to the end of the Harvest time; for in no other manner does it seem possible for the church to be tested. Thus St. Paul, while admonishing us to mark those who cause divisions (Rom. 16:17), and exhorting again that there be no divisions among you (1 Cor. 1:10), declares, "I hear that there be divisions (schisms) among you, and I partly believe it; for there must be heresies among you that they which are approved may be made manifest among you." (1 Cor. 11:18, 19) Again, St. John says, "They went out from us. They were not of us, for if they had been of us, they would, no doubt, have continued with us; they went out that they might be made manifest that they were not all of us."—1 John 2:19, 20.

The substance of this teaching is that while it is true that the body of Christ is one and should be bound together mutually by the bonds of love and sinews of truth, nevertheless, if, after we have done all in our power to hold a fellow-member with our love and with the truth he departs, we are to take the matter with equanimity, remembering that the Lord knows the heart and that having done all in our power the remainder is for the Lord to attend to and that he will attend to disciplining and bringing back into fellowship with the body all that are truly his. "The Lord knoweth them that are his." We do not. We do well to remember this and to exercise full confidence and faith in the Lord and his wisdom and love and power in dealing with every disobedient member. It is ours to be kind and gentle toward all, while reminding ourselves and others of the Lord's own statement, "Vengeance is mine, I will repay, saith the Lord."

Below we give reports of the numbers participating in the memorial celebration in the more prominent congregations which have thus far reported attendances of twenty and above:

Meaford, Ont.; Hoopeston, Ill.; Clayton, Ga.; Colmra, Ala. 20; Everett, Wash., 21; Moore, Pa.; New Brunswick, N. J.; Mansfield, O.; Pt. Limon, Costa Rica; Reading, Pa.; Halifax, N. S., 22; So. Sharon, Pa., 23; Rochester, N. Y.; New Liskeard, Ont., 24; Elgin, Ill.; Jacksonville, Fla., 25. New Albany, Ind.; Rockford, Ill., 26. Port Clinton, O.; Auburn, Ind.; Iola, Kan.; Hartford, Conn.; Galveston, Tex., 27. Tampa, Fla., 28. Muncie, Ind.; Springfield, Mass., 29. Tiffin, O.; Allentown, Pa., 30. Suffolk, Va.; Harrisburg, Pa.; Milwaukee, Wis., 31. Birmingham, Ala.; Pasadena, Cal., 32. Dallas, Tex.; Knoxville, Tenn., 33. Cohoes, N. Y.; Worcester, Mass., 34. Omaha, Neb., 35. Lynn, Mass.; Lancaster, Pa.; Denison and Sherman, Tex., 36. Detroit, Mich.; Schenectady, N. Y., 39. Vancouver, B. C., 40. Louisville, Ky., 41.

Canton, O., 43; Struthers, O., Atlanta, Ga., 42; Denver, Col., Richmond, Va. 45; St. Joseph. Mo.; Altoona Pa.; Binghamton, N. Y., 48; Baltimore, Md., Cincinnati, O., 49; Toledo, O., 50; San Antonio, Tex., 52; Hamilton, Ont., 55; Houston, Tex., 56; Dayton, O., Kansas City, Mo., 58; Portland, Ore., 61; Scranton, Pa., 73; Kingston, Jamaica, 79; Columbus, O., 84; St. Louis, Mo., 86; Indianapolis, Ind., 96; St. Paul, Minn., 99; Oakland, Cal., 100; Providence, R. I., 101; Barmen, Germany, 110; Cleveland, O., 134; Washington, D. C., 149; Boston, Mass., 200; Philadelphia, Pa., 201; Chicago, Ill., 275; Glasgow, Scotland, 316; Allegheny, Pa., 320; London, England, 388; Brooklyn, N. Y., 450.

OUR PERSONAL RESPONSIBILITIES

Some of the dear friends are "overcharged" in one way and some in another. Some surround themselves with so many cares of this life and are entrapped by the deceitfulness of riches, either already acquired or being sought after, that they have not time for proper spiritual nourishments and exercises. Hence these are spiritually weak and sick and need to go to the Great Physician and to heed the counsels of his word. Others are overcharged in trying to attend to the affairs of others and feeling responsibilities that the Lord has never put upon them. This also is an indication of spiritual weakness, for these dear friends are surely neglecting their own nourishments and exercises, else they would not have so much time to spare in finding fault with others. They need to read, mark and inwardly digest the various spiritual declarations to the effect that the Lord's people should learn not to be busybodies in other men's affairs. St. Paul says, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (2 Thess. 3:11) And again he says, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not." (1 Tim. 5:13) The Apostle Peter admonishes, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters."—1 Pet. 4:15.

Nothing in the above, dear friends, is written in any unkind spirit, but with the intention of helping some who are really good and noble at heart, but deficient in their faith in the Lord as the Manager of His own work; hence, sometimes they are given to evil surmisings, if not evil-speaking, in respect to brethren whom they should rather leave in the Lord's care, praying for them and, to the extent that they have actual knowledge and proper opportunity, doing what may commend itself to their judgment and confidence as their proper duty in the way of expostulation and suggestion; but the matter should surely go no further than this. They should not set themselves as regulators of the affairs of others, and especially not as regulators of the Lord's affairs. Surely the Lord can be trusted to manage His own cause. And surely we have confidence in His wisdom and ability, as well as in His justice and His love. Let us have more faith in the Lord and look rather for His leadings than for how we can steady the ark, unless, indeed, He has specially so set us in the body of Christ as to put the responsibilities upon us. "God hath set the members every one of them in the body, as it hath pleased him."—1 Cor. 12:18.

We offer the above suggestions in the warmest of Christian love to some of the dear friends who have chided us for permitting the newspapers to print our likeness and, as they would say, for using worldly means in the propagation of the Gospel message. They write us that they fear that the wide publication of our Sunday discourses by the newspapers, in connection with our removal to Brooklyn, etc., means somehow a lowering of the divine standards and catering to the world and to the clergy, etc., etc.

Our reply is that they should give themselves no concern in this matter, but leave it in the Lord's hands. He has succeeded in guiding His work and us in the past, and we feel sure will continue successful. A leaven purgative or a faith tonic would appear to be the proper prescription for this spiritual unrest.

As a matter of fact, dear friends, we are confident that there is no lowering of the divine standards in our public utterances—oral and printed. We are equally confident that we are very unpopular with the clergy of all denominations and that some of them are our bitter enemies, all of whom seem to do everything in their power to injure us personally and to hinder our service of the truth. Neither do we think for a moment that our utterances are popular with worldly editors and the publishers. These are mostly irreligious and publish the discourses merely to interest their readers. We do not even think that our discourses are popular with the public. There is, however, a sprinkling of deeply religious people, and others who have a respect for religion, to whom the Bible has heretofore been a dark, mysterious, sealed book. Some of these are becoming interested in the divine plan—some slightly, some deeply interested.

It is our thought that the Lord is opening the way at the present time for a very general circulation of a knowledge of the divine plan and that it is under the guidance of divine providence that the sermons are now being printed in more than a hundred newspapers every week and reaching millions of readers. While maintaining the highest standard of truth in our utterances we esteem it to be the Lord's will that we present the truth in as attractive manner as we know how, if, by any means, we might win some, as the Apostle suggests. The use of pictures in public prints has greatly increased of late, and publishers insist that they must make every item of their papers attractive. That is their business, not ours. It is ours to see that the truth is presented as wisely and as widely as possible. If we would have the co-operation of the newspapers in setting the Gospel before the public we must allow them liberty in respect to illustrations, headings, etc., within reasonable bounds.

Our thought was that the sermons could be published under the caption of People's Pulpit of Brooklyn Tabernacle without the name of the author, and several were thus sent out. However, the publishers disapprove this and insist that our personality is a necessary feature to make the discourses attractive to their readers.

Some of the dear friends forget that if it had not been for our use of progressive means in setting forth the harvest message they might have remained in darkness respecting the good tidings, unless God had worked a miracle in bringing the matter to their attention in some other way. The lesson for us each and all is this, "Do with thy might what thy hand findeth to do," and give thy brother the same liberty also. Be glad and rejoice if, by any honorable means, the grace of God is made more widely known. Nothing is much more hurtful to a Christian than the souring or ferment of his mind. And where it attacks the heart it becomes fatal. It is the start of a root of bitterness. Let us put all such things away and remember the Master's word to the disciples, "He that gathereth not with me scattereth abroad."

Be assured, dear brethren and sisters, that our move to Brooklyn and the occupation here of larger quarters adapted to the enlarging work means no change of sentiment on our part. We trust that Lord will find every worker in the Brooklyn Tabernacle and Bethel as earnest and modest and humble and self-sacrificing as ever—and, if possible, more so. Judge not according to outward appearances merely, and think no evil. Should the Lord's blessing continue with the work for a couple of years as now, the harvest message will, we doubt not, reach the people of small towns and the country through the newspapers as we never were able to do with the tracts and books.

We are not expecting great things, but, temporarily, a considerable degree of prosperity. It will not surprise us if within two or three years a great change shall be permitted by divine providence, which, to others than ourselves, would seem like a withdrawal of divine favor from this work; but to us it will mean that the harvest work is nearing its completion. Let us join hands in the reaping work while it is called day, for the night cometh wherein no man can work.

Personally to be brought prominently before the public attention is distasteful to us; we would much prefer to proceed with the work quietly, unobserved and unknown, holding up the cross and hiding self behind it. Moreover we realize that the more we are brought into prominence the more are our enemies stimulated to slander us and to say all manner of evil against us falsely; for this cause also we would, if possible, hide personality, if the interests of the work permitted it. It seems evident, however, that the Lord's time has come to bring the harvest message to the attention of the public; and it is this conviction that leads us to submit cheerfully, willingly, to the arrangements which Providence seems to be opening, and into which the force of circumstances seems to be pressing us.

It will be remembered that in the close of our Lord's ministry there seemed to be a turn of the tide in favor of that harvest message, so far as public opinion was concerned; this led the religious rulers and teachers of the people to the more bitter opposition, which eventuated in our Lord's crucifixion. May it not be that with the close of this age, present truth may obtain a degree of public recognition which will serve to draw against it and its servants the ire and the fire of some who occupy prominent places and great influence in religious matters? We do not know, but we should not be surprised if such would be the result.

We take this opportunity to express our appreciation of the interest and zeal shown by our readers in the supporting of newspapers publishing the weekly sermons, and sending words of encouragement to the editors. Permit us to suggest, however, that where more than one copy of the sermon is desired the subscriptions should be scattered amongst the various papers publishing the sermons, and that they be encouraged in proportion to their circulation. Another suggestion is that you send all subscriptions to the "Watch Tower" Office, as this will be much more advantageous to the cause.

Another item: In the interest of the work we have contracted with a Newspaper Syndicate, giving it a general control of the sermons,—to say which newspapers may have them and which may not, the terms, etc. This Syndicate will handle the sermons for profit, nevertheless at a low price. Be assured that Brother Russell makes no profit by the sale of the Gospel. In view of this we advise that our friends hereafter refrain from any effort to have the sermons published in any newspaper—contenting themselves with the encouragement of the

papers which are publishing them. The addresses of all the papers publishing these sermons will be sent to us. If your subscriptions be sent to us without specifying which paper you desire we will see that you get the one published nearest to your home, either a daily or weekly, as you may prefer. In most cases we can supply these to you cheaper than you could subscribe for them yourself, because the "Watch Tower" has a clubbing arrangement with many of these.

THE SWEET-BRIER ROSE

Beside my cottage door it grows,
The loveliest, daintiest flower that blows—
A sweet-brier rose.

At dewy morn or twilight's close,
The rarest perfume from it flows,—
This strange, wild rose.

But when the rain-drops on it beat,
Ah, then its odors grow more sweet,
About my feet!

Ofttimes with loving tenderness
Its soft green leaves I gently press
In sweet caress.

A still more wondrous fragrance flows,
The more my fingers firmly close,
And crush the rose!

* * *

Dear Lord, oh, let my life be so,—
Its perfume when the tempests blow,
The sweeter flow.

And should it be Thy blessed will
With crushing grief my soul to fill,
Press harder still.

And while its dying fragrance flows,
I'll whisper low, "He loves and knows
His crushed brier-rose." *G. W. S. Jan. 20, '09.*

"YOU HATH HE QUICKENED"

JAMES 2:14-26.—MAY 30.

GOLDEN TEXT:—*"Faith without works is dead."*—V. 20.

Many have supposed doctrinal conflict between St. Paul and St. James, the former holding faith as the important feature of Christianity, the latter insisting that works take precedence. More or less this conflict of thought has come down the ages and is with us today. We hold that there was no such conflict between the Apostles, and that the subject, rightly understood today, leaves no room for disputation. St. Paul insists that the Law Covenant was a covenant of works, and that none could be justified under it, because none could do perfect works, and that, therefore, all Jews were under condemnation. He points out that the original Abrahamic Covenant was better and superior to the Law Covenant, because it provisions did not require perfect works, impossible to the fallen man, but instead tested him along another line—the line of his faith. St. Paul did not mean, and did not say, that works were valueless in God's sight, but, realizing that the Jews, trusting in their special Law Covenant, already laid more stress upon works than upon faith, he pressed upon their attention the fact that with spiritual Israelites of the Isaac class, heirs of the original Sarah Covenant, faith must be regarded as the standard. Under it whoever would attain the proper kind of faith would be acceptable to God. That covenant does not declare for faith without works, but it does indicate a proper development of faith as necessary—something beyond the initial belief that "God is and that he is a rewarder of those who diligently seek him."—Heb. 11:6.

Faith is a matter of steps and development; and only the developed faith could possibly bring to us the blessing of the Abrahamic Covenant. This would imply works, to the extent that they would be possible, as in attestation of the faith. Nevertheless, none of us can be justified by works, because our best works are imperfect. Our judgment, our test, in its last analysis is, "According to thy faith be it unto thee." (Matt. 9:29) St James possibly noticed a tendency in some to go to the opposite extreme in the matter of faith, and to ignore works entirely. He does not claim that any could do works that would justify them before God, but merely insists that if the right kind of faith be developed in the heart it will surely bear fruit and make an outward manifestation, according to circumstances. Undoubtedly this is a sound position and one fully in accord with our Lord's words, "By their fruits ye shall know them."—Matt. 7:16.

Coming to an orchard filled with fruit, we may quickly discern the various kinds of trees by their fruits. So with the Christian. If he professes faith in Christ we are willing to acknowledge him as a brother, but "If any man have not the Spirit of Christ, he is none of his;" hence, we look for evidences of the Lord's Spirit, disposition, character, in all those who profess to be his "members," "brethren." (Rom. 8:9) If we see little of the Lord's Spirit (disposition) we are inclined to next inquire how long the brother has known the Lord and professed consecration to him. We thus sometime find "babes in Christ," who, for the time they have had a knowledge of him, should be more developed and have a larger measure of his Spirit. We should be on guard against considering such, in any sense of the word, suitable teachers or exemplars.

On the contrary, we may very speedily discern the Spirit of Christ in some—their gentleness, meekness, patience, brotherly kindness, love. And if, as sometimes, these qualities be quickly developed in some who have only recently come to a knowledge of the truth, we may the more rejoice with the fruit-bearer. However young in years, the fruit-bearing quality, the heart development, would indicate such to be possibly one of the "elder" brethren—even though, because a novice, the church may not yet consider it due time to advance him formally to an official position as an "elder."

THE BEGETTING, THEN THE QUICKENING

In other words, the teachings of St. Paul and St. James may be fully harmonized by remembering the words of the former, "You hath he quickened, who were dead in trespasses and sins." (Eph. 2:1) After the sinner, dead in trespasses and under condemnation, has, by the grace of God, heard of Christ and has accepted his share of the redemptive work by faith, he is "justified by faith," before he has had any time to bring forth works or fruitage of any kind. Then if, following the Lord's leading and instruction, he presented himself a living sacrifice to the Lord to take up his cross and follow in the footsteps of Jesus, the acceptance of his sacrifice by the Father meant his begettal to a new nature—to the spirit plane as a "new creature." If the begetting spirit be not lost, if it do not die, a transformation work will progress. By and by a quickening or activity will result from the indwelling of the holy Spirit in the mortal body. If this process continues, ultimately the "new creature" will be perfected and ready for birth on the spirit plane—by resurrection. Thus our Lord in his resurrection was the first-born of many brethren, and we, his brethren, will be "born from the dead" in due time, if faithful. But if the spark of life perish, we become castaways and will experience no resurrection birth.

From this standpoint we are ready to discern that the beginning of God's leading with us is along the lines of faith, and that it is to our faith that the promises of God appeal, and that by these "exceeding great and precious promises," touching our faith, energizing our faith, God works in us, first to will, and later to do, his good pleasure. To will to do right is of primary importance and is wholly of faith. The doing, which results from this faith, is God's operation through it and corresponds to the "quickening" of the natural birth. The period of the quickening may come sooner or later, but the strength, the vigor, of the unborn infant is usually estimated by the degree of quickening manifested. And so it is with the Christian. When his faith shall have developed sufficiently, the degree of his activity in obedience to God in the service of the truth and righteousness and the brethren will indicate the strength or the weakness of his spiritual development.

Self-examination along this line is very proper. If we have heard, seen, tasted, of the grace of God and enjoyed it, and if no desire to serve our gracious Father or to assist others to the same blessings that we enjoy has been manifested, it implies that our spiritual vitality is very weak and in danger of perishing. But if, on the contrary, we find ourselves burning

with fervency of love for the Lord, and with appreciation of his great Plan of Salvation, and are consumed with a desire to tell the good tidings to others for the blessing, strengthening, upbuilding and participation in the divine faith, it should encourage us. We should notice, too, that Jesus specially loved and favored the more zealous, vigorous and energetic of the apostles, Peter, James, John, and we may be sure, Paul also.

BE YE WARMED AND FILLED

St. James presses his point and endeavors to awaken some who have a measure of faith, but who have not gone on to the quickening degree. He asks what profit there would be for us to say that we have faith if we do not have works to correspond —to attest the faith, however imperfect the works would be. He asks (R. V.), "Can that faith save him?" We answer, No. As St. Paul declares, It is the faith that works by love that counts. But it is the faith that counts, and not the works; because the faith can be perfect, complete; but perfection of works is impossible to us, because we have this treasure of the new nature in an earthen vessel.

Illustrating this point he suggests that to tell a poor brother of our faith that God will help him and to send him away without relief, when it is within our power to relieve him, would not be such a faith as God would approve. It would rather signify that we had deceived our own selves. It would profit us nothing. So faith that has no works, of any kind or degree, cannot be called a living faith, because, as yet, it has given no evidence of life—it has shown no quickening.

St. James clearly attests his thought, saying, "A man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Again he points to the special feature of the Jewish faith in one God in contrast with the beliefs of the heathen in many gods. He says to the Jewish brethren, "You boast in having knowledge of the one living and true God, but surely this is not the extent of your faith in this direction; because the devils believe and tremble. Oh, foolish man, faith without works is barren. It can never bring you life, birth." A faith that will not develop obedience, in harmony with ability, is, therefore, unavailing during this Gospel age, even as imperfect works failed to justify to life under the Law Covenant.

ILLUSTRATIONS OF FAITH AND WORKS

Note the case of Abraham, the "father of the faithful." It is written that he believed God, and that his faith was counted to him for righteousness. But how much faith is required and to what extent is it involved in works? St. James points out that God placed a crucial test upon Abraham's faith, which would have proven it inefficient, if it had not developed to the quickening stage of works of obedience. It was years after the promise had been made, and Isaac, the seed of promise, was grown to young manhood, when God commanded that he should be sacrificed upon the altar—thus prefiguring how The Christ, the true Seed of Abraham (Gal. 3:29), must all have the testing of faith to the point of obedience, even unto death —sacrificial death.

Then, fearful that he had given an example of so lofty a faith and obedience as would discourage us, St. James picks out and holds up before us another illustration of faith and works—that of Rahab the harlot. She had faith in God, but it would not have availed her if it had not developed to the degree of activity and helpful service, risking her own interests temporarily for the assistance of the spies. Manifestly she would never have had such works without faith—and it is the faith that is specially pleasing to the Lord. But the faith would not have been pleasing to the Lord, had it not led up to works in accord. Thus we see how works have to do with our justification, in conjunction with our faith, which is the foundation of our works.

THE BODY WITHOUT THE SPIRIT

St. James summarizes this thought, saying, "As the body without the spirit of life is dead, even so faith without works is dead." Some might think that the writer of these words had erred in likening the body to faith and the spirit of life to works, supposing that the illustration should be reversed, namely, to compare the body to works and the spirit of life to faith. But St. James has expressed the matter properly. A body must be had before any spirit of life could come into it. So a faith must exist before it can be quickened into activity. But the quickening is absolutely necessary ere we could have our birth of the spirit of the first resurrection.

Notwithstanding all that we have written on this subject, especially in Studies, Vol. VI., some of the dear friends occasionally write us in perplexity, desirous of knowing what course they should pursue, in respect to brethren (and sometimes prominent brethren) whose works do not correspond with their professions of faith. For instance, a letter recently received noted the fact that one prominent in the truth at whose residence the meetings were usually held, has a weakness for intoxicating liquors. They feared that if the meetings were removed from his home he would not attend them elsewhere. They desired to know the Lord's will respecting their course of action.

We were glad to note their love for the brother and also their solicitation for the truth, lest his weakness might bring the cause of Christ to a measure of dishonor. We advised that the erring one be still treated as a brother, for his weakness may be of heredity and much against his own will; but we also advised that one thus weak should not in any sense of the word be set forth to the world as a prominent representative of the truth; that so doing would dishonor the truth and also be injurious to the brother, who might come to feel that his weakness was conceded by the brethren to be justifiable, and thus encouraged he might fail to put forth the necessary energy—fail to allow his faith to work in him, to rule him, to control his mortal flesh, as the Scriptures require.

With full sympathy and brotherly love it is our belief that the brother is not being helped by the course pursued; that it would be better for him if the dear friends would give him loving reproofs and remove the meeting from his home. If he has any of the spirit of the Lord, the spirit of meekness and love of the brethren, such a course would be a most helpful reproof, setting before him, and before all, the high standards of Christian deportment. Is it claimed that this might lead him to antagonize the truth? We answer that the Scriptures forewarn us that our Gospel is a "savor of life unto life, and of death unto death." (2 Cor. 2:16) Our whole responsibility is in doing the Lord's will in the kindest, most gentle, most loving manner possible, yet with that force and positiveness which will impress a lesson upon those who are amenable to our influence and the influence of the Lord through us.

We have just received a letter from a dear Sister who has been connected with and deeply interested in the truth for years. She writes us that she is only now awakening to a realization of the wonderful privileges that are hers in connection with the harvest work, and of "showing forth the praises of him who has called us out of darkness into his marvelous light." This dear Sister is only now becoming thoroughly quickened, energized with the truth. The good features to result may be expected, not only in the bringing of others into a knowledge of the truth, but also a bringing of her own heart into full harmony with the Lord and to greater character likeness to him, in the manifestation of the fruits and graces of the holy Spirit. This quickening came in conjunction with the endeavors of the Sister to live up to all the various features of the vow. We hope to hear from others similarly blessed and energized to good works for the Lord, the brethren and the truth.

"NOT THE SPIRIT OF TIMIDITY"

"For God hath not given us a spirit of timidity; but of courage, of love and of a sound mind."—2 Tim. 1:7.

There is one kind of fearlessness which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. They are to be both tender-hearted and humble-minded. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realizing the divine love and providential care, these can apply to themselves the gracious assurance that "The Father himself loveth you" and that "All things shall work together for good to them that love God, to the called ones according to his purpose." It is this realization of divine all-wisdom and all-power that gives the strength of heart referred to in our text. It will be readily seen, then, that this courage is based upon faith, though of course the faith must have a foundation of knowledge. The proper relationship of our growth is primarily knowledge: faith, courage, activity, and all of these continue to grow, and in their maturity make us wise, faithful, courageous overcomers in respect to the spiritual matters to which we have been called.

Sometimes we realize our deficiencies and are not able to locate the cause. Some one says, I want to be an overcomer, to gain the victory over the spirit of the world, over the tendencies of my own fallen flesh and over the wiles of the adversary, but somehow I cannot; I fail. Such should learn to look for the source of failure, the deficient element, and should fortify himself in respect to the same. Let him ask first, Is my failure to overcome due to a lack of courage? Am I fearful, and hence unable, to fight the good fight of faith and, by the Lord's assistance, to gain the victory? If he has the courage he may find that he has not been sufficiently trusting the Lord, but

leaning too much on his own strength. Such should remember the Apostle's words, "When I am weak, then I am strong," reversely, "when I am strong in self-assurance, I am then weak," because the Lord wishes me to rely not upon myself, but upon him, his strength, his grace. If the courage be found deficient the reason evidently is that the faith is lacking, and if so, there is a reason for it: either a lack of knowledge on which to build faith, or a lack of exercise and development of faith. The knowledge is to be sought from the right quarter, in harmony with the Lord and his Word, and the faith is to be exercised, continually recognizing the Lord's interest in us as his children, as testified to by his Word and by noticing the leadings of divine providence in our daily affairs.

LOVE CASTS OUT FEAR

There is a proper fear or reverence and disinclination to offend our heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord or of Satan, or the fallen angels, or of men and what they might do unto us. Perfect love cannot be attained without knowledge, faith, courage and overcoming. It is the result of the exercise of all this divine arrangement that brings us nearer to God and makes us truly thankful and appreciative of his gracious purposes and omnipotent power for their accomplishment.

The spirit of courage needs special cultivation by the Lord's people. And this cultivation means growth in all the graces. For instance, if calamity befall us or threaten us we should immediately think of the fact that our Lord assures us that an insignificant sparrow cannot fall to the ground without the Father's notice and that we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, quickens the pulse of endeavor, provided we can realize that God is for us, that no earth-born cloud intervenes between our souls and the love for us which he has declared. If a cloud does obscure the Father's love we must the more earnestly, the more persistently get from behind it by getting our hearts right with the Lord, by going to him in prayer, by confessing our trespasses and by requesting mercy and grace to help and restore us to his favor.

"Be of good courage and he shall strengthen thine heart," is one of the blessings assured us in his Word. In the divine order courage is necessary in order to strength and victory. Some one has said, "One with God is the majority." With the courage to grasp this thought and to hold it things almost superhuman seem possible to the Lord's people, while without this courage they may naturally be weak and easily vanquished.

COURAGE IN THE EVIL DAY

Never before, perhaps, was courage so needed as it will be needed in the evil day just before us; but the Prophet's descriptions of the great trouble time before us are very figurative when they speak of fire and clouds and pillars of smoke, saying of this time, "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke," etc. But the consecrated children of God need have no timidity in respect to these matters if they have the proper courage, developed by proper exercise and built upon proper faith, founded upon the knowledge of divine revelation. His attitude of heart will be, "I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." Whether, therefore, storms financial, political, religious or demoniacal, come his way, the child of God may rest secure and be of good courage. The Lord is both able and willing to care for his interests and bring him off victor. Should the fallen angels be permitted to again materialize and personate either the dead or the living, this class need have no fear. Their perfect love for the Lord, based upon a knowledge and appreciation of his truth, will lead them to triumph courageously over all the wiles of the adversary and his hordes.

THE ELECT TO BE UNDECEIVABLE

The Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness and "lying wonders" and tell us that the Lord will send or permit a strong delusion that they may believe a lie. If we gain the right conception of the matter these deceptions are to affect the whole world, including its wise men, and indeed practically everybody except the "very elect"; and the "very elect" will be preserved, not through their own wisdom or superiority, but through the power of God, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. 24:24.

Our Lord in the parable of the wheat and tares tells of the harvest work and how in the present time he would gather "together his elect from the four winds, from one end of heaven to the other." (Matt. 24:24) It is by thus gathering them that they will be protected in the time of strife and trouble when others will be deceived. But they are not to be gathered physically into one place, but spiritually; their minds, their hearts, their affections are to be gathered together, centered. Our text tells us that our Lord is this great Center to which his elect must all be gathered if they would have rest or peace, if they would overcome the world, the flesh and the peculiar snares of the adversary, which will now be laid for the feet of all and will more or less entrap all except the elect class.

"GATHER MY SAINTS UNTO ME"

Figuratively all of these "very elect" ones are gathered, and the place is thus described, "I will say to the Lord, he is my refuge; in him will I trust"; and again, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psa. 91:1) Ah! no wonder that we also read, "No harm shall come nigh them." How could harm come to any who are thus close to the Lord? "A thousand shall fall at thy side; ten thousand at thy right hand; but it shall not come nigh thee; because thou hast made the Lord thy refuge; thou hast made the Most High thy habitation."—Psa. 91:7.

This nearness to God, into which his "very elect" will be gathered, will be the source of their protection. And the dangers to others will be in proportion to their distance to this great citadel of strength, this fortress, this refuge or tower.

"Then let our songs abound,
And every tear be dry;
We're trav'ling through Immanuel's ground,
To fairer prospects nigh."

"ALL POWER IS GIVEN UNTO ME"

These were our Lord's words after his resurrection. They were true then. They have been true throughout this age and they are still more completely true today, because we are now living in the time of which it is written, "He shall take unto himself his great power and reign." His reign has in some senses of the word already begun. He has already marshaled forces which will complete the overthrow of everything opposed to his kingdom and its righteous laws. And we may be sure that the members of his body still in the flesh this side of the veil are no less subjects of his providential care than is the world and its affairs. We may be sure that nothing is transpiring, either in the nominal church or amongst the kingdoms of the world; amongst socialistic or political parties or in the financial world contrary to what will best serve our Lord's purposes in connection with the events just before us and the outworking of the same in fullest accord with the prophecies.

Oh, that we could get this thought rightly settled in our minds! Yea, as the Scriptures say, "Settle it in your heart"—that our Lord is at the helm superintending all of earth's affairs at the present time in a much more practical sense than ever in the past. And have we not seen his graciousness towards the church in the thirty-four years of the harvest period that are already past? And can we doubt his continued supervision of the affairs of his betrothed to the grand consummation? "He who hath begun the good work in us is able to complete it," and he who has thus far conducted the harvest work is able still to direct it, order, bless it and use it to his own praise and to the blessing of his people.

"Who led thee first will lead thee still;
Be calm and sink into his will."

Let us not be timid either as respects the affairs of the harvest work in general, or as respects our own personal relationship to it and to the Lord. Let us learn more and more to be on the lookout for the leadings of his providence and utilizing knowledge which he has given us from his Word. Let us not be surprised concerning the fiery trials which may try us and the stormy billows which may at times seem about to overwhelm us, "For greater is he that is on our part than all that are against us"—however numerous, however strong, and whether demons or men. Let us remember that we are called to be overcomers and that the victory that overcometh the world is our faith.

"Resist the devil and he will flee from you" is the Lord's testimony. This implies an assault by the adversary. It implies that he should be resisted and can be resisted and that in the end he will flee from us, not because of arrogance or power on our part, but, as our Master said, "He hath nothing in me"; so if he finds it useless to continue his assaults he will probably flee also from us to other fields of service. We remind all of our readers that whoever comes under the influence of Spiritism, Christian Science, Hypnotism or any other form of Occultism is thereby endangering himself, not only for the moment, but also for the future, because the evil spirits operating through these various channels seek, some in one way and some in another, to delude, bewilder, confuse the reason bring into

subjection the minds of those with whom they have to do. Hence, any of the Lord's people who have had affiliation at any time with any of these are specially warned of liability to intrusion by these spirits. We remind all that the special channel through which they have had special success is human curiosity. We urge all of the Lord's people to restrain their curiosity and rely on the Lord's Word and have no dealings whatever with any of these occult systems.

One dear sister told us recently that before coming into the truth she had dabbled with Christian Science and Spiritism and had been entrapped with mediumship. She was a writing medium and could distinctly feel something take hold of her hand and guide her pencil while she wrote on topics of which she had no personal knowledge. After coming into the truth, and realizing the source of this power, she resolutely repelled it in every way, asking the Lord by prayer for assistance. She gained strength to resist this influence, but has again been annoyed by the spirits taking her hand and endeavoring in various ways to arouse her curiosity so that she would yield her hand to them to learn their message for her. She remarked that she has now a fear and a dread of the evil spirits and a strong desire to be free. She finds herself freer from their influence when in the company of other people. We advised her against fear and against refusing to remain in a room by herself. By so doing she would be cultivating fear and subserviency and bringing herself into a condition of mind much more amenable to their intrusions. We advised her, and now advise all similarly affected, to resolutely set their wills in opposition, to refuse all communication, to ask no questions, receive no answers in any manner, but in the name of the Lord to command the evil spirit to depart, meantime going to the Lord in prayer "for deliverance and grace to help in every time of need."

In conclusion, then, dear friends, be of good courage, of strong faith, of heroic determination, and see that your faith is not in yourself, nor in your vows, nor in your very best endeavors, but in the Lord. Trust in the Lord and the practise of your faith to control your thoughts and words and deeds and to bring you closer to our Father and Redeemer. We live in a time when worldly wisdom is taking hold of this need of courage and is advising people that it should be based upon self-confidence, self-assurance, self-esteem. This is the world's counterfeit, the adversary's counterfeit of the true courage which the Word of God inculcates and through which we may not only rejoice in all of the present experiences of life, but ultimately "come off conquerors; yea, more than conquerors through him that loved us."

THE TONGUE A POWER FOR GOOD OR EVIL

JAMES 3:1-12.—JUNE 6.

GOLDEN TEXT:—*"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."*—Prov. 21:23.

Our lesson is generally acknowledged to be one of the most profound dissertations known in the world on the power of speech. St. James was evidently a very practical man. His remarks respecting the value of words as attestations of faith, noted in our last lesson, show this. Today's lesson takes up the practical thought and applies it to the tongue in general, and especially to the power of speech in those recognized as elders or teachers in the church. Thus our lesson opens with the exhortation, "Be not many of you teachers, my brethren, knowing that we (who are teachers) shall receive the heaviest judgment," because in many things we all stumble. The thought is that whoever attempts to be a teacher, a "rabbi," takes a position which exposes him to more criticism than falls upon the ordinary member of the ecclesia. And if he errs, he will be subjected to much more severe criticism and rebuke than if he made the same error in his own private judgment. More than this, from the Lord's standpoint, he assumes a great responsibility in becoming an ambassador of the Gospel and mouthpiece of the Lord. If faithfulness and care would bring him a great blessing and reward, unfaithfulness or carelessness would bring corrrespondingly heavy condemnation.

These words of the Apostle, in conjunction with our Lord's suggestion that if bidden to a feast we take not a high seat, but a low one, and that we seek not the title "rabbi," but be humble, as "little children"—these suggestions from so high authority in the church, combined with St. Peter's exhortation, "Humble yourselves under the mighty hand of God that he may exalt you in due time," should properly cause us to fear the responsibility of a teacher's position in the church. If seemingly in the Lord's Providence, we occupy such a position it should be held very humbly and with great fearfulness and continual watching and praying lest we enter into temptation and ensnare ourselves and others in error.

"PRIDE GOETH BEFORE A FALL"

Of course, there is a reason for this danger. It lies in ambition, which sometimes takes the direction of pride and sometimes the love of praise. The first of these, pride, is always reprehensible, never excusable, for surely no member of our race has any reasonable, just ground for pride, even though in comparison with the remainder of the race he might be forced to the conclusion that he was less fallen than many. The second danger to ambition, namely, love of approbation of others, is proper enough if rightly directed—Godward—but dangerous in proportion as it seeks human approbation, because those about us, likewise imperfect, might often approve and applaud things which our Lord would disapprove and reprobate. Hence, the only ambition allowable would be the desire to please God and to have his approval and ultimately his "Well done."

Of course, this would incidentally mean a desire and expectation of having the approval of such of the Lord's brethren as have the Spirit of the Lord—"The mind of Christ." It might properly also include an appreciation of the love and esteem of all men. But these must not become any part of our ambition, nor must we expect that mankind in general would be so impulsed by righteousness and truth and the spirit of these that they would approve and applaud the things most pleasing to the Lord. On the contrary, we must remember that if any man love the world and its approval and applause, the love of the Father is not in him. If he gets the approval of the world in general he should remember the Lord's words, "Woe unto you when all men speak well of you." It should be a sign to him that in an important sense and degree he was out of harmony with the Lord and his message—otherwise the world would hate him, as it did Christ, and cry out, "Crucify him."

"ONE IS YOUR TEACHER, EVEN CHRIST"

St. James is not warning us against service, nor seeking to hinder us from all good works one for the other, as members of the body of Christ. His caution is against our attempting to be (school) masters or teachers. There is but the one Teacher or Schoolmaster for the entire church of Christ for all this age. He is the "Head of the church, which is his body"—the Director, Supervisor, Caretaker, Instructor of the "members."

True, the Apostle does intimate that the Lord "Hath set the various members in the body as it hath pleased him." He intimates that the qualities of eye and ear and tongue are head qualities in comparison with the hand, the foot, etc., which are body qualities. Our absent Lord or Head promised to be with every little gathering of his people. "Lo, I am with you always, even unto the end of the age," and thus with them he is pleased to exercise in some manner and through some agency the Chairmanship of such a meeting and to be the Teacher. But he will not force his Headship upon us. He waits to serve, instruct, to guide so many as are in the right attitude of heart, desirous of knowing his will and doing it. Having instructed his people respecting his will, he expects them to follow his instructions, if they would have the blessing he is pleased to confer. If, therefore, when assembled in his name they follow the directions of his Word, hearken to his voice in the Scriptures and watch for the leadings of his Spirit, and approve it in each other where found, his blessing will be proportionate.

Thus a responsibility is upon each little group to approve as its leader none but the consecrated. No goat must be chosen as a leader of the sheep, nor any sheep whose outward conduct does not give evidence of his sincerity of heart and desire to walk in the footsteps of the Master. Pride, and self-seeking ambition to be a lord over the flock, should not be tolerated, because they would be injurious, not only to the ecclesia of believers, but also the heady ones seeking to lead them. Nevertheless, where need to be restrained from taking the highest seats in the spiritual feast presents itself, the restraint should be exercised in a kindly, loving manner, with the remembrance that some have greater trials and temptations along these lines than have others, and, as the Apostle says, "Remembering thyself, lest thou also be tempted."

St. James declares, "In many things we all stumble." He does not mean that we all fall into sin or grievous error, but he does mean that, so long as we are in the flesh and the Spirit of the Lord and his message are delivered through our imperfect powers, no one is infallible. Hence, those who do not aspire to leadership in the meetings of the "saints" should not

be hypercritical of the brethren who seem to manifest humility of heart, and who endeavor to serve them, breaking to them the bread of life. They should be appreciated and loved for their work's sake, even if their every utterance cannot be accepted unqualifiedly. These sentiments attach not only to the oral teacher, but also to the printed page, by which another may be represented in the meeting.

"THE SAME IS A PERFECT MAN"

We are not to understand the Apostle to mean that any man is actually perfect, nor to mean that ability to bridle the tongue would indicate that perfection had been reached in every other channel of his life. His thought manifestly is that the tongue is the most difficult member of the human body to control and that whoever could succeed in gaining such a control of that member as would preclude his ever stumbling in speech would prove his ability to control every avenue of his nature. Of course, in this respect, as in every respect, there is no man perfect. "There is none righteous (perfect), no, not one." The only perfect one since Adam's fall was he who came down from above, and who is above or superior to all, because in him was no sin, no hereditary taint, no blemish.

"Able also to bridle the whole body," gives us the thought of the restraint necessary to us in all of the affairs of life. "Let your moderation be known unto all men"—your self-restraint, the bridling of your entire body. The work of grace which the Lord proposes and admonishes is very thorough and leaves little time to be "killed" in foolish talking or jesting or games or frivolities or novel-reading. Some of the Lord's dear people have not gotten far enough developed to appreciate this —have not reached the quickened stage of activity in the service of righteousness and in the warfare against sin and selfishness in their own flesh.

St. James, to illustrate the power of the mind, the will, in the control of the body, and especially in control of the tongue, illustrates the matter by the bridling of a horse. The fiery steed, much stronger than a man, can be "broken" or tamed, bridled and made to do the will of the driver. But not so the tongue. It is most unruly. The new will takes hold with determination that the tongue shall go in the proper direction only, speaking forth words of justice and love, yet ere long the tongue runs away, breaks its bonds. Here we have a runaway accident with damage to some—perhaps to many. Similarly with ships; a rudder is so placed as to turn the ship about in the face of the most severe gales—not only little ships, but great ships are thus turned about by very small helms, which answer perfectly to the steering apparatus of the helmsman. But the tongue, which should be tractable to the guidance of the new creature and its most useful servant, is, on the contrary, perverse, uncontrollable. The tongue, therefore, one of the least of our members, is one of the most important of them. It can accomplish great things, either for good or for evil, just as the little fire of a match might be so used as to set on fire a forest.

"THE TONGUE IS A FIRE

A world of iniquity among our members. It defileth the whole body and setteth on fire the course (wheel) of nature; and it is set on fire of Gehenna." (Jas. 3:6) Here we have a series of word pictures. The tongue is a world of iniquity in the sense that every iniquity in the world can be introduced descriptively by the tongue. Of course, the organ itself is never meant, but speech, which the tongue represents. By the tongue, by our speech, oral or written, every form of evil may find its highest power. The tongue can paint pictures more quickly and more vividly than any painter's brush. Since the world about is full of iniquity expressed in a thousand forms it is within the range of the powers of the tongue to picture these and, by the printing press, to distribute them to thousands of millions. It is indeed a whole world of iniquity, if improperly used. Alas! that even amongst Christians this is frequently the case. Careless words, insinuations, hints, are dropped into the minds of neighbors or friends and, because these are already predisposed to evil-thinking, evil-surmising, etc., these words are like lighted matches dropped in a hayloft—apt to start a conflagration which may do incalculable injury to the neighbor and from him the sparks may fly far and near, working moral and spiritual havoc.

The course of nature, more literally the wheel of life, of the human course from the cradle to the tomb, may easily be set on fire at any time. There are thousands of opportunities. The tongue is the match. Possibly St. James had specially in mind the course of the new creature and its dangers. What if it should be set on fire and the entire spiritual prospect blighted, destroyed! That this is his thought seems to be implied by the words, "And it is set on fire of Gehenna." The world in general have evil tongues, reprobate minds; but being unregenerate the world's children are not in danger of Gehenna, the second death. But the church, having received the grace of God in Christ, having been "begotten again," has staked its all upon the attainment of the spiritual blessing which the Lord has promised to the faithful. In the church, therefore, the power of the tongue is much more potent than elsewhere. It may set on fire the course of the new nature for some—a fire which may burn into the second death, and a fire which may not be confined to the one in whose heart it is ignited, but which may spread to others with similar effect, blighting the sweetness, the happiness, the Christ-likeness in the present life and destroying all future prospects. No wonder that our dear Redeemer admonished us to

"TAKE HEED WHAT YE HEAR!"

While each should be on guard against communications and sparks that would be injurious, each one should also be on guard against allowing sparks to fall upon himself and to ignite in his heart. The fire-quenching apparatus, the water of truth, should be continually at hand also, so that any spark alighting, its baneful influence may be quenched before irreparable injury be accomplished. "Keep your heart," would seem to imply the thought that we not only are not to give forth evil as injurious sparks to others, but that we are to watch, guard our hearts, that no evil either originate there or be received into them. Let us remember the adage that we cannot help the flying of crows over our heads, but we can keep them from nesting in our hair. We cannot rid the world, nor even the church, of evil-minded people, but we can avoid fellowshiping such, as the Apostle directed, saying, "Mark them which cause divisions amongst you and avoid them" (Rom 16:17)—as you would avoid a pestilence or a vile odor or the sparks from a neighbor's burning barn.

St. James had evidently learned well and deeply his lesson respecting the ferocity of the human tongue. He compares it, roughly speaking, with beasts, reptiles, fish and fowl. He declares that any of these may be considered as tameable. Man's superiority and power to conquer these has been demonstrated. But power to conquer the tongue and to make it tame and obedient and thoroughly reliable has never yet been demonstrated. "The tongue can no man tame." It is an unruly (restless, ceaseless) evil. And no serpent bite contains so dangerous, so violent poison. The serpent's bite may cause pain and physical death, but the tongue can do more, in that it can produce moral ravage, which will bite, devour and cause madness to others, and its influence extends to death eternal.

THE TONGUE WHICH PRAISES GOD, CURSES MEN

If we could but get a proper conception of the mighty potentialities of the tongue, it would make us almost afraid to speak a word, lest we should speak amiss. Such a fear would be very helpful to us, as gradually then, a desire to speak the words of justice and love and soberness, the good tidings, should burst the restraint and find utterance, while the dread of the evil would still guard every expression. The result would be greater Godlikeness.

Here again we see that St. James is not speaking of the tongue from the worldly standpoint, but as a member of the church of Christ to fellow-members. We all use our tongues in praising God, in confessing his grace and mercy and love, and in speaking forth his praises. This is proper. How can we do otherwise? But, alas, that it should be true that the same tongue which thus praises the Creator so often proves a curse, an injury, a world of iniquity to fellow-man! And especially to the fellow-members of the "household of faith!" —setting on fire the course of nature by slanders, evil-speaking and evil-surmising, hints, insinuations, etc. Oh, Lord, who is sufficient for these things! Truly, as St. Paul declares, "Our words are either a savor of life unto life or of death unto death."

"SWEET AND BITTER, BLESSING AND CURSING"

"My brethren, these things ought not to be." We must see to it that we learn this great lesson in the School of Christ, that out of the mouth which praises God there shall not come forth that which would be injurious to the brethren —or anyone. Look at nature! Did anyone ever know of a fountain sending forth at the same opening sweet water and bitter? No! As the same fountain could not yield salt water and fresh, so we cannot be copies of God's dear Son, nor fit for the kingdom, so long as we have such a disposition. We must be conquerors. We must be overcomers. And the battle of each of us is within himself. We may indeed do all in our power for others and for the general cause, yet our victory and our title to the Lord's words, "Good and faithful servant," "More than conquerors," will not be for us except as our hearts are allowed to dominate our tongues and gain such a victory over impurity and lovelessness as will not tolerate them in any sense or degree.

SAMPLES OF INTERESTING LETTERS

MY DEAR BROTHER RUSSELL:—

On Sunday evening 316 of us partook of the Memorial Supper in Glasgow; 305 in the Berkeley Hall, and 11 in their homes. We all felt it a solemn occasion, realizing, as we did, that we were memorializing our dear Lord's death and our own participation in that death; but at the same time we rejoiced in the knowledge that Jesus triumphed over death and is now present superintending the harvest work, and that we shall all so soon be with him and see him as he is.

On two former occasions the Memorial Supper was celebrated in Glasgow on Sunday evening. The first of these was in 1899 when 16 met together; the other was in 1905 when the number had increased to 142. Truly the Lord hath done great things for us, whereof we are glad.

In a recent letter to you, dear Brother, I told you that I was considering and praying over the vow. I am glad to tell you that our loving heavenly Father has opened the eyes of my understanding, and I have made the vow my own. The difficulty which I had was the thought that a vow was a solemn undertaking before God which must never be broken for any reason whatever. An address by one of our elders (Brother Johnstone), put the matter in what was to me a new light. This was that the vow, like our consecration vow, is to be made by us on the basis of our justification by faith. God does not expect perfection in the flesh; what he does expect is an earnest desire and a sincere endeavor to fulfil the terms of the vow. With this thought in mind, I saw that the vow was simply a decision by the new mind to carry out certain details implied, though not stated, in our vow of consecration, and if, owing to the weakness of our flesh, we fail at any time, the blood of Christ will cleanse us from this as from any other sin which is not a wilful transgression. The TOWER of March 1st, received a fortnight ago, on the day following Brother Johnstone's address, corroborated this thought. In it you stated that it was not the flesh, the "old man," but the new creature, who takes the vow.

We are looking forward with glad anticipation to your proposed visit among us, and we are rejoicing also in the prospect of meeting and hearing our dear Brother and Sister Bundy.

Praying the Lord's blessing on yourself and all others in "Bethel Home," and on the harvest work in general, I am, with a humble request for your prayers on my behalf,

Yours in the Master's service, JOHN EDGAR.

MY DEAR BROTHER RUSSELL:—

I have for some time thought that I would write and tell you something of my appreciation of the books and the WATCH TOWER during the two months that I was unable for the pilgrim service. I have especially enjoyed the clear, concise statements in the TOWER in regard to the vow and the covenants. I have never had any special trouble over either. The only respect in which I have differed from the presentation of the matter in the TOWER was that I did not favor the publication in the TOWER of the names of those who took the vow, but while I did not endorse that feature of the matter, I did not deem it of such vital importance as to protest against it. While I have greatly rejoiced in the privilege of reviewing the books, and with more than usual care scanning the contents of each issue of the TOWER, I have found much to confirm my faith, comfort my heart and stimulate to greater activity in the race for the glorious "prize of the high calling."

In my examination of the articles, both on the vow and on the covenants, I have seen no Scriptural ground for disagreement with the Editor. I presume that it is because of this fact that I have felt more keenly the pain, as I have learned that some who formerly walked with us, and with whom we have taken counsel, and had sweet fellowship, have turned and walk no more with us.

I trust that these dear brethren may search their hearts very diligently, that they may see whether their differences are really based upon a genuine difference of opinion as to doctrine or whether there may not be back of it some root of bitterness growing out of some real or imaginary wrong received in regard to personal rights, from a social or business point of view, or some lack of recognition or appreciation of personal worth or ability as servants of the truth. I know from experience, as well as observation, and the teaching of God's Word, that the adversary loses no opportunity of bringing dissension among the Lord's Anointed, and this planting of "roots of bitterness," I have noticed, is one of his favorite methods of operation.

My joy knew no bounds when I saw through the light of present truth the possibilities placed in reach of every truly consecrated child of God, of becoming joint-heirs with Christ in the glory of his kingdom for the blessing of all the families of the earth. But I soon saw another possibility—that of losing all for a single mess of pottage. I had a well-developed bump of self-esteem, and this assured me that I had certain personal rights and dignity that should be maintained, and that my personal worth as a public minister with many years of experience should be recognized. Oh, how glad I am that in the very beginning of my experience in this, the greatest undertaking of my life, the dear heavenly Father gave me to see not only the vanity of these things, but also the danger of losing the heavenly hopes and prospects by trying to conserve the earthly, and that I was early enabled to see that the Father himself is not only abundantly able, but that he has promised to care for every item of interest for his children!

So far as personal rights of a business, social or other interest were concerned, I determined that they should have no part in determining the matter of fellowship with the brethren; and I have found this very helpful, for while comparing notes with Brother Russell, the pilgrim brethren and the brethren in general, I have found but little to differ from them in doctrine, while along other lines I often find differences quite radical, and why not, since in our general make-up, education, etc., we are so different. So, then, I am not surprised when I find Brother Russell, the pilgrim brethren and others doing and saying things that I would not think of doing or saying. This may cause me to stop and reflect for a moment, and I soon see that I am not looking at the matter from their viewpoint, or I would probably agree with them. So intead of wasting time and strength in contention over any of these differences of minor importance, or, perhaps, brooding over them until I conclude that the matter is so serious that I must break fellowship, I find it much better to drop all such claims and the more energetically prosecute the harvest work, which must soon be closed.

May the Lord enable us all to keep humble hearts and level heads in these testing times! JOHN HARRISON.

DEAR BROTHER RUSSELL:—

Peace be unto you and that multiplied.

If it will not take too much of your time I want to tell you just a little how the dear Lord has blessed me lately, recalling the time when I first gave myself fully to the Lord in consecration; I remember how that for love of him and his brethren there was no sacrifice that seemed too hard for me to make. I loved him and his people, his Word and his will, with a burning and consuming love, but after the lapse of several years, I noticed a cooling off of my love to some extent. I prayed over the matter and was satisfied, but had not the fervent, pure-hearted love as at the beginning. So I went to work for the Lord, at anything that I could do. I pursued it with vigor, and was blessed in it, but nothing brought such blessing and peace as I had enjoyed at first, until I made up my mind to take the vow. Had I known it would bring such joy, such peace, I would never have hesitated as long as I did, and very much regret that I did not take it at once. If I had a thousand tongues I could not tell how much I have been blessed since registering that solemn, holy vow unto my Lord. I remember you and all that are his continually.

Your brother, waiting for the deliverance,

R. S. LUTTRELL.

BROOKLYN BETHEL HYMNS FOR MAY*

After the singing of the hymn the Bethel Family listens to the reading of "the Vow" to the Lord, then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read Desiring that all share the blessings, we commend the plan to others. The hymns for May are indicated below to permit all who desire to join with us:

(1) 166; (2) 279; (3) 208; (4) 261; (5) 221; (6) 229; (7) 168; (88) 283; (9) 3; (10) 246; (11) 113; (12) 264; (13) 238; (14) 123; (15) 95; (16) 177; (17) 82; (18) 191; (19) 121; (20) 274; (21) 19; (22) 327; (23) 194; (24) 152; (25) 291; (26) 28; (27) 52; (28) 9; (29) 317; (30) 313; (31) 4.

* First list of daily hymns, which subsequently appeared monthly.

My Solemn Vow to God

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.

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 co-laborers at the Brooklyn Bethel, and everywhere.

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.

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.

I further Vow that, with the exceptions below, I will at all times and at 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, 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:—In the case of a brother—wife, children, mother and sisters excepted. In the case of a sister—husband, children, father and brothers excepted.

THE VOW IN BOOK-MARK FORM

By April 10th we hope to have the Vow Poem and also in Prose in good supply. We can fill your orders by mail, postage prepaid, as follows:—

On Satin Ribbon, 10 cents; three for 25 cents.
On silk finished paper, 25 cents per 100.

VOL. XXX BROOKLYN, N. Y., MAY 1, 1909 No. 9

VIEWS FROM THE WATCH TOWER

UNREST IN FRANCE

The Chicago Tribune prints a lengthy dispatch showing great unrest in France. Trades-Unionism seems to have gotten everything into its control, including the public service. Fear for God and man seems gone and general selfishness to be in supreme command. Those who have been studying with us the teaching of God's Word, which seems to indicate world-wide anarchy in A. D. 1915, will see in this report a strong confirmation of the date, so far as France is concerned. Indeed it looks as though the climax there might come much sooner. An extract from the dispatch follows:—

"The labor riots at Meru, which now lies quiet under martial law maintained by half a dozen squadrons of calvary, have made a profound impression throughout France following, as they did, the great hippodrome assembly at which civil service employes announced adhesion to the program of the Confederation Generale du Travail and authorized a secret committee of twelve to prepare for a general strike.

"This has been a week of general depression which even perfect Easter weather and four days of feastmaking did not dissipate. Now it is generally felt and admitted that the republican government in its present form is going through the most critical period of its existence. That the tide of revolution has already risen above the danger point nobody denies.

"Conservative opinion is that while nothing immediately threatens, the situation is one which calls for the highest degree of sagacity and decision on the part of leaders of the nation. Unfortunately, neither of these qualities has been recently manifested by the Clemenceau government, whose truculence, before threats by the postal strikers, brought on the present wider and more serious unrest.

NO TROUBLE ON MAY 1

"Revolutions do not announce themselves as a rule, so the wide circulation of the report that general strikes would be ordered by May 1 may be accepted as a guarantee that none will take place then. It takes time to organize a movement as vast as that contemplated by the Confederation Generale du Travail.

"But what is preparing for the future? There has grown up in France an authority which looms as large as that of the government itself—labor unions, and their powers, already developed beyond anything known in America, are now immensely augmented by consolidation with civil service unions. The story of the origin and evolution of Syndicate de Fonctionnaires is sure to be an important chapter in the future history of France. Under the law of March 21, 1884, various groups of public servants, school teachers, postmen, postal clerks, telegraphers, bureau clerks, government architects, engineers, mechanics, etc., began to organize mutual benefit associations, which have developed into the revolutionary army of today.

"Now we have the spectacle in France of the entire public service down to prison-wardens, who publicly promise to open the cells of any brothers committed to their charge, in the hands of organizations which are planning a universal strike and demanding the overthrow of the present parliamentary system. This can be described only as anarchy. At present it is a well-behaved anarchy. It is well behaved because the labor leaders believe—so easy has been their success thus far—that the revolution will be of little violence when the moment comes.

NEWS FROM MERU DISQUIETING

"But the scenes at Meru are disquieting. There was something so diabolical in the deliberation with which the strikers, wheeling barrows of stones, marched through the darkness to the factories they had deserted and wrecked and pillaged them and their employers' homes that the people are recalling the sinister processions and sackings which preceded the Revolution. Not then could there have been more hate of the aristocracy than exists today toward the bureaucracy and the wealthy.

"'We are animated by the same hatred of the capitalistic regime,'" cried Pataud, the strike leader, the other day at a meeting of clubs and workmen.

"'We have no country save where we find a brother.' 'The republic is in danger; what do we care?' 'Why should the state be regarded as different from any other employer?' were among the sentiments cheered by uniformed government employes this week."

DANGER SIGNALS OF A GREAT WAR

While the world has been congratulating itself on the possibilities of an era of peace by means of the Hague Conference and National Arbitration Courts the war trumpet is being heard. Men were supposing that they might usher in the time of peace without our Lord's second coming and the Millennial reign. The Bible, however, seems to imply a very great war as the precursor of the great reign of peace at our Lord's second coming.

Note the following extracts from the public press on this subject:—

"In Britain the House of Commons met last week to hear the most disquieting statement with regard to the strength of its navy and the progress of Germany ever laid before it. It was called upon to vote Navy Estimates showing an increase of only £2,800,000. It met to consider a program of shipbuilding which provided only four Dreadnoughts and a sum of but £10,200,000 for new construction and armaments. For one day recriminations were hushed by the sense of danger. The voice of patriotism was heard. But the effort was too great to maintain, and during the past week faction and ignorance have reasserted themselves. The danger is being derided, though on the showing of ministers Germany in 1912 may have seventeen Dreadnoughts to the British sixteen. The German number may be even greater than ministers allow. Three Dreadnoughts are to be laid down by Germany's ally, Austria. Three more, it is believed, are to be built in Germany for foreign Powers. If they were added to the German force—and there is nothing to prevent this—then Germany in 1912 might have a force of twenty-three of these

ships, a preponderance which would wipe out all our advantage in ships of the King Edward class, and which would foreshadow the loss of the command of the sea. But though such is the emergency, one member of the House of Commons demanded a rapid reduction in British naval expenditure; a second declared that the Labor party would unswervingly oppose a program of eight Dreadnoughts; and a third moved to reduce the small pay of our naval officers and to cut down the personnel of the fleet by 20,000 men. The parallel throughout is poignantly close to the attitude of Germany and France on the eve and outbreak of the Franco-German war."—London Daily Mail.

"Germany believes that she need not wait for a paper equality or superiority. We hold that this fact is one which we are bound to take into consideration in making our calculations as to how to prepare against war. The more men dread an outbreak of war on moral and humanitarian grounds, the more necessary it is for them to do their best to make our preparations adequate. Only preparations so complete and on so vast a scale as to make even the ardent men who control German naval policy consider that the game is not worth the candle can prevent war in the future. That is our firm belief. We have still the time in which to make such preparations, but no time to waste in sleep or doubt."—*London Spectator.*

"It is this public sentiment which constitutes the most dangerous factor in the present strained relations between Great Britain and Germany. Its peril lies largely in the fact that it is so unaccountable. There is no knowing at what time it will burst forth or what particular form the outbreak will take. That the kaiser, his responsible ministers, the principal statesmen, and the leading captains of industry, commerce and finance in his empire, are anxious for a war with England, nobody for one moment believes. But there has been so much talk in England of the necessity of smashing the Teuton navy before it is permitted to attain proportions large enough to rival the British supremacy of the seas, that both William and his people consider it necessary to provide for the maritime defenses of the empire and to endow the latter with a sufficient number of ships to admit of Germany being able to hold her own with England in all questions relating to the sea. The creation of a big German navy rivaling in size that of England is not necessarily meant for offense, but for defense of Teuton interests, and to enable the Berlin government to speak with the same weight and authority in maritime affairs as its magnificent army enables it to do by land.

"On the other hand, England, which always has regarded not merely her wealth and her prosperity, but even her national existence, as based upon her maritime supremacy, is naturally profoundly alarmed at the extent to which the latter is threatened by Germany. And there are many in Great Britain who, holding these views, insist both in speech and in print, that it is a mistake to allow Germany time to build the ships planned in her naval program, and that it would be much better to fight her now and to frustrate her ambitions of maritime supremacy before she had been able to realize them. They urge that, whereas England is now vastly superior to Germany in naval strength, she may not be so two or three years hence. In Germany, on the other hand, there are patriots who clamor for their government to take advantage of the present complete disorganization of the British army, and of the virtual chaos that prevails in England's military affairs to precipitate a conflict for which the enemy may be better prepared in two or three years' time.

"These opinions, voiced by the German press, are reechoed far and wide, tending to excite popular sentiment against England to a dangerous degree. In fact, a favorite topic of discussion in Germany is the capture of London by a coup, possibly without a preliminary declaration of war, and it is pointed out that with the British metropolis in the hands of the invaders pretty well the whole vast British empire would be at the latter's mercy. For London is not merely the capital of the united kingdom, but the administrative, and, above all, the economic heart of the whole empire, besides being in matters of finance and of trade the chief brokerage and exchange mart and center of the civilized and uncivilized world. England's financial credit is at the present moment colossal; superior probably to that of any other nation in the world save perhaps the United States. But where would that credit be, with London, its headquarters, in the hands of a German enemy? What is to be feared, then, in the present situation, is not that England and Germany may deliberately and coldbloodedly declare war upon one another, but that public feeling, perpetually excited by demagogues and by their newspapers, will be led to some excess, some outrage, some public manifestation of hostility, that the people on the other side of the North sea will find themselves compelled to resent. This, then, is the real danger of the present state of affairs, and it is all the more grave since it is impossible to foresee when and where it will occur, or how it can be averted, though it means war."—*Chicago Tribune.*

PROMINENT OTTOMAN A ZIONIST

The below clipping is certainly a straw in the wind, as it were, and in accord with our expectations:

"Dr. Riza Tewfik, a member of the Chamber of Deputies and one of the foremost leaders of the Young Turk party, delivered a lecture on the Jewish question recently in Constantinople. . . . . In reply to an inquiry whether a good Ottoman could be a Zionist, he replied: 'Certainly, I myself am a Zionist. The methods of Zionism are exclusively peaceful. Palestine is your land more than it is ours; we only became rulers of the country many centuries later than you. A service would be rendered to our common fatherland by undertaking the colonization of that uncultivated land, Palestine. Your nation has incomparable qualifications for trade; your fellow Jews are sober and industrious. They would restore this desolate land. They would devote all their energies to the service of our dear fatherland, and I assure you that my co-operation will never fail you in order to attain this aim.' "—*Detroit News Tribune.*

PASSOVER AND ATONEMENT DAY SACRIFICES

Our recent celebration of the Passover has raised the question, Did the sacrifice of the Passover lamb on the 14th day of the first month represent the same thought as the sacrifice of the Atonement Day on the 10th day of the seventh month?

We answer, No, not exactly. These two types were put at opposite ends of the year; the one at the beginning of the religious year and the other at the beginning of the secular year. The secular year began in the fall and the religious year in the spring. The Passover sacrifice in the beginning of the religious year represented particularly the sacrifice of our Lord Jesus on behalf of the church only, while the Atonement Day sacrifice in the beginning of the secular year illustrated the sacrifice of Christ and also the sacrifice of the church, the "royal priesthood," and the broader work thereby accomplished "for all the people."

The Passover lamb did not represent Jesus the Head and the church his body. It represented specifically our Lord Jesus, "The Lamb of God." It was prophesied of our Lord that not a bone of him should be broken. And the same was commanded respecting the Passover lamb. It was to be roasted whole, and not a bone of it was to be broken in the eating. Furthermore, the Passover lamb and its blood affected, preserved, "passed over," the firstborn ones only, representatives of the church of the firstborns only. The deliverance of the others is no part of the Passover picture.

In the Atonement Day sacrifice, there is a distinct difference. Two sacrifices were offered—one for the high priest's body and his family and the other sacrifice "for all the people." The first, as we have already seen (in Tabernacle Shadows, published twenty-nine years ago), represents our Lord's death on behalf of the church and the entire "household of faith." The second sacrifice on the Day of Atonement represents the death of the church as the antitype of the Lord's goat "for the sins of all the people." The same high priest offered both, and typified our Lord Jesus and his work of first performing his own sacrifice; and secondly offering us, whom he accepts as his members.

In the account of the consecration of the priests a bullock only is shown as the sin-offering (no goat, because it was not "for the people"). Then a burnt-offering is shown, which represents both the Lord and the church in their united and yet divided position and relationship. A ram was killed and divided into pieces and washed, and then the pieces were laid in order, in relationship to the head, upon the Lord's altar; and the entire lamb was the burnt-offering. This represents the relationship of the church, the members of the body with the Lord, the Head of the body.—Ex. 29:10-18.

"BURNED OUTSIDE THE CAMP"

Another item connected with the sin-offering of the Atonement Day sacrifice is well worthy of notice as totally different from that of the Passover; namely, that they alone were to

be burned outside the camp. The bullock was burned first and secondly the goat. (Lev. 16:27; Ex. 29:14) The burning represented the gradual destruction of the flesh. Outside the camp signified ostracism, rejection of men, dishonor. The Apostle says that our Lord thus suffered outside the camp and that we should arm ourselves with the same mind, with the full intention of suffering with him as his members. St. Paul emphasizes this fact saying, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin (offering), are burned outside the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us go forth therefore [as the Lord's goat] unto him outside the camp, bearing his reproach."—Heb. 13:11-13.

Notice that here the Apostle is pointing back to the typical sacrifices and comparing them with the better sacrifices of Christ and the church; and that he exhorts us to share in Christ's sacrifice—to recognize ourselves as members of the Lord's goat class who go through experiences outside the camp similar to those which our Lord endured—he typified by the bullock, we by the goat.

Some who were once of us, but who have gone out from us, are doing all in their power to shake the faith of any with whom they have influence. Although they have professed for years to see eye to eye with us (the fulfilment of this type and the fellowship of the church with her Lord in these very sufferings of the present time), they now seem to have gone blind as respects these things and to be anxious to blind and confuse as many others as possible. What we have presented above is what we have been presenting for the past twenty-nine years to the best of our ability—showing, proving the Mystery of this Gospel age to be that the elect church is privileged to suffer with Christ as his members, and, by and by, to be glorified with him as members of the one body, of which he is the Head.

Nothing in this, nor in anything we have ever written, controverts the idea that our Lord Jesus gave his own blood as our sacrifice and that he finished the sacrifice for us at Calvary in his own body on the cross. Then it was, according to the Apostle, that the time came for his exaltation to be the spiritual Head over the spiritual body. He was not that spiritual Head in the flesh. It was after his resurrection that he became the Head of the church, his body. And the church become his members only as spirit-begotten new creatures, when their mortal bodies have been presented in sacrifice and accepted. In accepting us as new creatures the High Priest accepts our sacrificed wills and then tests us respecting the accomplishment of it, counting the blood of our sacrifice as his own, because it was his that justified ours and made ours possible.

Here we perceive the advantage of those who have wisely improved their time in the study of these truths which God caused to be prepared for their nourishment. Those who have been faithful in the study, and who lived according to it, are now strong. Others are now weak and liable to be carried about with every wind of doctrine. We cannot too strongly urge, dear friends, the necessity for spiritual nourishments—through meetings and particularly through reading. No amount of hearing can take the place of reading. Moreover, we advise connected, consecutive reading—especially the six volumes of the DAWN-STUDIES. We remind you afresh that many are now following the suggestions of a mother and her daughter who some time ago wrote a letter to the TOWER telling that they had found that they could read the entire six volumes within a year by reading twelve pages per day. They had followed this course for one year and had begun it for the next. The suggestion has been taken up by several with excellent results and we commend it to you all. Our minds are leaky vessels and many who have read the DAWN-STUDY series several times find that their later readings reveal to them matters which they did not see earlier.

HEROES OF FAITH

HEB. 11:1-40.—JUNE 13.

GOLDEN TEXT:—*"Faith is the substance of things hoped for, the evidence of things not seen."*—V. 1.

In preceding lessons we have been discussing faith and works as the subtle power for good or evil wielded by the tongue. In this lesson we more particularly examine faith to learn of its importance as a motive power to good thoughts, good words and good deeds.

The chapter under consideration is one of the masterpieces of holy writ. Indeed, the entire book of Hebrews occupies a very commanding position in the Bible. Some, indeed, have questioned its authorship, but to us there seems no room for doubt that it was written by St. Paul. It is marked throughout by his masterful logic, reverence and personal humility. It gives insight into the divine plan of the ages, which fully comports with St. Paul's other epistles and which far transcends in this respect all the other writings of the Bible. It has been noted by some that its style is more lofty than that of some others of St. Paul's epistles; but this may be easily accounted for. Those other epistles, although full of sound reasoning and logic, are written in a simple and fatherly style for the general reader. This one was written particularly for the benefit of the other eleven apostles and other learned Hebrews who were slow to discern the change in dispensation. Naturally, therefore, it was St. Paul's masterpiece, because upon it he evidently expended the greater labor—demonstrating the typical character of the Jewish Dispensation and indicating the antitypes of the Gospel Dispensation, as well as some reaching well into the Millennium. The references in the thirteenth chapter to Timothy and the statement, "They of Italy salute you," imply that St. Paul wrote this epistle from Rome, where he was in prison.

It should not be thought strange, however, that the Lord used this great but humble man, St. Paul, as his mouthpiece in presenting many of the "deep things" of the divine plan. His early education and his association with the Gentiles combined with his deep spirituality—and fulness of consecration to the Lord well qualified him to be, as was foretold, the Lord's "chosen vessel." Let us remember, too, the order stated:—

(1) To bear my name to the Gentiles;
(2) And before Kings;
(3) And to Israel.

St. Paul's missionary efforts were first directed of the Lord to the Gentiles. It was later on that he stood before King Agrippa and other notables of Palestine—still later that he was sent a prisoner to Rome, and to some extent doubtless bore witness there before the Court. Later through this epistle to the Hebrews God's message through this Prince of the Apostles did much for "Israelites indeed" who were trammeled by the things of the Law Covenant and unable to disentangle themselves so as to rightly discern between the shadows in the types and the eternal verities antityped in the Christ, Head and body, and his great work as the "antitypical Priest," "antitypical Prophet," "antitypical Judge" and "antitypical Mediator" of the New (Law) Covenant.

"THE FOUNDATION OF THINGS HOPED FOR"

Strictly speaking hope is unsubstantial—not a reality. It furnishes no genuine foundation—it is merely a hope. It will not sustain weight. But faith is more than hope. Faith implies a promise. And when a promise is made by the Almighty God, who changes not and who is as omnipotent as he is unchangeable, then faith can firmly trust him, come what may. Hope finds a foundation—finds in faith a substance, because the faith rests upon a divine promise. Whoever, therefore, has hope that is without such a divine promise has a foundationless hope. Thus we see the heathen with hopes and fears full of uncertainty; yea, many Christians, hoping for certain things, have uncertainty, fear and doubt, because they have not faith. And they have not faith because they are hoping for something which God has not promised and to many of them the things which he has promised are not known, not understood, and, therefore, not a basis for faith, nor a foundation for hope. Realizing these things, how careful we should be that our hopes should not soar away to uncertain fantasy, but build solidly upon the faith foundation of divine promise. Such as have this proper faith must of necessity be students of the Divine Word and the greater their studies the more their faith; and the greater their faith the more their studies of the promises.

The Apostle brings before our minds from the past a galaxy of faith heroes. He holds them up for our admiration, so that they shine and sparkle and excite our admiration and, we trust, stimulate us to similar faith-heroism. None of these enumerated by the Apostle was a heathen vagarist feeling after God and hoping against hope and soaring off in imagination. They were all positive, forceful characters, who knew in whom they believed and testified their faith by their obedience to God.

JOHN CALVIN DEFINES FAITH

"Eternal life is promised to us, but after death. We are told of a blessed resurrection, but we meantime become the prey of decay; we are promised righteousness, and yet sin dwells in us; we hear ourselves called blessed, and meantime

are overwhelmed in infinite miseries; we are promised affluence of all good things, but are all our days in hunger and thirst; God proclaims that he will be ever present to help us, but seems deaf to our cries. What would become of us if we leaned not to hope, and unless our mind, guided by the Word and the Spirit of God, emerged through the midst of the shades, above this present world?"

The Apostle briefly sums up the matter of the Christian's present lessons in faith, saying, "We walk by faith and not by sight." The more carefully we walk with God the more peaceful and the more joyful may be our pilgrim journey towards the New Jerusalem. Outwardly the world, the flesh, and the adversary may harass us, but no grief, no tribulation can shake our inmost joy, if it be well founded upon the faith foundation of divine assurances that we are children of God, in touch with the Infinite, beloved by our Redeemer, who assures us that "the Father himself loveth you," and the Apostle, that "all things shall work together for good to them that love God, to the called ones according to his purpose."

ST. PAUL'S ILLUSTRATION OF FAITH

"By it (faith) the elders obtained a good report." Not all the elders or ancients received a testimony that they pleased God—the "report" here referred to. No, the number who received this witness of God is comparatively small, and, in every instance, they were commended, not for perfect works, but for their faith. Their "faith was counted unto them for righteousness." The divine intention was that those whose reverence for their Creator and obedience to his Word of promise shaped and moulded a human life under present conditions of imperfection and world-enmity to God thus implied that they had hearts so full of trust and the proper spirit that God could count it righteousness, count it perfection; because when in the resurrection such should receive perfect bodies under perfect conditions they would surely do the divine will thoroughly. Hence their faith in God and his promises, attested by imperfect works, justified them to that divine fellowship which they will fully enjoy when the things hoped for shall be realized.

Thus in a few words the Apostle summarizes what he afterwards proceeds to amplify respecting the Ancient Worthies. Then he begins a specification of faith. By faith we understand that the worlds were framed by the Word of God—in obedience to divine direction. We believe this equally true, whether we understand the seven days of creation mentioned in Genesis to be twenty-four hour days or to be longer epochs—seven-thousand-year days. The fact that divine energy is exercised through various channels and agencies and that worlds are not spoken into existence in a moment of time matters not. While God could speak worlds into existence, as our Lord by his word turned water into wine, as a matter of fact this is not his usual proceeding, even as the fruit of the vine is usually produced by sunshine and rain falling upon the earth in which the vine has been planted. It is, nevertheless, a matter of faith with us that what we see was miraculously formed, even though gradually.

The Genesis account of creation does not go back to the forming of our world out of the elements, but begins with the statement, "Now the earth was, but was without form and void (empty)." As the seven days or epochs were consumed in a gradual lifting of mountains and sinking of oceans and bringing forth of fish and reptiles, fowl and beast and herbage, so we may well suppose that the formation of the earth itself was a gradual accomplishment of a still more remote period in which the various strata of the earth's surface were formed—limestone, shale, coal, etc. A godly man wrote, "Ever all things are divinely directed, and in the uniformity of nature we see the work of God; or (else) we see about us that which is impossible, unthinkable,—power, wisdom, a plan without mind; infinite intelligence in a godless, scopeless world."

Well did the Psalmist write, "For the heavens declare the glory of the Lord. Day unto day uttereth speech and night unto night showeth knowledge. There is no place where their voice is not heard"—by those who have a hearing ear.

"HE BEING DEAD YET SPEAKETH"

Particularizing the heroes of faith the Apostle begins with the first martyr, Abel, who is mentioned four times in the New Testament and three of the times particularly styled "the righteous." It was in his death that he spoke—in the fact that he died because of his devotion to the Lord. And has it not been so with many of God's saints—that their lives spoke more earnestly to their neighbors, friends and children after their death than while they lived? We know of many instances which have exemplified this. So Abel, the first martyr for righteousness in the world's history, yet speaks of his devotion to God and to principle.

Figuratively his blood is said to cry out to God for vengeance. Divine justice is supposed eventually to see to it that every crime, every injustice committed shall somehow and somewhere receive a just recompense of punishment, whether in the present or in the future life. The Apostle calls our attention to the fact that the blood of Christ, on the contrary, speaks the very reverse, and, instead of calling for justice, vengeance, upon those who crucified Jesus and have persecuted the members of his Body, will eventually call for mercy. Our Lord was the great sin-offering for mankind, and all whom he accepts as members are specifically styled sacrificers—on behalf of sinners—to seal for Israel the New Covenant, through which all the families of the earth may receive the blessing of Divine forgiveness.

ENOCH WALKED WITH GOD BY FAITH

The testimony respecting Enoch was that his was a life of faith; that he walked with God and not with the world; that he sought to walk righteously, in harmony with the divine will. The testimony is that all that approach God must believe that he is (else they would not seek to approach him), and must believe that he is a rewarder of those that diligently seek him, else they would not deny themselves the things highly esteemed amongst men and seek at the cost of sacrifice to do the things pleasing to the heavenly Father. The record respecting Enoch is very meager, but we do know that he was a prophet and that through him the message came that Messiah would come eventually with ten thousand of his holy ones to execute righteousness, judgment, in the earth—to overthrow sin and set up divine standards amongst men. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all."—Jude 14, 15.

Enoch not only prophesied this but he believed it and it stamped his entire character and made him separate from the world and drew him nearer to the Lord. Similarly faith in the coming of our Redeemer and the establishment of his kingdom and the reward of his faithfulness and the judgment or trial of the world during the Millennium, in which every man will receive a just recompense of reward, whether good or bad—this faith still has a sanctifying power. Let us cultivate daily, hourly, the setting of our affections on things above, the things which God hath in store for them that love him, for which we pray, "Thy kingdom come."

"HEIR OF RIGHTEOUSNESS"

Noah is the third of these faith heroes held up for our inspection. None of these was righteous in the absolute sense, for the Scriptures declare, "There is none righteous, no, not one." Of Noah it is written, "Now Noah was perfect in his generation"—he and his family were separate, free from the contamination of their time, from improper intercourse with the angels which kept not their first estate.—Gen. 6:4.

Noah's faith in God was manifested in his building of the Ark in obedience to the divine instruction that a great rain and flood of waters would come, which would destroy every living thing and wipe out the corrupted race. This was no slight test of faith either, for we are to remember that the Scriptures declare that up to that time there had been no rain on the earth. It was moistened by irrigation and by mists and fogs. "For the Lord God had not caused it to rain upon the earth. . . . . But there went up a mist from the earth, and watered the whole face of the ground."—Gen. 2:5, 6.

For a long period Noah's faith was tested even unto the entering of the Ark and the closing of the door before the rains descended and the floods came. Of him it is well declared, therefore, 'He became heir of the righteousness which is by faith." God is pleased to call Noah and all others who thoroughly, genuinely trust him, friends. He recognizes them as separate and distinct from the world in general. Their faith is their distinguishing quality. Nevertheless a manifestation of the faith and the testing of it by works of obedience is required. Blessed is the man who has much and strong faith in the Lord, which will stand trial, testing; for subsequently will be granted to him a corresponding blessing. Nay, more than this, the Lord has guaranteed us that he "will not suffer us to be tempted above that we are able" and he informs us that he knoweth our frame and remembereth that we are but dust.

HE LOOKED FOR THE CITY OF GOD

Next in the list of Ancient Worthies is Abraham, styled "The Father of the Faithful"—not because Noah and Enoch and Abel had not been faithful, but because with Abraham God started a faith family to whom were given many and great promises. That family became known as the nation of Israel, and latterly as spiritual Israel. Again, Abraham was the father of the faithful, because while the heroes that pre-

ceded him exercised faith in God, it was more along abstract lines, whereas the divine revelation to Abraham was the Gospel, the good tidings in definite form—that in and through his seed all the families of the earth should receive a blessing. Thus the Apostle declares that God preached in advance the Gospel to Abraham, and thus all who believe that Gospel, of which redemption by Messiah is the essential, all such are called "the children of Abraham," and he is spoken of as their father, the one through whom this Gospel hope was caused to descend.

But in still another sense Abraham was the father of the faithful: in the sense that he typified the heavenly Father, as Isaac typified our Lord Jesus, and as Isaac's bride, Rebecca, typified the elect Gospel church.

Abraham's call of God was the result of his having faith in God and because he lived at an appropriate time for the Divine purposes to begin to be expressed. First his faith was tested by the divine command that he leave his native country to wander up and down through Palestine as a shepherd, dwelling in tents without any fixed habitation, without any attempt to take possession of the land and to establish himself in it by building fortresses, etc. The promise was that in after times God would bring his posterity to this land and give it to them for a possession.

The promise went further and declared that if obedient the Lord's blessing would continue and that the seed of Abraham would become great and influential and that through it all nations would receive a blessing—and by implication all would come under its control. It required great faith to believe all this under the circumstances. And the test continued, as, year by year, Abraham's wife grew older, until the time of motherhood was long past. Still we read that Abraham's faith "wavered not."

Still later, after Isaac the son of promise had been born and had grown to manhood, the Lord tested the faith of this wonderful man by telling him to offer his son as a sacrifice. We are not to assume that this instruction was given by any mere impression of the mind, nor would it have been proper for Abraham to accept and act upon anything short of an absolute demonstration of the divine will in such a matter. The father love, the hopes of years, and apparently the divine Word and Oath were all about to be wrecked. Yet his faith "faltered not," for he accounted that God was able to raise his son from the dead and that surely God would fulfil his every promise to which he had bound himself, not only by his Word, but also by his Oath.

While we exclaim, Wonderful faith! let us remember that this was the very quality of Abraham which specially commended him to the Almighty as his particular friend. And let us remember that if we would have the particular friendship and blessing and fellowship of the Lord this is the channel through which it is to be sought—the channel of faith, of trust, of obedience. "Without faith it is impossible to please God." The more faith we have the more pleasing we shall be in the Lord's sight and the more we may be used to him as channels of blessing to others—however imperfect we may be in other respects.

And here it is worthy of note that Abraham was not perfect in every respect. On two occasions he was reproved by heathen kings and shown in some respects to have less lofty ideals, in one particular at least, than they would have given him credit for. Nevertheless, God did not reject Abraham because of those imperfections. Indeed, possibly those imperfections were partially the result of Abraham's endeavor to hold on to the divine promises and to do everything in his power to bring them to fruition. He knew that the divine promise was that his child, who should be the channel of God's blessings to the world, would be the son of Sarah; hence he felt that he must not jeopardize either her life or his own. This very desire to do nothing to interfere with the divine promise may have had something to do with apparent weaknesses.—Gen. 20.

"THE CITY WITH FOUNDATIONS"

When the Apostle declares that Abraham "looked for a city which hath foundations, whose builder and maker is God," we must not think this to mean that in his journeying throughout Palestine, he expected some day to come upon a newly-built city of divine construction. Nor should we think with some others that Abraham was looking for the New Jerusalem to come down from heaven—a city built of literal precious stones with gates of literal pearls. No, Abraham knew nothing about that city, for nothing respecting it had yet been revealed.

A city, in olden times, stood for and represented a fortification, a government, a rule of authority. Abraham realized that the earth was full of sin and violence and out of harmony with God. He knew that Enoch, his ancestor, a man of God, had already prophetically declared that Messiah would come, the representative of Jehovah, and establish a government, a kingdom, a city of righteousness. He longed for that righteous government and realized that its foundation of righteousness would be deeply laid, and that it would be an everlasting kingdom. He knew that occasionally a monarch came to an earthly throne possessed of good intentions and partially able to exercise these, but that soon his throne, his kingdom, crumbled and passed to others.

Abraham, therefore, was not in sympathy with any in his day, nor since, in looking for an earthly kingdom, but he was looking beyond all these for the kingdom of God's dear Son—the Millennial kingdom. His eye of faith looked down and beheld Messiah and the exaltation of Israel and the blessing of all the families of the earth during the Millennial day. Our Lord Jesus attested this, saying, "Abraham rejoiced to see my day (the Millennial day of Christ's reign) and he saw it and was glad." The Jews misunderstood our Lord to mean that he had been with Abraham. Others misunderstand him to mean that Abraham saw by faith his work of sacrifice. It is true that our Lord did appear to Abraham. It is true that in a certain sense Abraham foresaw the sacrifice of Christ in the typical sacrifice of Isaac, but it is also true that "the day of Christ" is the Millennial day for the world's blessing and that it was that which Abraham saw and which gladdened his eye of faith.

We also see the same; and, sharing the same faith, we share the same joy and gladness of hope and expectancy. We indeed discern still more clearly than Abraham of what that city or kingdom consists—that our Lord will be the great King, the Head over the church his body (his members, his bride) and that this bride, the Lamb's wife, is pictured symbolically in the New Jerusalem, whose foundation stones in glory will be "the twelve apostles of the Lamb." (Rev. 21:2, 11-14) We see more clearly than did Abraham (because guided by the holy Spirit through the Word) that the ancient worthies will be the earthly channels or agents through which this heavenly city will send forth its blessings to Israel and to all the families of the earth. As it is written, "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom." Christ and his elect spiritual bride will not be seen by men except as we now see our Lord, with the eye of faith.

"SHE JUDGED THE PROMISER FAITHFUL"

We are glad that Abraham's wife is specifically mentioned in this list of faith heroes. It helps us to thoroughly grasp the Apostle's thought that the distinction of sex does not operate to the disadvantage of either male or female in connection with the divine promises. Perhaps it cannot be said that Sarah's faith did not falter, but if it wavered for a time it certainly was recovered. Although she was past the age of motherhood she believed God. "She judged him faithful who had promised." Thus she was counted in with the noble list of whom the Apostle says, "These all died in faith, not having received the promises (the things promised), but having seen them afar off (with the eye of faith) and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers in the earth."

Ah, yes, here is an important feature. It is not sufficient that we see glorious things of the divine purpose, not sufficient that we believe them, not sufficient that we rejoice in them. We must be willing also to stand the test of being strangers and pilgrims in the present time. Those who cannot stand this test will not be accounted worthy of a share in those glorious things. Those ancient worthies, unsatisfied with any of the earthly prospects, sought the heavenly—not in the sense that we are seeking the heavenly, the spiritual things—in the sense of hoping for the completion of a change of nature from earthly to spiritual. They sought or desired the heavenly in the sense expressed in our Lord's prayer. They wished God's kingdom to come, to be established in the earth—a heavenly rule of righteousness, a heavenly city or government. "Wherefore God is not ashamed to be called their God, for he hath prepared for them a city"—he has planned such a heavenly kingdom or dominion as they hoped for. That kingdom, the Scriptures assure us, will eventually be the "desire of all nations."—Hag. 2:7.

ISAAC, JACOB, JOSEPH, MOSES

We pass along the aisles of the hall of faith-fame and note the pictures to which the Apostle calls our attention—of Isaac, Jacob, Joseph, Moses. Each one has distinctions, characteristics and peculiar traits; but the quality of faith foundation in them all is that which makes them the people of God—those he is well pleased to acknowledge and to whom he has already promised blessings in the future because of

their faith. If anything would inspire God's people to a cultivation of the grace of faith it surely would be a walk through this portrait gallery of the Faith Heroes of the past.

Isaac showed his faith in the Abrahamic promise in that he conveyed with full confidence the Abrahamic blessing to his son Jacob; and none the less did he manifest faith in that promise when he gave a blessing also to Esau, realizing that under that original promise all the families of the earth to be blessed must include the family of Esau also. Jacob, exercised by faith in the promise made to his grandfather Abraham, manifested it in the ordering of all of the affairs of his life. Especially was it manifested on his death-bed when, after giving special blessings to the sons of Joseph, he worshipped God, leaning upon the headpost of his bed (translated staff in the common version). He recognized that the blessings that were to come to his family were all under divine supervision and all included in the original promise made to Abraham. He further signified his faith by giving directions respecting his burial, that it should not be in Egypt, but in Canaan, the Land of Promise, which was Israel's by faith only.

Joseph gave many manifestations of his faith in God. Not only as a boy, but also while in Egypt he clearly demonstrated his faith in the promise of God that Israel was to be the blessed people through whom the blessing of the Lord would eventually, in co-operation with Messiah, reach all the nations of the world. By faith he gave direction that when Israel would leave the land of Egypt for Canaan they should not forget to take with them his bones. This does not necessarily imply that he thought the bones and the dust that had once constituted his entity would be necessary to God in his resurrection, but it does signify that he would thus testify his faith in a resurrection of the dead—his faith that he would participate in the blessings that would come to Israel through the Messiah.

"THE REPROACH OF CHRIST GREATER RICHES"

In various ways did Moses testify his faith in God, but in none of them, perhaps, in a more remarkable fashion than in renouncing the privileges of the throne of Egypt, to which he was by adoption the heir. He chose rather to suffer affliction with the people of the Abrahamic promise than to dwell in luxury with the others. The people of Israel were the people of the Messiah, the people of Christ; hence in associating himself with them he was showing his esteem for the reproaches of the Anointed. Indeed, faith marks every step of the progress of Moses in divine favor and service.

"He endured as seeing him who is invisible." How graphically this describes the matter and how true it is today as well as then that the endurance of trials and testings is only possible to those who have the eye of faith—to those who can see invisible things, things invisible to others: especially those who can see the invisible King of glory and his, as yet, invisible kingdom! It was through faith also that he instituted with Israel the Passover and the sprinkling of the blood, though we have no reason to suppose that to any considerable extent it was possible for him to comprehend the real meaning of the Passover and the antitypical significance of the blood and its sprinkling. His faith again was demonstrated in the passage of the Israelites through the Red Sea. His obedience matched his faith in all these matters.

While we stand in awe at the presence of so great faith, nevertheless we are encouraged thereby, because we realize that perfect faith is possible to us, although perfect works are not. Let us, then, hold fast by faith to the divine promises and continue to walk by faith and not by sight, until, by and by, our change shall come and we shall enter into the realities of which now we have only the promises.

"BY FAITH THE HARLOT RAHAB"

It is incomprehensible to the world, and an astonishment to the saints, that in so many ways the Scriptures show that God is no respecter of persons—that he has not been choosing out exclusively the great or the wise or the good, but, on the contrary, has been choosing the sincere, the honest, the faithful, notwithstanding lowliness of birth, natural blemishes and imperfections. Truly does the Lord say, "My ways are not as your ways, nor my plans as your plans." And truly did our Redeemer say that publicans and harlots should go into the kingdom in preference to faithless, self-righteous Pharisees, How glad we are that in God's providence the Apostle mentions Rahab and her faith, and how the Lord appreciated it and rewarded it! Surely there is a lesson here that should be well marked and inwardly digested by every one of us, not only for our own encouragement, but also for our guidance in respect to others. It is in full conformity with the Apostle's statement that God is choosing some of the "mean things of the world" in the present time to ultimately confound some of the greater and mightier and less faithful and obedient.

After giving us this wonderful galaxy the Apostle seems to realize that he has only well begun the list. He declares that time would fail him to mention other faithful characters which have had God's approval, such as Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, who through faith won victories, wrought righteousness, secured promises, etc. In every case the faith was tried, sometimes by cruel mockings and scourgings and sometimes by bonds and imprisonments. Some were stoned. Some were sawn asunder. Some were homeless wanderers, desolate of earthly comforts, afflicted, tormented—of whom the world was not worthy.

"NOT PERFECTED WITHOUT US"

After pointing us to these glorious heroes the Apostle intimates that they are a different class from ourselves, the disciples of Christ of this Gospel age. They all died in faith, not receiving the things promised them, because God had provided something still better for us and had arranged that they could not get their blessing until we should first have received ours.

What is this wonderful thing that belongs to us, separate and distinct from what belongs to them? We answer that our blessing, like theirs, is a faith blessing and reward and not a reward of works. Our blessing is superior to theirs because Jesus the Messiah has come, has given his life, has been highly exalted—and because we are now being called to membership in his body, the body of Christ, the body of the great High Priest, the body of the King of kings and Lord of lords, the body of the Mediator between God and mankind. This matter of our call to another plane of being as the associates of the great Messiah is the "hidden mystery" not previously revealed. It is indeed "some better thing for us"—as much better as the heavenly inheritance is better than the earthly one. The ancient worthies, whose glorious career we have been considering and praising, must wait until the spirit-begotten class shall be born from the dead in the first resurrection; then they shall receive their blessing of resurrection to the earthly plane, to be the earthly representatives of the heavenly city, heavenly kingdom, and to share in a very particular way in the bestowment of God's blessing to Israel and to all the families of the earth.

They all through the fall were imperfect and hence "children of wrath, even as others," and so are we. But they and we are willingly and intentionally and at heart in accord with the Lord and his righteousness as the majority of mankind are not: hence they and we have been enabled to hear God's voice, speaking peace and blessings to the willingly obedient. The ancient worthies responded to the extent of the privileges and blessings that were then tendered, proffered, available. And we of this Gospel age have heard and responded to the still higher blessings and privileges of the high calling of this Gospel age.

JUSTIFIED BY FAITH

The ancient worthies were not justified by a covenant nor by a mediator. Neither were we. Both they and we are justified by faith. They with ourselves come under the Abrahamic Covenant, which had no mediator and needed none, because made only with those of similar faith and heart desires to those of father Abraham. Although some of these heroes lived during the Jewish age they were not justified by their Law Covenant but by their faith, for the Law Covenant made nothing perfect because of the inefficiency of its mediator; neither were any of them justified by Israel's New (Law) Covenant, for it has not yet been inaugurated.

The selection of the members of the Mediator of Israel's New Covenant is now in progress. The Anointed (Christ, head and members) is the Mediator of the New Covenant. The Law Covenant was between God and the one nation of Israel, which it was proposed should first be blessed and made holy and granted eternal life and then become the channel of blessing to all other nations who would come into harmony with God by an acceptance of Israelitish obligations. That covenant failed because its mediator Moses was unable to give life to anyone except in a typical sense temporarily. The New Covenant is to be between God and Israel and the world—between God and men. The Mediator is spiritual, but he does not meditate between God and a spirit-begotten class. He is a mediator for men with God. Hence the church has no mediator, needs none, for the church is not composed of those who are of human nature, but only of those who are begotten of the holy Spirit and members of the new creation. These are members of the Mediator that need no mediator. Because of their imperfections of the flesh, because they cannot do the things that thy would, they need an Advocate, and they have one, "Jesus Christ the Righteous."

As soon as all the body members of the great Mediator Christ shall have been called and chosen and found faithful; then will come the time for the blessing of the ancient worthies, to whom will come the privileges and blessings of Abraham's seed according to the flesh. Through them God's blessing of the New Covenant will proceed, during the Millennial age, to every creature; granting to all the fullest opportunities of reconciliation and eternal life.

Throughout the Millennial age those ancient worthies, as the earthly representatives of the heavenly Mediator, will in a sense be deprived of the bliss which would properly belong to those tried and found worthy. For a thousand years they will serve the imperfect race as rulers, instructors, uplifting priests, in contact with imperfect humanity, assisting them back to harmony with God and to all that was lost.

It is asked what reward will be granted to these Ancient Worthies for the labor accomplished during the Millennium in the uplifting of the world? We reply that the privileges of such a labor for mankind would of itself be quite a sufficient reward; but certain things in the Scriptures seem to imply that these ancient worthies will at the close of the Millennium receive a still further blessing, namely, that they will be changed from human to spirit nature.

This is not distinctly stated in the Bible, but merely may be inferred. We have already seen that these faith heroes who preceded this Gospel age were typically represented by "the red heifer" which was burned without the camp and whose ashes served to sprinkle the unclean. We have also seen that as a class these were represented as members of the tribe of Levi. In other words, the household of faith, as typified in the tribe of Levi, was represented in times past as well as now. And it was from that "household of faith" that during this Gospel age the antitypical priests are being called, chosen and found faithful. We have seen that all who will constitute the "royal priesthood" and all who will constitute the "great company" were originally represented in this "household of faith," typified by the Levites.

We have seen that the "little flock" and the "great company" both make consecration with a view to becoming sacrificing priests, but that only the few who have lived up to the terms and conditions of self-sacrifice will win the prize of membership in the High Priest's Body—membership in The Christ—membership in the Mediator of the New (Law) Covenant. Of the remainder, some will draw back completely and die the second death, while others, neither drawing back into perdition nor going forward into voluntary sacrifice, will be developed, proven, tested by the judgments of the Lord and be found worthy of life on the spirit plane as conquerors with palm branches, but not as "more than conquerors," with crowns. The justified who fail to go on to consecration pass back and become part of the world, while the consecrated who fail to go on to voluntary sacrifice nevertheless maintain their justification as new creatures because in their testing they prove true.

Thus the "great company" of this Gospel age and the faith heroes of preceding times still remain members of the "household of faith," the antitypical Levites; while the "little flock" of crown-wearers, belonging to the same household of antitypical Levites, passes on to the position of "royal priesthood" in glory. During the Millennium some of those antitypical Levites (the "great company") will serve on the spirit plane, while others, the ancient worthies, the faith heroes of ancient times, will be serving on the earthly plane. What is more reasonable than to suppose that when their service upon the earthly plane shall have ended the latter class also will be received to the heavenly plane? This thought is confirmed by the fact that the typical Levites were granted no inheritance in the land—the earth. Thus in advance God intimated that they were to have no earthly inheritance—but a spiritual.

In Revelation 20:7-9 we are informed that at the close of the Millennial age Satan will be released from restraint and permitted to bring temptation upon the restored world; and that some of mankind under his false teaching will become rebellious against the divine authority and "go up and encompass the camp of the saints and the beloved city." This camp of the saints seems to symbolically tell us that even at the close of the Millennial age, when all mankind shall have reached perfection of human nature (or, failing to do so, shall have been destroyed in the second death), there will still be a distinction between this camp of the Holy Ones and mankind in general? Why the distinction when all are perfected? Because, we believe, the divine intention was to show that even when mankind shall have reached perfection the ancient worthies will still in some sense be separate and apart from the remainder of the perfect race. It is at that time that we understand the ancient worthies will be changed from earthly to heavenly organism.

"SO GREAT A CLOUD OF WITNESSES"

The moral of our lesson is summed up in the first verse of Hebrews 12th chapter, in which the Apostle says, "Wherefore, seeing that we also are compassed about with so great a cloud of witnesses (martyrs), let us lay aside every weight, and the sin which 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."

What a grand exhortation! Let us heed it! Let us give faith its proper place. Let us feed our faith upon the Word of God and upon all the divine providences of our experiences in life as they daily come to us! Let us thus follow in the footsteps of our great High Priest, the Captain of our salvation, our Leader, our Forerunner, whose sacrifice is the foundation for our faith and whose power in glory is to be its consummation, when he shall receive us unto himself in the first resurrection, "In a moment, in the twinkling of an eye."

QUESTIONS ON THE COVENANT

Question.—(1) From Exodus 24th it appears that it was the blood of the peace-offerings and of burnt-offerings (not of sin-offerings) which sealed the Law Covenant. Should we not understand the same to hold in regard to the New Covenant?

Answer.—The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullocks to represent our Lord Jesus and the goats to represent the church, the under-priesthood. The sin-offerings represented the sufferings of Christ and of all who walk in his footsteps as respects their relationship to the Lord, "Outside the camp," and their course as new creatures inside the holy and ultimately beyond the second vail in the most holy. And it shows the merit of the sacrifice eventually applied on the mercy-seat, and for whom applied—the blood of the bullock first, for the church; the blood of the goat afterward, for all the people.

The burnt-offering shows the same sacrifices but from a different standpoint—that of divine acceptance. It shows that the offering was made to God and accepted by God as a whole, even though, as shown in the sin-offering, the sufferings were inflicted by men and the services rendered unto men.

The peace-offering (Lev. 3) would appear to be another view or picture of the same sacrifices, representing the willingness of the individual who sacrificed—that nothing was of compulsion, so far as God was concerned; and that there was peace between God and the sacrificer, so that the offering was not made for his own sins.

So then, it seems very appropriate that, as described in Exodus 24, it was the blood of peace-offerings and burnt-offerings that sealed the Law Covenant. The sin-offering feature has to do with the satisfaction, but the burnt-offering and peace-offering imply that the sacrificers voluntarily lay down their earthly rights in the interest of those who will be blessed under the New Covenant and that God accepts these sacrifices as sealing that New Covenant—entirely aside from the Atonement for Adamic sin, accomplished by the same sacrifices, viewed from the standpoint of the sin-offering.

Question.—(2) The children of Israel, whom God called his firstborn, his own people, etc., had and needed a mediator. Should we not correspondingly expect that spiritual Israel would require a mediator?

Answer.—The children of Israel, from God's standpoint, were a typical people—they represented typically all who would ever become Abraham's seed, on the heavenly and the earthly plane. Thus it is written, "I have made thee a father of many nations." All who will ultimately be saved to relationship with God out of many nations were well represented in the many tribes of Israel.

God took one of those tribes, the tribe of Levi, and separated it from the others for his own special use and as a channel for the blessing and instruction of the other tribes, which represented all the families of the earth. That tribe of Levi, as we have already seen, typified the "houshold of faith"—all those who will be brought into harmony with God through the Sarah division of the Abrahamic Covenant. These all, as a household of faith, are together styled the firstborn and are developed under the Faith or Grace Covenant, and not under the New (Law) Covenant.

The tribe of Levi itself was divided, a priestly class being selected, and the remainder of the tribe assisting or serving under them. So in the antitype—a "little flock," a priestly class, is selected for the pre-eminent position and constitutes "Abraham's Seed" on the highest plane, the divine nature. This class, The Christ, is composed of Jesus, the Head, and the church, his members. As the center of the divine blessing this royal priesthood, of which the Redeemer is the Head, has a variety of titles and of offices—King, Priest, Judge, Law-Giver, Mediator, Father—and each of these titles indicates a special feature of its service as the seed of Abraham in blessing all the families of the earth, represented by the remaining tribes.

The other tribes of natural Israel did need a mediator and the mediator was in the specially set apart tribe, Moses represented the entire priestly class and the tribe of Levi in his various functions as mediator between God and the nation.

It is true that God did sometimes speak of natural Israel as his first-born, and similarly Ishmael was the first-born of Abraham. The Apostle Paul calls our attention to this very matter, telling us that natural Israel corresponds to Ishmael, the son of Hagar, who represented the covenant of bondage. Spiritual Israel constitutes the church of the first-born, the body of Christ, and was never in bondage, being a child of the free woman, "the Heavenly Jerusalem, the mother of us all." The Covenant of Grace was represented by Sarah. It had no mediator and needed none. Why does it need no mediator? Because those chosen under this Covenant of Grace are all at heart loyal to God, lovers of righteousness and haters of iniquity. These the Father was pleased to receive into his family, in response to their faith and consecration. They became members of the body of the Mediator, who, during the Millennial age, will represent God to mankind, enforcing his laws and in his name uplifting the willing and obedient.

HE HATH PERFECTED THE SANCTIFIED

HEBREWS 10:1-14.

St. Paul in this Scripture seeks to show the Hebrews that the sacrifices of bulls and goats enjoined for a time have come to an end; and that the Jewish Priesthood has been supplanted by a higher one—Christ and his members, a "royal priesthood." He pictures our Lord as addressing the Father in respect to the matter, saying, "Sacrifices and offerings of bulls and of goats thou wouldst not (these do not satisfy the demands of thy law as the redemption price of sinners), but a body hast thou prepared me. . . . . Lo, I come to do thy will, O God." There, says the Apostle, he taketh away (or pusheth aside) the first or typical sacrifices of the Law Covenant (bulls and goats) that he may establish or bring into place the second—the antitypes of those sacrifices.

As the Father prepared a special body for our Lord Jesus, that was holy, harmless and undefiled and suitable as our sin-offering, so he has provided also a body of Christ in the flesh, on a larger scale, for sacrifice; by providing for our justification through his blood. As the Apostle says, "Being justified freely by his grace we have peace with God through our Lord Jesus Christ." And then he adds, "By which also we have access into this grace wherein we stand and rejoice in the hope of the glory of God."—Rom. 5:1.

We get into this grace—into this sharing in the glory of Christ in his kingdom, in his nature, by reason of the opportunity which our justification gives us of becoming members of the High Priest, sharers in his sacrifice. St. Paul refers to this elsewhere, saying to the justified ones, "I beseech you, therefore, brethren, by the mercies of God (your justification), that ye present your bodies a living sacrifice, holy, acceptable to God, and your reasonable service." (Rom. 12:1) Here we have the declaration that we are participants in this sacrifice and that our sacrifice is acceptable to God and counted of him holy because of our faith in and relationship to the Great High Priest who has adopted us as his members and is sacrificing us as members or parts of himself. In harmony with this we read with our text, "By the which will we are sanctified (set apart as holy and consecrated joint-sacrificers with our Lord) through the offering of the body of Jesus Christ."

The Apostle's argument is that by one offering Christ has perfected forever them that are sanctified. Through his merit there is naught against us now and nothing to hinder us from accepting the gracious invitation to suffer with him as his members, presenting our bodies as living sacrifices through the merit of his sacrifice.

Under the New Covenant God will remove the sins of Israel and Judah and all that come into relationship with him under that covenant and when that remission of sins shall come it will be an evidence that the sin-offerings of the Atonement Day are at an end, as the Apostle stated in verse eighteen. The remission of sins has not yet come for Israel and the world, because the offering for sins is not completed—Christ is still offering up himself. The great Day of Atonement is not yet closed, though nearly so.

In this connection let us note the Apostle's words that, having confidence in the merit of Christ's sacrifice for us, "we may have boldness (courage) to enter into the holiest." Who have entered the holiest in the type? The high priest alone, once every year on the Day of Atonement. Who in the antitype will enter the Most Holy in the end of the antitypical Day of Atonement? The antitypical High Priest—Jesus the Head and the church his body. It is because of our faith and obedience along this line that we are accepted as members of the High Priest's Body, whom he is sacrificing, that we have hope to enter in ultimately into the Most Holy as his members; and thither we are already entered by faith.

FAITHFUL OVER FEW

"Oh Blessed Lord, how much I long
To do some noble work for thee!
To lift thee up before the world
Till every eye thy grace shall see;
But not to me didst thou intrust
The talents five or talents two,
Yet, in my round of daily tasks,
Lord, make me faithful over few.

"I may not stand and break the bread
To those who hunger for thy Word,
And 'midst the throngs that sing thy praise
My feeble voice may ne'er be heard;
And, still, for me thou hast a place—
Some little corner I may fill,
Where I can pray, 'Thy Kingdom Come!'
And seek to do thy blessed will.

"A cup of water, in thy name,
May prove a comfort to the faint:
For thou wilt own each effort made
To soothe a child or aid a saint;
And thou wilt not despise, dear Lord,
My day of small things, if I try
To do the little I can do,
Nor pass the least endeavor by.

"To teach the wise and mighty ones
The weak and foolish thou dost choose,
And even things despised and base
For thy great glory thou canst use;
So, Lord, tho' humble be my sphere,
In faith I bring to thee my all;
For thine own glory bless and break
My barley loaves and fishes small."

—*F. G. Burroughs.*

QUARTERLY REVIEW

JUNE 20.

GOLDEN TEXT:—"*With great power gave the apostles witness of the resurrection of the Lord Jesus.*"—Acts 4:33.

The lessons of the quarter may be reviewed by each according to his preferences of method. The Golden Text seems to embody the principal features of all the lessons; for each one discussed some feature of the great work of the church, namely, the witness for Christ. We considered the witness given at Jerusalem, at Damascus, at Antioch, during the missionary journey in Asia Minor, and finally Paul's witness at Rome respecting the Heroes of Faith. All this witnessing was to the point. It all testified that Christ died; that his death was not for his own sins, but as man's Redeemer.

The witnessing also specially related to our Lord's resurrection as stated by the Golden Text, because a dead redeem-

er would be powerless to become the Messiah and to establish the divine law amongst those whom he had purchased with his blood. "Jesus and the resurrection" was the general theme of the early church, to which was added the hope of glory—the second coming of Jesus to receive his bride to himself, to change her to his own nature, to associate her with him in his kingdom glory and then to begin the Millennial reign of righteousness, to bring all mankind to a knowledge of God. And all this was based upon the ransom sacrifice.

Our text tells us that this witnessing was done with power, great power. It was not made secondary to politics, to social questions, to evolutionary theories or higher critical dissertations. It, and it alone, constituted the apostolic theme. And so it should be with us. The resurrection of the Lord and its value and signification to the church and the world through the divine plan should be ever prominent in our witnessing.

Not only by their words and logical presentations did the apostles witness, but their lives were witnesses. As the Apostle said, "Ye are our epistles, known and read of all men." The lives of the early church were the special witness to the Lord. Without the consistency of their lives and their consecration to the Lord and to the truth, it is evident, the message would have had no such import as it bore. So it is with us today. It is well that we preach the Word. It is still more important that we live in it. But it is the ideal thing to both preach and live the truth. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

MEEKNESS, GENTLENESS, PATIENCE, CHARACTER

Never was there a more important moment for the church than now, as respects the above listed elements of the Lord's spirit. When the great enemy has special power because it is "the hour of temptation which shall try all them that dwell upon the face of the whole earth," every soldier of the Cross must be more alert than ever. But let us put character and principle first, then patience, gentleness, meekness. As St. Paul wrote to Timothy, "In meekness, correcting those who oppose themselves."

Our love for the brethren, coupled with our knowledge of the testing strain they are under, will supply the needed incentive for the exercise and cultivation of the graces named. And let us remember, that this is our testing hour no less than theirs. The test to some may be false teachings; the test to others may be their positiveness and character in dealing with the error, or their love for the brethren and the gentleness with which they will seek to do all in their power to rescue them, even though they feel the task a hopeless one.—Heb. 6:3.

If we fail of love we are failing on the most important point of all. Hence it is important to each of us to take our stand for the right and against the wrong, but lovingly, gently, firmly. For instance, in the matter of the Vow: it is quite proper to explain its Scripturalness, to show that its every provision is in fullest accord with the teachings of the Bible, and to point out its advantages and its blessings to your own heart; but it would not be just or loving to do more than this. Leave the matter for the Lord to deal with by his spirit and providences. If the act be not a voluntary one it loses its value in God's sight. Do not allow the vow or any other voluntary matter to cause a division amongst the members. Should the division come along other lines it would be different. We must do all in our power to maintain "the unity of the spirit in bonds of peace."

WESTERN CONVENTION TOUR

Upon learning of the Western Convention Tour a number of friends inquired as to our willingness to have company, and whether or not a convention party could be arranged to travel together in a Tourist Sleeping Car.

We replied that we certainly would be pleased to have the company and find that the Tourist and Kitchen-car arrangement is feasible. The figures below include the use of the car for twenty-five days and nights and three plain, substantial meals per day with an allowance of 35 cents each for meals not taken. The longer excursion would start from Chicago and take in all of the Convention's stops noted in THE WATCH TOWER except the first and the last named—Piedmont, Ala., and Aberdeen, S. D. Others might join the party in Texas and California at a slightly increased cost for the round trip. All the details of this arrangement are in the hands of Brother L. W. Jones, M. D., No. 2024 Washington Boul., Chicago, Ill. Applications for space on these cars should be made not later than June 15, accompanied by a deposit of not less than fifty ($50) dollars.

Arrangements are being made for a long and a short Western Convention Trip.

THE LONG TRIP

This route will take in all the Conventions mentioned in the TOWER, with the exception of Aberdeen.

One or more special cars will be used, and meals provided if desired, as follows:

Option No. 1—This means an entire section in the sleeper for 25 days, and three meals per day..... (A refund for meals not eaten on train, 35c.)	$ 96.25
Railroad fare from Chicago and return.....	77.25
	$173.50
Option No. 2—This means an entire section in the sleeper for 25 days and nights, but occupied by two persons, with three meals daily for each person. Thus Option No. 2 would cost each person... (A refund for meals not eaten on train, 35c.)	$ 61.25
Railroad fare from Chicago and return.....	77.25
	$138.50

THE SHORT TRIP

This route would take in Seattle, Spokane, Butte, Denver and St. Joseph. The round trip railroad fare from Chicago will cost $62.50. Sleeper for round trip would be about $15, but this could be cut in half if two persons occupied a berth.

All meals on this short trip would be extra, as would also the hotel accommodations while at the conventions. About $100 ought to cover the expenses of this short trip.

SAMPLES OF INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

We are sending you a list of names to be recorded as having taken the Vow. This list is our entire class. We enjoyed Brother Sullivan's visit very much. All the class seems to be growing in knowledge and love.

Your brethren in Christ.

CLASS OF TWENTY-FOUR AT BOAZ, ALA.

DEAR BRETHREN:—

I want to tell you that the colored Ecclesia here, numbering fourteen in all, partook of the emblems of our dear Redeemer's flesh and blood. We felt it a very solemn occasion, more especially as we looked at the shortness of the time when we shall drink it new with our dear Redemer in our Father's Kingdom.

Pray for us, as we do for you, that we may be found faithful. We are receiving untold blessing by reading the Vow along with the HEAVENLY MANNA. With much love in our dear Redeemer,

Yours in the blessed hope, P. W. LEMONS.

DEAR BROTHER RUSSELL:—

We gladly improve this opportunity of expressing our deep appreciation of your progressive work along the lines of Present Truth.

The illumination of the entire Plan has been intensified by the clearer light on the Covenants. The Vow has proved especially helpful.

"Meat in due season," "things new and old" from the storehouse are indeed served through your sermons, WATCH TOWER and magazine articles to those who hunger and thirst after righteousness and a knowledge of the Divine program.

We rejoice with the dear ones abroad, joyfully anticipating your presence with them the coming month. Greet for us "those of like precious faith." "God be with you till we meet again."

May the dear Lord richly bless you and "Bethel" family in your new field of labor, is the daily prayer of thousands, including your brother and sister,

W. W. GOODWIN AND WIFE,—*Pa.*

DEAR BROTHER:—

In sending you this list of brethren and sisters who wish to signify their appreciation and approval of the Vow as a means of drawing them closer to the Lord and to each other—as well as those of our class who have previously sent in their names—we thought you would be pleased to know that the attitude taken toward the Vow and toward each other from the first has been of such a happy character that all have taken the Vow, except one, without the slightest sign of friction over differences of opinion regarding it. And the one who did not sign it refrained from doing so, not because he was opposed to it, but merely because he thought he was not ready, as yet, for the advanced position he seemed to think the Vow implied. This fortunate outcome has been accomplished by the wisdom and tolerance of those who first took the Vow, in that they did not wish to press their convictions on the others. The others, noting this, were led to a closer and more favorable attitude of mind toward the Vow and toward those who took it. We believe if this attitude had been taken by classes generally much needless friction would have been avoided.

Sincerely yours in the Master's service,

CLASS OF FIFTEEN AT MEAFORD, ONT.

DEAR BROTHER RUSSELL:—

I am sure you will allow one who loves you to intrude a little on your time. How I would love to have an hour's talk with you. I would have told you long ago of my sympathy in the siftings of late, but knew your time was fully occupied.

I want to say that I stand by you with my sympathies, and mention you at least twice each day at the throne of grace. I hope I shall never forget what the Lord has done for me and thousands of others at your willing and faithful hands. My own bodily condition is expressed fairly well in Job. 7:3, 4.

I have been receiving scores of letters and cards from the dear friends from all parts, and would be glad to answer them all if I could spare the time to do so, but I can do so little in the way of work, that it seems to require about all the time I can put in to accomplish the little.

I am glad to say that by the Lord's kind favor I have been, and still am, able to earn as much as is needful. I want to tell you also that I still take my stand by "the Vow," and fail to see how any brother or sister in the Truth can find any reason to oppose; also your articles on the Covenants. I am sure you remember me in prayer. May the Lord's blessing ever be with you.

Yours in "the best of bonds,"

HAYDEN SAMSON.

MY DEAR PASTOR:—

I am writing to assure you that for the last year, or year and a half, the dear heavenly Father has continued to manifest his love toward me by one scourging after another, and now I realize at last what his lesson is for me. The rod has been applied harder and harder until at last the wisdom from above is beginning to penetrate this old, thick head of mine. On my bed of sickness I plead earnestly for instruction. And thank God and the dear Savior the instruction came.

I am very weak yet, and can scarcely pen this, but I am so glad that the precious privilege and joy of contributing to the spread of the harvest message, has not been taken from me entirely, as my lack of appreciation of it deserved. And now, dear brother, I am enclosing you a draft payable to the Tract Society. I desire that this be used in any way that your judgment may deem best, guided by the Lord, as I know you are. Dear brother, I attribute the precious blessings I am receiving, first of all to my God and my dear Master, and then to "the Vow." Praise God, may I be able to sing as never before, "None of self and all of thee."

I humbly ask you forgiveness for the harsh things I have said and written of you. I regret them from the bottom of my heart. I know the dear Master delights to honor you. Surely I can do no less. I can write no more this time. God bless you. M. D. HARPER.

DEAR BROTHER RUSSELL:—

It is my privilege once more to write you concerning the celebration of the Memorial Supper. Seven of us met last night in a quiet room apart from the world, to meditate upon that eventful night, nearly nineteen hundred years ago, when the great sacrifice was offered up to Justice—"Christ our Passover, slain for us;" and we rejoice that we are still "in the house" and that the blood is upon the door-posts. The preciousness of the "Lamb of God" grows upon us and we delight to feed upon it, even though it means that we must also swallow some of the bitter herbs of persecution and sorrow. "Soon the shadows, weary shadows, will forever pass away."

We were impressed also with the thought of our being broken with him as part of the "one Loaf," and of our covenant to drink of the cup of which he drank, "filling up that which is behind of the afflictions of Christ," and willingly and gladly renewed our vows to be "dead with him," for our experience with the blessed Lord has taught us that to follow him means gain a "hundred fold," even in this present time, and a calmness and serenity of spirit. His peace, "My peace I give unto you."

Often the flesh shrinks when we come to the bitter part, but it is our earnest desire that the mind of the flesh have less and less control of the new man—that the "same mind may be in us which was also in Christ Jesus."

We remembered you in prayer, dear Brother, and all the family of God, "scattered abroad," and yet drawn very closely together by the "tie that binds."

Our loving sympathy is ever with you, beloved Brother, in all your many trials and straining of tender ties, and we are so grateful that in it all you continue to bear us (the Lord's people in general) upon your heart, and are so concerned for us, that no harm comes to us. God keep you, dear Brother, and strengthen you unto the last. Your sister in the Lord.

BESSIE LOCKERBIE HENDRICKS,—*Mich.*

DEAR BROTHER RUSSELL:—

Have just arrived home, after a precious little season together with others of the Lord's consecrated—"In remembrance" of our dear Savior's sacrifice on our behalf.

Thirteen of the dear friends" assembled themselves together," and one brother, who was ill, was served at home, making fourteen in all participating. Our hearts were saddened as we remembered what "Christ our Passover" endured "for us," and were filled with joy at the other thought of "That day when I drink it new with you in my Father's Kingdom." How this event increases in importance to us as we near the Kingdom, and very properly so, as the light of the dawning day sheds its radiance more and more clearly on the path of the just.

Some, whom we loved dearly as brethren in Christ, who have assembled with us in former years, did not meet with us this year, and this fact lent an added tinge of sadness to the occasion, but with our dear Savior, we say, "Thy will be done."

We cannot help but feel that they missed a wonderful privilege, which in the very near future they will regret. We thank our heavenly Father, that another year finds us still loving the Truth, and with desires to be in harmony with it, and with our God. We thank him also for the precious little "Vow." We know that we have been blessed by taking it, but just how much it may have aided in keeping our hearts in a condition of loyalty and sympathy and obedience to the Truth, we may not know this side the vail. We do know, however, that Satan has gotten the advantage of some who have not taken it, and we learn the lesson of humility and watchfulness and prayerfulness, lest the great Adversary trip us, and stumble us, over some such plain, reasonable and simple requirement as are contained in this "Vow."

I fear that if the "Vow" had been a vow to do some "great work," some of those who have stumbled would have been eager to take it, but since it was a "Vow" to prayer and watchfulness of thought and word and action they stumbled because of its very simplicity. If the dear Lord can use this little "Vow" to make manifest the heart condition of some of these who claim to be his; what may the next test be? Perhaps it may be something seemingly more simple and of less importance than the "Vow," and who shall be able to stand? And the Psalmist answers, "He that hath clean hands and a pure heart." The "heart" is the all important thing. "Keep thy heart with all diligence." "Let us fear, lest a promise being left us of entering into his rest, any of you, should seen to come short of it."

Pray for us, dear Brother, that we may never let any "root of bitterness" spring up in our heart, and defile either ourselves or others.

We are glad to say that we are striving daily to keep every feature of the "Vow," and this means that we remember you and all the Brooklyn Bethel family at the throne daily. With Christian love to all.

Your Brother in Christ, R. H. BARBER.

DEAR BROTHER IN CHRIST:—

I have been rejoicing in Present Truth since March, 1908, and would have written you sooner had not the greater part

of my thirty-six years been spent in the newspaper, printing and publishing business, which enables me to draw a fair idea of your burdensome duties while serving the Lord in so many different capacities. However, I am impressed that it would be unwise on my part to further delay writing you, hence this letter.

We have a small class here which elected me teacher. Will you and the Bethel family remember me daily at the throne of grace? I want more of the holy Spirit and the spirit of a sound mind. I want to teach with understanding.

Fifteen years ago I joined my wife and the Methodist Church. I know at the time my wife was the principal magnet, although I firmly believed the Lord would come my way and in due time make me as happy as my brethren professed to be. My blessed Redeemer did not give me the sweet assurance I expected, and after two years I withdrew with more noise and confusion than I commenced with. I resolved to never enter the building again and that resolution has not been broken. I took up Darwin, Hume and Ingersoll. These were later discarded for Confucius, Buddha and Mohammed. None of these things satisfied my hunger for Truth. Then came the Book of Mormonism, which I read with considerable enthusiasm and finally passed it up to a Baptist preacher. About this time Mrs. Eddy made her little bow in my community, beginning with my wife's mother, a very bright and well-disposed lady, whose wealth and social prominence added no little to the Eddy Idea at this place. I studied the proposition hard, but was not permitted to see the point. One day one of the Lord's faithful, Bro. C. S. Livingston, of Enterprise, asked me if I would take pleasure in the Truth if I knew it was Truth. I told him I would. Then he gave me Volume 1 and asked me to go to my closet and pray for help to understand that book. If there was a God I wanted to know it. Besides I was in the middle of a campaign for an important county office and the election was only six weeks ahead, and I wanted to please Brother Livingston and get his vote. I went on to my closet and tried to pray. It was the first time I had tried to communicate with the Lord in ten or twelve years. My petition was short and remarkably stupid, but the Lord certainly looked at the spirit in which I approached him and not the eloquence or multiplicity of words. One week later I retired from politics forever, thank the Lord. My friends urged and threatened, but I retired from the race. Five weeks later I had read the six volumes, *Tabernacle Shadows* and several WATCH TOWERS. I went out on the streets and wrangled with every preacher and Sunday School teacher I could find. I thought I was going to be a power among my friends and political followers. But alas, it is sad to relate. They say, and believe, "Much study has wrecked his mind, for a truth he has paresis!"

I have been zealous for the Lord and the doctrine of the Kingdom. On every suitable occasion I pour out all the hail at my command; but they won't listen. If they can't slip away they will try to change the subject—sing, do anything except listen. Not one grain of wheat can be traced to my energies. The real pillar of the Baptist Church at this place for twenty years, Brother J. J. Morris, accepted the Truth four months ago and Babylon charges me with his ruin and destruction. Would to God they told the truth, but they do not; as usual, they err; the Lord did it. And now, since he is not grinding at their mill, they say "he always did have cranky notions."

Enclosed you will please find "the Vow," our Vow. All the "Israelites indeed, in whom there is no guile," will take the Vow. The more I see of it the more I am impressed that it is the Lord's sieve.

Please send us a Pilgrim. The friends want an Alabama Convention at Texasville in the summer. Remember us daily at the Throne of grace.

Yours in the One Hope, W. M. BAILEY.

THE NEWSPAPER EVANGELISM

The number of newspapers publishing Brother Russell's sermons weekly continues to increase. We advise these be given the preference and every way encouraged. If any paper cuts down the space below three columns or fails to publish the sermon, write the editor a kind card telling of your interest in the sermons and that you subscribe for his paper largely on account of the sermons. If you subscribed through us drop us a card of explanation also.

VOL. XXX BROOKLYN, N. Y., MAY 15, 1909 No. 10

VIEWS FROM THE WATCH TOWER

"BLASTING AT THE ROCK OF AGES"

For the past twenty years we have been sounding the alarm against the infidel tendencies of the colleges and seminaries of Christendom. We have pointed out that Higher Criticism of the Bible and the Evolution Theory are taught in practically every institution of learning of higher grade than a Grammar School and that even in these the seeds of infidelity are being sown in the class books and studies, though not openly lectured upon.

In these twenty years we have counselled parents that it is better to give their children less education than to risk the complete wreck of their religious instincts and faith in God and the Bible. Our views were thought to be extreme and rarely heeded. Now parents are writing us of their sad mistake—that the faith of their children is irreparably lost, because they refuse to read the only thing which would enable them to regain the ground of faith lost, namely The Divine Plan of the Ages.

Finally, when the new manhood and womanhood have been thoroughly inoculated with the poison of infidelity others are awakening to the situation; as, for instance, Mr. Harold Bolce, who writes in the "Cosmopolitan," and Hon. H. S. Blake, who has started a good warfare in Canada.

We give below John Temple Graves' note of alarm. He says:—

Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations and making an open way for a revolution in the thought and life of this people. Those who are not in close touch with the great colleges of the country will be astonished, in most cases indignant, to learn the creeds that are being fostered by the strong men in the professors' chairs.

In hundreds of classrooms there is a scholarly repudiation of all solemn authority, and it is being taught daily that "the Decalogue is no more sacred than a syllabus"; that "the home as an institution is doomed"; that "there are no absolute evils"; that "immorality is simply an act in contravention of society's accepted standards"; that "democracy is a failure and the Declaration of Independence only spectacular rhetoric"; that "the change from one religion to another is like getting a new hat"; that "moral precepts are passing shibboleths"; that "conceptions of right and wrong are as unstable as styles of dress;" that "wide stairways are open between social levels, but that to the climber children are encumbrances"; that "the sole effect of prolificacy is to fill tiny graves," and that "there can be and are holier alliances outside the marriage bond than within it!"

Every quoted sentiment is from the spoken or written word of some one of the leading and famous professors of the great colleges.

And the colleges carrying such new and revolutionary creeds are not the minor schools, but those vaster seminaries such as Harvard, Yale, Princeton (shade of Jonathan Edwards behold it!), University of Pennsylvania, University of Chicago, Columbia, Syracuse, California, George Washington, William and Mary, Northwestern, the universities of New York, Iowa, Kansas, Michigan, Wisconsin, Cornell, Brown, Leland Stanford, Union, Nebraska and others.

In each of these great institutions some professor, neither infallible nor inspired, but a free thinker rioting in the mere license of opinion, and some, alas, hungering for the notoriety of the utterance, are flinging down daily doctrines like these, not to strong and mature men capable of discrimination and accustomed to disputation, but speaking from responsible stations to youthful and undeveloped minds which are accustomed to receive what comes from the scholar in the chair of authority as the unchallenged gospel of the time.

"Meat for strong men and milk for babies," has no restraining influence upon the riot of opinion among these so-called professors of today. If these men really believe the monstrous conceptions which are stirring the age to unwholesome revolution against the doctrines of the ages, they should at least voice them first in serious councils of their peers, and submit them solemnly and primarily to an arena in which

orthodoxy can fairly defend its Gibraltars and stand by its own.

But to strip every shred of reverence from the foot of thought—to march out before unfledged youth of either sex—to dissect God, and Religion and Homage and Home, and Government as if they were mere fossils, or vertebrates or equations—to leave morals afloat upon inclination, and so unsettle standards of virtue that every youth might swing unsmitten of conscience from the classroom to the scarlet woman in the street—this is carrying liberty of thought to the rank license which makes the intellectual commune and presages the revolution which is the beginning of chaos.

The presidents of these great institutions, held in check by boards and councils, are not usually the voices of this amazing propaganda. But college professors, in the enjoyment of apparently too much liberty, and of rarely questioned responsibility, are sowing the seeds of these dangerous doctrines day by day in the minds of a quarter of a million of American young men and women who are going out to make the morals, the manners and the civilization of our country.

I protest the initial exploitation of these "doubtful disputations" upon the great body in whom all of us have such vital concern. I deny the right of teacher or professor to take such advantage of youth sent by orthodox parents to university halls.

I am neither preacher nor Puritan. I neither cavil nor cant. I am an ordinary man of the world, who, as unworthy as he is, keeps yet in reverence the old orthodox faith of his fathers, and I do not hesitate to say that if I had a son in one of these colleges, and I heard that such doctrines were being fed to him out of the irreverent lips of uninspired thinkers, I would put my hat on my head and walk up to the chancellor's office of that university and demand on behalf of my son, and of other sons of American citizens, that these intellectual banditti of the classroom should practice their license of opinion upon the sunrise clubs or the free thought societies to which they belong, or ought to belong, and to leave unstained to these tender minds those old honored and orthodox creeds by which American fathers and mothers for over a hundred years have led their children up to the honor of the American home and to the responsibility of the American citizen.

THE ORTHODOX STUDENT VS. THE ORTHODOX TEACHER

Under date of Toronto, March 29th, 1909, the Hon. H. S. Blake of Canada replies to a college student respecting the responsibility of college teachers for the spread of Infidelity amongst the people, under the specious name of "Higher Criticism," thus:—

My Dear Brother:—I have received and thought a great deal over your letter of the 19th inst. . . .

I have not time to reply to all the letters that I have received containing complaints of the teaching given by those who "sit in Moses' seat," "but have made the Word of God of none effect."

You will, therefore, excuse me if, while I deal with your difficulty, I also take up some other points that have been presented.

You ask my attention to one of the text-books which is prescribed for you in your course of study for the ministry, namely, "The Life of Christ," by Burton & Matthews (Constructive Studies); and you say as to this, "I have been impressed by the amount of what I consider 'Higher Criticism' that I find there." But this should not surprise you, for this book has the endorsement of "The University of Chicago," which University gives its imprimatur to a word of Professor G. B. Foster on "The Finality of the Christian Religion," in which it is declared at page 130 that to the scientific understanding of the world, and to the intellectual attitude superinduced by science, a miracle cannot be admitted; and again, at page 132, where the anti-supernaturalistic principle is not only admitted, but is paraded, and a man is said not to be a "modern" who does not admit it, Prof. Foster's affirms, "An intelligent man who now affirms faith in such stories (miraculous narratives like the Bible) as actual facts can hardly know what intellectual honesty means."

So that you perceive from other books which have the authority of this University that the miracle of the resurrection of Jesus is not to be accepted. You may possibly in due course be led to this book, but in the meantime you refer to page 269 of the text-book, which you are obliged to study, where this comment on verse 33, of chapter xv. of the Gospel of St. Mark, is found:—

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour." On which the comment is: "Darkness; if taken literally, it was probably due to a storm of sand. . . . But probably the phrase in its origin is metaphorical." There is no more reason to think that this is metaphorical than that the fact of the crucifixion itself was a mere metaphor. Even as children, we learned that God hung the world in mourning when the creature crucified the Creator. It was fitting and proper that this should be done. Continue to believe it as God's miracle to call the attention of the world, at that time assembled in Jerusalem, to the depth of the crime committed. Second, you call attention to the belittling of the mode in which God called the attention of all to the fact that Jesus Christ was the new and living way into the Holy of Holies. It was intended to strike home to the mind of a Jew the great truth beyond any other means that could be presented. The Jew might well stand awe-struck at the rending of the heavy veil and the throwing open to the gaze of all that which for centuries was regarded as too sacred a place to be entered but once in the year, and that by the High Priest alone, and then not without blood.

To say that, "This rather than a physical fact is perhaps all that the words should be taken to mean," is without any warrant whatever. These two instances to which you refer are simply illustrations of the determination of those who are introducing the new Bible to drive away everything that savors of the miraculous.

Pay no attention to the statements of the Higher Critics "that certain words are apparently an addition to the original narrative, etc." He says it is "apparently" so to him. But in all such cases take my advice and thankfully accept the text that has stood for all these centuries rather than the suggestions of some new light. . . .

It may be helpful to you to read this quotation from Wesley's preface to his explanatory notes of the Bible printed for the "Wesleyan Methodist Bookroom":

"Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the apostles, the apostles and evangelists wrote. This is what we now style the Holy Scripture. This is that 'Word of God which remaineth forever,' of which, though 'heaven and earth pass away, one jot or tittle shall not pass away.' The Scripture, therefore, of the Old and New Testaments is a most solid and precious system of divine truth. Every part thereof is worthy of God; and altogether are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all writings of men, however wise, or learned, or holy."

But, you will say, Did John Wesley know of the wonderful teachings of "new light," "modern thought," "common sense," "rational views"? Did he know of the infirmities of Genesis, the mistakes of Moses, the childishness of the story of Jonah? And had he recognized that a belief in miracles was a sure mark of superstition to be at once rejected by anyone that pretended to intellectual power?

Why, John Wesley lived in the very centre of this atmosphere when, as one of the "Bible moths" in his Oxford days, he was the perpetual object of attack, ridicule and obloquy by the smart, clever infidel set of the 18th century. He was a contemporary of Thomas Paine, with his "Age of Reason" and "Common Sense," and of Voltaire and Volney.

After quoting Dr. Eakin's words in defense—"It is a significant fact that neither Charles Bradlaugh, in England, nor Colonel Ingersoll, in America, has had any successor"—Mr. Blake concludes:—

How amused these two gentlemen would be if they, revisiting the scenes of their labors, attended some of the lectures of the higher critics in the Toronto Y. M. C. A. and elsewhere, and perused their many volumes! How "significant" to them would be the fact that their labors were not thrown away, and that so-called ministers of God were playing him false, and that schools and colleges rendered their presence unnecessary, as the work commended by them was being so constantly, efficiently and thoroughly carried on by their ecclesiastical successors!

It is a still more "significant fact" what a wonderful resemblance the above teaching, sanctioned by Dr. Eakin, bears to the results that we find amongst our students and graduates who have had the disadvantage of his teaching!

One reason urged for preserving such teaching which should trouble every lover of our country is, that the students thus instructed are to be throughout the length and breadth of our land the teachers in our public schools, and are to receive diplomas enabling them to continue to spread abroad the infidelity of this destructive criticism.

Truly, "the plague is begun." How is this plague to be

"stayed?" There is no more live question in our Dominion today than is this.

It is not denied that this is the teaching we have in some of our colleges, and that the determination is to proceed with such instruction in order to educate those that are to be the teachers in our land to believe in and to present a mangled edition of the Bible. Remember, my dear friend, that these men do not seek to strengthen faith in the Bible, to build up their pupils in a reverence and love for it and an acceptance of it as God's Word. All the doubts, difficulties, uncertainties, objections, contradictions, imperfections, mistakes, that can be conjured up from minds that have been devoted to this one-sided study are presented. The views of people that do not know how to weigh evidence are given as conclusive.

If a man has his doubts as to the authenticity of the Bible as God's Word, he is to be deeply pitied, and is worthy of great sympathy. If with such doubts he spreads them abroad, pity should end in reproof; but if with such doubts he accepts the position of instructor of youth and spreads abroad the poison with which he is afflicted, he should be found guilty of treason against the State, which he is wounding in its most vital part.

H. S. BLAKE.

TABERNACLE AND BETHEL RECEPTION

The month of April proved none too long for the transfer of the Headquarters of the Society from Pittsburgh to Brooklyn. It may astonish some of the friends to know that, between the stock of Tracts and Books, office fixtures, home furniture, etc., seven large cars were required for the removal. It required considerable time to pack and as much or more to unpack and to properly locate here. Meantime we did our best to handle our large mail and the orders it contained. If some of you have been unduly delayed and inconvenenced we trust that you will pardon us, remembering the cause of it. We trust that in our new quarters we shall be able to serve the increasing demands, upon us more successfully than has been recently possible in the old quarters, where matters had become considerably congested.

Naturally the friends of New York and vicinity have felt a justifiable curiosity and interest in the arrangements, not only in the Tabernacle Auditorium but also in its office and shipping departments, and an additional curiosity in the home which we style Bethel. However, remembering the general interests of the work everywhere, we requested the dear friends in this vicinity to restrain their loving curiosity, assuring them that when we would be in order a general Reception would be arranged. The opportune time for that reception came the night before we took the steamer for the European tour. We want to give you all a little picture of the reception on that evening, so that those who can never visit the Tabernacle and Bethel actually may enjoy the pleasure of a mental survey of their appointments.

THE TABERNACLE AND BETHEL FAMILY "AT HOME"

The family took an early luncheon so as to be prepared to give their entire attention to the visiting friends. The reception was set for from seven to nine o'clock, but, as had been anticipated, some came earlier. On they came, a happy company of about three hundred and sixty—according to some estimates four hundred and fifty. They were received at the entrance, No. 13 Hicks street, in the Sales Room by a brother and three sisters. From there another sister showed them the sisters' cloak room and lavatory. Then a brother showed them the Mailing Department—how the lists are kept; how they are printed upon the wrappers; and how the Towers and People's Pulpit are prepared for mailing. Next they were shown the Subscription Department and the locations occupied by the different helpers and the safes in which the addresses are kept by the card system. Next they were met by a representative of the Colporteur Department, who gave them some explanation respecting that part of the work. Then they had explained to them the method of keeping track of the Pilgrims and the requests for their services by the card system. After this they were shown the desks of the various workers in the Correspondence Department.

When through with this inspection they were referred to another brother, who showed them the files of old TOWERS and then directed them onward to the Basement. Arriving in the basement a brother took them in charge and showed them the Packing Department. Another showed them the type-setting arrangements. Then they were shown the bins in which the general supplies of "Dawn-Studies" in the various languages, Booklets, Tracts, Charts, Bibles and Mottoes are kept. Then they looked at the furnace. These inspections being finished they were directed to a front stairway which landed them on the street at entrance No. 17 Hicks street. Here they were directed how to find their way to "Brooklyn Bethel," some blocks distant. In the center window in the front of the Tabernacle on plate glass in gold and colors the cross and crown pin, which so many of you have, is reproduced on a large scale—about three feet in diameter. Above it are the words, BROOKLYN TABERNACLE, PEOPLE'S PULPIT. Below the cross and crown design are the words "IN THE CROSS OF CHRIST WE GLORY." Wishing to give to each visitor a moemento of trifling value, one of these cross and crown pins was thought most suitable; accordingly one was presented to each before leaving the building.

THE BETHEL RECEPTION

The constant stream of people occasioned no end of comment in the neighborhood. The Bethel doors stood wide open and one of the sisters receiving the friends as they entered ushered them into the parlor, a fine large room. The parlor is furnished in part with the parlor furniture from the Allegheny Bible House but mainly with furniture purchased with the "surplus" money presented by the Allegheny congregation to Brother Russell, in connection with the rug and mahogany desk and chair and stands for his study. Some of the sisters received the friends in the parlor and then passed them along through the double doorway to Brother Russell, who received them in his study. These two splendid rooms with lofty ceilings and heavy stucco work constitute the main floor of Bethel. In the center of the study is an old style, massive chandelier, to the bottom of which is suspended a white dove with pinions spread wide, a present to the study by Sister Seibert. Additional to the articles already described as presented to the Study by the Allegheny church is a large arm chair presented to Brother Russell some years ago by the Los Angeles church, also a stenographer's desk, a large photograph cabinet containing pictures of hundreds of WATCH TOWER friends, including Pilgrims and Colporteurs. There also is a couch where Brother Russell sleeps at night within reach of the telephone and thus within reach of you all, the world over. Finally we must not forget to mention a large walnut book case covering the entire north side of the room—with a capacity of two thousand volumes—the identical one used for years by that celebrated preacher, Henry Ward Beecher, who may not improperly be said to have made Brooklyn famous.

From the study the visitors were shown upward to the second floor, which is devoted exclusively to the use of the unmarried sisters. This floor has four rooms. Upward still to the third floor they were shown, whose five rooms are occupied by the married couples of the family. This is as high as some of the friends cared to go. But those who desired were shown to the top floor, whose six rooms are occupied by the unmarried brethren.

While inspecting the upper floors the friends were invited to look out of the windows at the rear of the house. There they saw a most enchanting spectacle. To their left was the Harbor and Staten Island and Jersey City, while directly in front of them were scores of the most massive and lofty buildings in the world—lower New York. The electric lights could be seen in the windows in many of these twenty and thirty stories high. The Singer Building electrically illuminated from base to roof outside and inside (forty-seven stories), was a sight which could not be duplicated elsewhere in the world.

REFRESHMENTS CAME NEXT

So much walking and sight-seeing served to give the friends some appetite and appropriately they were next invited to the basement of the building, where a dining room more than fifty feet long was able to accomodate sixty at a time. They were supplied some simple refreshments at the willing hands of members of the family. From the dining-room and its hallway access was had to the street and the dear friends were bidden "Good night!" We hope the visitors enjoyed themselves as much on the occasion as did the household of Brooklyn Tabernacle and Bethel.

WESTERN CONVENTION TOUR

It is proposed that the Western Convention Tour shall start a little earlier so as to include Piedmont, Ala. Hence Brother Russell will leave Brooklyn, N. Y., midnight July 7th, via P. R. Ry.; arriving at Washington City 7:12 a. m., July 8th; arriving at Atlanta, Ga., 5:00 a. m.; Piedmont at 9:21 a. m., July 9th; leaving Piedmont 7:16 p. m., July 9th, arrive at Mem-

phis, Tenn., 7:30 a. m., July 10th. Leaving at 11:00 p. m. (Ill. Central), we are due to reach New Orleans Sunday, July 11, at 10:45 a m. Leaving at 9 p. m. we hope to reach Houston, Texas, at 10:15 a. m., and, leaving at 12:25 a. m., to reach San Antonio, Texas, at 7:35 a. m., July 13. Leaving at 9 a. m., July 14, via El Paso at 8:30 a. m. of the 15th, we hope to reach Los Angeles at 1:30 p. m., Friday, July 16th. We leave at 5 p. m., July 17, arriving at Oakland, Cal., 8:45 a. m., July 18. Leaving at 8:57 p. m., July 19, we are due at Portland, Ore., 7:15 a. m., July 21, Wednesday. Leaving at 11:45 p. m. we are due at Seattle Thursday at 8:15 a. m. Leaving at 9:30 p. m. (N. P. Ry.), Sunday, July 25, arrive at Spokane at 9:00 a. m., Monday, July 26. Leaving at 3:20 p. m. (N. P. Ry.) arrive at Butte, Mont., 7:40 a. m., July 27. Leave at 11:40 p. m., arrive at Billings, 8:50 a. m., July 28. Leave 9:30 a. m., arrive at Denver 11:30 a. m., July 29 (C. B. Q. Ry.). Leave July 30, 1:15 p. m. (C. B. Q. Ry), arrive at St. Joseph, Mo., July 31, at 9:30 a. m. Leave August 2 at 1:45 p. m, arrive Huron, S. D., at 7 a. m., Aug. 3. Leaving at 8:10 a. m., arrive at Aberdeen, S. D., at 11:55 a. m. Leave (C. N. & St. P. Ry.) 8:35 p. m., arrive at St. Paul, Minn., at 8:10 a. m., August 4, and Chicago at 9:45 p. m. Leaving Chicago at 11:45 p. m. (P. R. R.) arrive at Pittsburg at 6:05 p. m., August 5. General Meeting at Allegheny Bible House, 7.30 p. m. Leave 9:40 p. m., arriving at Brooklyn 9 a. m., August 6. Of course, changes of railroad schedules may make necessary some slight modifications of the foregoing.

Four-Day Convention	.....	Piedmont, Ala.	July 8-11
One " "	.....	Memphis, Tenn.	" 10
" " "	.....	New Orleans, La.	" 11
" " "	.....	Houston, Tex.	" 12
" " "	.....	San Antonio, Tex.	" 13
Three " "	.....	Los Angeles, Cal.	"16-18
" " "	.....	Oakland, Cal.	"17-19
One " "	.....	Portland, Ore.	" 21
Four " "	.....	Seattle, Wash.	"22-25
One " "	.....	Spokane, Wash.	" 26
" " "	.....	Butte, Mont.	" 27
Two " "	.....	Denver, Colo.	"29, 30
Five " "	.....	St. Joseph, Mo.	July 29-Aug. 2
Three " "	.....	Aberdeen, S. D.	Aug. 1-3

The Convention Committee of the Churches at the places named will please confer with us respecting further details desired.

THE EMMANUEL MOVEMENT

Numerous inquiries come to us respecting the Emmanuel movement—Is it right? Is it of the Lord? etc. We reply that we believe that those identified with it are honest, sincere and well-intentioned as other Christian people, Theosophists, Christian Scientists, etc. In our opinion all of these people are beyond their depths—hoodwinked by our great adversary. We see the whole civilized world inclining towards Christian Science, Hypnotism, Emmanuel Movement, etc.—seeking physical healing. As already pointed out in these columns we believe that Satan has considerable power under divine restriction and that it is always a baneful, injurious power. We believe that in various ways the adversary and the fallen angels (demons) can and do favor diseases and especially those which appertain to the mind and the nerves. We believe that the time has come in which Satan, endeavoring to hold back mankind from giving attention to the divine truth now due to be appreciated, has become a miracle-worker, a disease-curer, in order to attract attention away from the truth.

Furthermore we understand that it is through such mental suggestions, etc., that the evil spirits are now attempting to gain, more than ever, control of humanity. In Christian Science we perceive the method to be a confusing of the human judgment, so as to render those under its influence incapable of rational thought along religious lines, so confused do the advocates become through false definitions. We believe that the mind cures, etc., more commonly called hypnotism, and supposed to be merely exercise of the mind, are really attempts of the fallen angels, the demons, to break down the human will, the barrier which God has granted for protection against them: that thus these evil spirits may ultimately gain a much larger control over our poor race than ever since the flood.

Physicians are paying to be taught how to exercise hypnotic influence upon their patients. One large dry goods store in New York City employs, at $8,000 a year, a man who was once a minister of the Gospel of Christ, and subsequently a lecturer on hypnotism and mental control. His business now is to instruct the clerks of that large establishment how to exercise hypnotic influences upon their customers so as to increase the sales of the establishment.

Finally, in the Emmanual movement, we believe that these evil spirits are coming still closer and becoming more dangerous and seductive; because the claim is that this hypnotic power in the hands of ministers of the Gospel is a duplication of the work of Christ and the apostles in healing the sick nineteen centuries ago. Books have been written explaining to ministers how to introduce this "Emmanuel Movement" into their churches. Circulars are sent to all ministers everywhere urging the importance of these books and this method. We can imagine no more seductive method for the introduction of the influences of the evil spirits, the fallen angels, in the breaking down of the human will. Lest we should be misunderstood, we repeat that we have no thought that any of these people practise hypnotism with any suspicion that they are in collusion with the fallen angels or doing evil to the fallen race. Rather they are benevolent and desire to "do good to all men." But they do not understand the Word of God. "My people perish for lack of knowledge." They are being ensnared by the very ones who should be their pastors, assistants and protectors, and by reason of their confidence in them.

What the end of the matter will be the Lord only knows. But it is surely the fact that every time a person is hypnotised his will is the weaker. He can the more easily be hypnotised again and thus the brains and nerves of the civilized world are being trained for an onslaught from the evil spirits. Well indeed the Apostle wrote, "We wrestle not with flesh and blood, but with wicked spirits in exalted positions."

As we write a clipping is handed us from the *"New York Herald"* which shows that some others see something of the danger in this direction. We quote the clipping and follow it with an extract from "The Housekeeper" on the same subject, which will be interesting reading.

MINISTER ATTACKS EMMANUEL MOVEMENT

According to the Rev. Dr. I. M. Haldeman, pastor of the First Baptist church, Broadway and Seventy-ninth street, if the Emmanuel movement is allowed to continue its work it will ruin the church.

Mr. Haldeman in his sermon said the only church that would survive would be the Christian Science church. He added that the Emmanuel movement is more of a peril than Christian Science because the Christian Scientists had kept apart from the orthodox church, while the Emmanuel movement was born in the Episcopal church and invaded the Baptist ranks.

Through the practice of hypnotic healing clergymen would be subjected to scandal, Dr. Haldeman said, because of "the tender relationship a minister comes into with his flock."

"I beg you to turn away from the Emmanuel movement," said the minister. "It will give you salvation in time and damnation in eternity. The time has come to rise up and protest against ministers turning themselves into hypnotists and their churches into mental healing hospitals."

Dr. Haldeman declared the Emmanuel movement "one of the most accursed and damnable inventions of the age."

THE EMMANUEL MOVEMENT

The following is from the "Housekeeper":—

We have been asked why we have not printed something about the "Emmanuel Movement." Like some other questions in this world of ours, the question is easier asked than answered.

It would be a simple matter to print an article showing the historical growth of the movement, and one strongly advocating its principles.

It would be a simple matter to print an article strongly condemning the movement.

There are many people, with ability to write, who have made a careful study of the phases of the movement, but who hold diametrically opposite views. A religious movement is perhaps the most difficult phenomenon of human life to study. If we are neither exponents nor opponents, we are the friends of neither and the enemies of both. As with the earliest Christian faith, "He who is not for me is against me."

The movement is comparatively new, and thus it is very hard to comprehend its principles, especially as so much has been written about it that one is confused by the mass. Any new movement of faith acquires a large number of disciples who have been waiting for something new. Until these followers leave the ranks in pursuit of something newer, it is difficult to observe the fire for the smoke.

The movement takes its name from a church in Boston whose ministers were the pioneers. Undoubtedly there are a

large number of converts to the movement who have followed the Christian Science ideas more or less closely, but have been restrained for certain reasons or beliefs from joining the Christian Science church.

Many of these people have found in the Emmanuel Movement what they have sought, good counsel for a wearied soul, the suggestion from an outside source that there is hope, the balm of spiritual peace, the evidence of optimism and power of mind over body—and have been given medicines for their sick bodies.

But if we are really to consider the movement, we cannot stop at this point. To a lay mind the Emmanuel movement seems to be a combination of religious faith, mental faith, curing, and modern medicine. At first thought this would seem to be an admirable combination, but is it not rather a compromise to salve the prejudices of all?

James M. Buckley, editor of "The Christian Advocate," has written of some "Dangers of the Emmanuel Movement." He has pointed out that hypnotism and suggestion do not always tend to induce a higher, more moral tone, although so stated, in spite of our wish that this might be so. He asks if the time of a servant of a church is not now crowded with the many duties; does he not labor seven days of a week and sigh for more time to administer to the spiritual wants of his flock? This, he suggests, should be considered before ministers enter the ranks of healers.

Consider human nature, American human nature. If ministers become medical advisers and use mental healing, in such cases will we not have experiments in suggestion, hypnosis and untrained diagnosis throughout the land which will be as foreign to the first ideals of the Emmanuel church in Boston as it is possible to imagine? If the mind becomes sick, which is one of the suggestions of the Emmanuel Movement—and a very good one—would it be any less quackery to try experimental cures upon it than upon the body?

"Psychology" is a word which it is becoming necessary to understand. However, we have not really advanced so very far in the study of psychology only far enough to establish certain premises—and we should be careful not to take wild flights therefrom. Has not the Emmanuel Movement taken a little of psychology and assumed the rest? The very fact that we, that is, our workers, thinkers and experimenters, specialists, have been progressing should lead us to be content to wait until certain conclusions have been more definitely proved. Of course, if we wait, wait, forever wait, and never act, we will be waiting at the millennium. But we have been eating a great deal of mental food of late, and it might be wise to digest a little bit of it.

"The Housekeeper" believes that fresh air, careful diet, good living and good thougths—the well-rounded life—this is the best physician. But, like the servant of old, the physician of medicine is worthy of his hire and a very good hire.

It is well to consider what certain physicians have said of the Emmanuel Movement. In an interview in the *Boston Herald*, Dr. J. J. Putnam, professor of nervous diseases at the medical school at Harvard University, said in part:—

"I consider the whole affair an injury to the progress of scientific medicine. . . . When the Rev. Mr. Worcester talked to me he gave me to understand that his idea was to take those of his parishioners who needed suggestive help, and if there were no real physical disturbance in the individuals to lead them along the line of self-control by suggestion. I also agreed with him that many of these unfortunates needed assistance in the way of getting some occupation—something congenial that would take their minds away from themselves—to stop their introspection, the self-worry. . . .

"At the present moment the claims of the Emmanuel people are misleading, if not something else. The public lectures at a dollar admission in other cities, and other well known commercial methods do not look well in either priest or doctor.

"There are many reasons why this sensational movement —a veritable epidemic—should be limited and controlled. First, the notoriety given it brings out a crowd of morbid individuals who will impulsively jump at any fad which offers new sensations. This state only increases their unstable condition. The marvelous cures reported in the press and from the platform mislead the masses and put hope in the really ill, which is cruel, for many of those will believe until the second shock of disbelief comes, and by this time they have lost faith in the trained physician, in all treatment and suffer on unaided. Many of these unfortunates resort to quack medicines and thus become morphine and alcoholic victims.

"The crowd of untrained and unfitted clergymen who at once jump into the role of medical men and preach and practice what they call psycho-therapeutics is going to do great harm, is an injury to the public welfare. . . .

"This is the whole trouble with the statements now going out to the world from the Emmanuel healers; the public are led to believe that there is a decided line between functional and organic diseases, and that the untrained—the clergymen throughout the country—can mark this line, when in truth the experienced neurologist is not at all certain."

Opinions by other physicians of equal standing reiterated Dr. Putnam's statements.

It is always a sore trial to any sincere person to attempt to criticise or discourage a movement which is noble and generous in its conception, but like mistaken charity, the tree must be known by its fruit.

"FOR THIS HE DID ONCE"

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

In studying the Book of Hebrews it is well to keep in memory that the Apostle's thought was not to give a detailed explanation of the types of the law, but merely to prove to the Jews that they should look beyond the high priests and the under-priests of the Aaronic order for a greater Higher Priest of our profession (order) and a superior under-priesthood, "a royal priesthood." In the text above quoted St. Paul is drawing attention to the fact that a repetition daily and yearly of the sacrifices of the Law on a higher plane is not to be expected, but rather that the One Priest (Christ, Head and body,) in the one antitypical Atonement Day accomplishes the entire work which will usher in full forgiveness and reconciliation to all the people. This in type was done in the one Atonement Day and the antitype of that Atonement Day is not yet ended. It will close with the end of this Gospel age. It will close when the last member of the body of Christ shall have suffered with the Lord, "Filling up that which is behind of the afflictions of Christ."—Col. 1:24.

The first offering of the Day of Atonement was the bullock, which typified the man Jesus. It was because of this offering and by the act of consecration that our Lord became the Anointed One—"the High Priest of our profession." As the spirit-begotten High Priest our Lord for three and a half years offered up himself, his manhood, in sacrifice. He finished that offering, typified by the bullock, at his death. Then, as shown in the type, he took the blood of the bullock and proceeded into the Most Holy, "there to appear in the presence of God for us"—the "household of faith."

In the type the typical high priest, after offering the first sacrifice and after applying its blood on behalf of the body (the under-priest) and his house (the tribe of Levi), laid his hands on the Lord's goat and slew it and did with it as with the bullock, except that its blood when taken into the Most Holy was differently applied—on behalf of the other eleven tribes, who represented all nations, peoples, kindreds and tongues of humanity.

These two offerings and their distinctly separate sprinklings of blood were both parts of the one Atonement day service—"this he did once." Two deaths are clearly shown and two blood sprinklings; and on behalf of two different classes; but they were parts of the one sin atonement. Just so our Lord, during his earthly ministry, was dying daily, yet it was one sacrifice; so also when we fill up a share of his sufferings, dying daily, it is part of his sufferings and sacrifice, which he is still accomplishing in us once for all—this he does once and will never repeat. All sacrificing of this sort will end with this age—he will accept no further members of the body of Christ, no additional members to "the royal priesthood."

As we have repeatedly shown, the first Atonement day sacrifice was our Lord's sacrifice of his own flesh, the man Jesus, and the second sacrifice was that of his adopted members—those justified by his blood and consecrated to his service even unto death. These accepted by the Lord are sacrificed by him as parts or members of himself; and their blood (death) is counted in as a part of the blood of Christ—"dead with him." This is the "mystery" hidden from previous ages and generations. The "fellowship of this mystery" was granted to the Jews and Gentiles of the "little flock" of the called and chosen and faithful.

Our Lord as the High Priest laid his hand upon the "Lord's goat" at Pentecost. His power (hand) there came upon his followers accepting their consecration and bringing to them the trying experiences as his members which faithfully endured will, according to the divine plan, grant them a share with him

in his divine nature and kingdom. It is not the suffering of the church that counts, but the sufferings of Christ. It is because we are counted in as members of Christ, "members in particular of the body of Christ," that we are permitted to be his members on the spirit plane and to share the glories and honors of our Head. "If we suffer with him, we shall reign with him." "If we be dead with him we shall live with him."

Thus the sufferings of Christ, while in the one sense of the word ended at Calvary, in another sense of the word continue in his members; this is a "Mystery" to many. The sufferings of Christ are still in process and his faithful ones are still filling them up. St. Peter tells us that the prophets of old spake of the sufferings of Christ and of the glories that should follow. The sufferings of Christ Jesus were followed by his personal glorification, demonstration of which was given at Pentecost; but the glory mentioned in this text has not yet been accomplished. It awaits the completion of the sufferings of Christ—the sufferings of the members: "For if one member suffer, all the members suffer with it." (1 Cor. 12:26) "When he shall appear in glory, we shall appear with him." We shall be glorified together if we suffer with him as his members.

With the Jews there was a Day of Atonement every year, with its sacrifices repeated year by year continually. But with Christ there is but one antitypical Atonement Day and when its "better sacrifices" shall have been accomplished—when the great antitypical High Priest shall have finished the work of offering up himself, including his members, thereafter there will be no more sufferings of Christ for anybody to fill up. The glory of the Millennial kingdom will then be ushered in. The sins of the whole world will be blotted out so far as God is concerned and the High Priest of our profession will be a Priest upon his throne (Head and members) after the order of Melchisedec.

"IF WE SUFFER WITH HIM"

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17.

St. Jude speaks of "our common salvation"—a salvation from sin, from death, from human imperfection to human perfection—to all that God intended that our race should be, to all that our race lost through Adam's disobedience. The divine provision is, as expressed by our Lord, "to seek and to recover that which was lost."—Matt. 18:11.

The world is to be sought and to be recovered during the Millennium, its period for judging (disciplining) and trial for life eternal. Then the faithful and obedient of all peoples will obtain full Restitution and life eternal. But now, in advance, this "common salvation" comes by faith to a certain class—to those who have the hearing of faith and the eye of faith, and obedient hearts. These, by virtue of the merit of Christ applied to them when Jesus "ascended up on high there to appear in the presence of God for us"—these are reckoned as having all the advantages of restitution imputed to them on account of their faith. They do not get restitution actually, but reckonedly. Their faith is counted to them for righteousness or perfection.

Why is there this discrimination in Divine providence—that some now hear the voice of the Son of Man and live, through justification of faith, while others will not hear the voice of the Son of Man and come to life and perfection until the Millennium and then actually and not reckonedly?—"Verily, verily, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear (obey) shall live."—John 5:25.

The answer is that this is a part of the "mystery" of God; that the Lord is now seeking for and electing a special class to be joint-heirs with his Son—joint-sufferers with him in his sacrifice and joint-sharers in his kingdom glory, "the Bride, the Lamb's wife." The special arrangement permitting these to be justified by faith instead of actually justified (or perfected) is with a view to their being privileged to offer a proper sacrifice —"holy, acceptable to God, their reasonable service." (Rom. 12:1) This Justification by faith is necessary because nothing unholy or unclean may come to the Lord's altar, as the Law clearly taught and the types clearly showed. Every sacrifice for the Lord's altar must be "without spot or blemish." Every member of our race was spotted and blemished by inherited sin and imperfection, and hence the necessity for the divine provision of justification by faith—not faith in covenants, but faith in the precious blood of Christ, "the Lamb of God which taketh away the sin of the world." This faith grasps the fact that while the sin of the world has not yet been taken away by the Lamb of God, and the world still lies under condemnation, nevertheless the merit of the blood has been applied on behalf of the "household" of faith—and in due time will be made efficacious, under the New Covenant, for the bringing of forgiveness to every creature, with the opportunity of eternal life.

But under which Covenant does God purpose to receive the faith-justified ones as sacrificers? The answer is that the divine proposal to the Redeemer that he sacrifice and as a reward of his sacrifice be highly exalted to the divine nature and glory —this blessing (which belongs only to Jesus and was applied only to his sacrifice) has by the gracious plan of God been extended to include all those of this Gospel age who have the character likeness of the Redeemer. They are invited to share in his sacrifice, and are promised that if faithful they shall share in his glory.

But what sacrifice is this? Could justice call for more than a life for a life—the death of Jesus as the ransom-price for the death penalty of father Adam? Surely not. Justice has no voice in the present proceeding of grace. Justice, however, cannot interfere, if it is agreeable to the Great Judge and the Redeemer, to accept a "little flock" of justified believers as members under the Redeemer as Head. This very matter pleased the Father and pleased the Son, and is, therefore, a part of the divine program. These members are "elect according to God's foreknowledge through sanctification of the spirit and the belief of the truth." (1 Pet. 1:2) Their selection is not a change in the divine program, for they were "chosen in him before the foundation of the world." (Eph. 1:4) Their selection was unexpected of the angels and of men and hence was a "mystery" and still is a "mystery" to mankind. "The world knoweth us not, even as it knew him not." (1 John 3:1) But the selection of this class was always the divine purpose. "The God and Father of our Lord Jesus foreknew us also by Jesus."

Whatever, therefore, was the divine program for the Master, the Forerunner, the Chief-priest, is the divine program for his members—they must "walk in his steps"; they must "suffer with him"; they must "fill up that which is behind of the afflictions of Christ." If any decline so to do, he loses his place as a member of the Body. We know, nevertheless, that the full number of the "elect" will ultimately be found and every one of them will be sacrificers, for none others are members of his body. It is the spirit of the Head coming upon these that produces the sacrifice of the flesh (the justified flesh) "holy, acceptable to God."—Rom. 12:1.

There is only one object in the sacrifice which God has provided for, the sacrifice which Jesus accomplished, and is accomplishing in all those who will become members—that is a sacrifice for sin. It is presented to God, holy and acceptable. In this respect it differs from other sacrifices which men make; as, for instance, a father or mother may sacrifice comfort or even sacrifice life, on behalf of their offspring, but such sacrifices, however appropriate, are not the sacrifice of Christ—are not of the "better sacrifices" typified in the sacrifices of the bulls and the goats.

St. Paul calls our attention to the fact that only those sacrifices which were burned outside the camp were a Sin Offering. Next he shows how our Lord was the sin-offering. Then he points out how, if faithful members of his body, we also must suffer outside the camp—as members of the sin-offering—represented in "the Lord's goat." This sacrifice is not yet completed. It is in process. Hence the Apostle's expression, "Let us go to him outside the camp, bearing his reproach"—just as the slain goat was carried outside the camp and there consumed as the bullock had been. (Heb. 13:11-13) These matters, dear readers, are amongst the "deep things of God which no man knoweth except by the spirit of God." (1 Cor. 2:10) The world knows nothing about them. "To you it is given to know the mysteries of the kingdom of God, but to outsiders all these things are spoken in parables." (Matt. 13:11) Outsiders are in what the Scriptures term "outer darkness"—the darkness which belongs to this present time of ignorance and superstition. (Matt. 25:30) The few have been permitted to enter into the banqueting halls and to see the glorious beauties of the riches of divine grace. Blessed are your eyes that see and your ears that hear. As for those who never saw they properly have our sympathy, nor should we expect so much of them as of ourselves who have been blessed with this knowledge of this important sacrifice and of its glorious reward. Furthermore, as we are now in the sifting and testing time, it must not surprise us if some who once saw eye to eye with us in these matters become blind to them and drift into the "outer darkness" as respects these matters and others—we know not how far. Truths so interweave that

one lost or perverted injures presently the beauty of the entire fabric.

Our expectation must be that the differences will increase and that the loss of spiritual sight will ultimately extend to other features of the divine plan. We have nothing but sympathy to express for such. Indeed to us their case is most pitiable. It is practically a hopeless case, too, whereas some of those who have never seen and never tasted we may hope will yet see and taste of this grace. But of those who see and who then become blind our Lord says, "If the light that is in thee become darkness, how great is the darkness." (Matt. 6:23) It would be better not to have known the way of truth than to have departed from the holy command. It is not for us to judge one another, but to leave all in the Lord's hands, assured that he makes no mistake. We may have thought their hearts all right, when the Lord may have seen them to be all wrong. But the results will show. And what we could not read, and should not have attempted to read of unfaithfulness to the truth, will be manifested of themselves in the Lord's time and way. Let us not forget that he that sanctifieth and they that are sanctified (his members) are all one. He is in us all. In our consecration we lose our humanity and all of its rights, exchanging these for our spiritual membership as new creatures in the body of Christ.

"COME OVER AND HELP US"

ACTS 15:36; 16:15.—JULY 4.

GOLDEN TEXT:—*"Come over into Macedonia and help us."*—Acts 16:9.

Today's lesson is connected with the introduction of the Gospel into Europe. After the conference at Jerusalem, noted in a previous lesson, Paul and Barnabas remained for a time at Antioch. But seeing that there were many laborers there and that a larger field was little worked, a second missionary journey was planned. Barnabas and his nephew John Mark went in one direction, while with St. Paul went Silas (Sylvanus), 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 this latter couple that we have to do in this lesson. Their course lay through Syria and Cilicia, 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 the working of the truth during the interim. It was at Lystra that Timothy was found, a young man of Jewish mother and well trained in the Scriptures by her and his grandmother—his father being a Greek. 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 to the Gentiles, except in certain features noted in a former lesson.

After good success in the mission up to this point the Apostle had in mind a journey through Asia Minor, but apparently things went unfavorable until the Apostle concluded that the Lord was hindering their efforts and in perplexity 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 beckoning to him and saying, "Come over and help us." The Apostle accepted this 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 did go there later, possibly at a more opportune time. But this was the time for sending the message 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 at this time were recognized as the foremost people of the world in literature and the arts.

It is supposed that it was about this time that Luke, the physician, became attached to 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 very great; but, if 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 and any menial service, is, as our Lord shows, honorable and a privilege.

LYDIA OF THYATIRA

Philippi, one of the chief cities of Macedonia, in Greece, appears to have been the first place for the preaching of the good tidings in Europe. As usual, on the Sabbath day the Apostle and companions sought for some who worshiped God, who hoped for the kingdom that God had promised, knowing that such would be the better prepared to receive the message he had to deliver; that Jesus had appeared as the Redeemer and had laid the foundation for the Millennial kingdom in the sacrifice of himself; that the blessings of his sacrifice would ultimately be made available to every creature, but that now, in advance of the 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 Paul and his companions. However, they heard of a little religious meeting held every Sabbath by the river side, outside the city gate. It was a prayer meeting principally and place of divine fellowship. Not having the facilities of a synagogue they probably had not Scripture parchments, and hence no reading of the law, but merely prayer and worship. All this was favorable to the Gospel message the Apostle had to present. He spoke to those who resorted thither, commending the importance of their worshipful condition of heart and the importance 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 his second coming in power and great glory. He showed surely that the invitation now being given was for joint-heirship with him in the Millennial kingdom, as members of his body, the church.

However many or few were at the meeting there was one present whose heart was in the right condition to receive the message—a woman named Lydia, a dealer in purple. Dyes were much more expensive in olden times than now and the secret knowledge 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 prompt to symbolize that consecration in water baptism—"She and her household."

It is not always that religious parents have religiously inclined children. Seven 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 cannot be obtained except by carefulness, circumspection of word and deed. These in subjection imply that the very thoughts of the heart are brought into captivity to the will of God in Christ. Nevertheless parents who have failed to discern the truth and 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 do not after they have come to know him and to 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.

"AND SHE CONSTRAINED US"

The fact that Lydia's household believed implies that she was the mother of adult children. And these were so thoroughly under her influence that they worshiped with her the true God, neglecting the idolatries prevalent in Philippi. We may infer that she was a widow, since her husband is not mentioned. 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 home 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 companions who have preached to you

should be served by you in temporalities—though that was the truth. Rather the Apostle made no reference to temporalities. Indeed, after the suggestion of Lydia had been made it was apparently 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 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!

This lesson may be considered as specially teaching divine supervision of the true Gospel and its ministers. Yet how diversified God's dealings and how necessary that his children in ministering the truth should have fullest confidence in his wisdom, love and power! Note the sharp contrast that, after specially guiding the apostles to this place and then to a very small meeting and apparently one family of converts, the Lord next allows what seems to be a great catastrophe to befall his faithful servants. This trial came through the evil spirits. A young woman, possessed (obsessed) by an evil spirit (one of the fallen angels), was used for fortune-telling, etc., the spirit working through her, divining or giving intelligence of things that were lost, telling fortunes, etc. She was a slave girl and very profitable to her owners—a syndicate apparently of influential men.

For several days, as the Apostle and companions went to and from the home of Lydia attending to the Lord's work, this obsessed girl followed them, shouting in a loud voice, "These be the servants of the Most High God, which show unto us the way of salvation." Of course, the girl did not know them, but the evil spirits knew them. To what extent they forecasted the results we may not definitely know, 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 them and any 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 rioting. Or the evil spirit may simply have told the truth without considering the possibility of the Apostle's commanding it to come out of the woman—possibly supposing that they 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 made. He was not grieved that a testimony was borne to the truth, but grieved that it should come from such an evil source, for he knew that it would have no respect for the truth; for any of the fallen angels who would have respect for God and the principles of righteousness would not seek to obsess humanity when it knew that it would be to their injury and contrary to the divine will.

The S. S. teachers' instruction books will probably suggest to them that this woman had hysteria or was somewhat demented. But this is out of accord with the facts of the case, as Scripturally set forth, and quite contrary to the words of the Apostle. He said not a word to the young woman, assuming that she was not at all accountable. He addressed the evil spirit as such, and commanded it in the name of Jesus to come out of the woman—just as Jesus and the apostles under his instruction had frequently cast out these spirits.

WITH A SPIRIT DIVINATION

Just as the owners of the swine were angry with our Lord because of the loss of their swine, when the "legion" of demons cast out of the man entered the swine and the owner suffered loss, so here; while the Apostle and all who had proper hearts would rejoice that the woman was free from the evil spirit's power, her masters, who profited by her sad condition, were made angry. Their pocket-books were touched. They could not legally attack the Apostle because he had done the woman no harm. But they could have revenge and hence raised a riot, claiming that these men with the new religion were interfering with the rights of the people of Philippi, which was a Roman province in Greece.

And the Lord permitted all this; yea, permitted the rioting to reach considerable proportions. Paul and Silas were carried before the rulers at the market-place for the imposition of sentence. The rulers, who held office specially 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 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."

To satisfy the mob, to restore peace quickly, the missionaries were publicly beaten, presumably with rods, and then were committed to the prison. Alas, we say, what a reward for missionary effort! What a recompense for sacrificing their lives for the Lord and the truth—that these men should be evil-spoken of, evil thought of and evilly treated!

Let us remember that the God who changes not is our God, and has supervision of the interests of the church today as then. Let us remember that he requires of us today, as of those missionaries, 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 them 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, and learn to rejoice in tribulations, as well as in prosperity.

"THERE IS A SIN UNTO DEATH"

1 JOHN 5:16.

Once we were inclined to believe that the final results of God's great plan of salvation would show the vast majority of his creatures saved and granted eternal life through faith in Christ and obedience of heart. However, as the years roll by and as our view of the divine requirement becomes more clear, our expectations are considerably modified. From our present viewpoint it will not surprise us if the number going into the second death will be a considerable one.

This does not mean that our clearer sight shows the love of God to be less than we had at first supposed, nor that the provision made will come short and fail to grant a full opportunity of eternal life to every creature. It does mean that daily we are coming to see in a clearer light the high standard which God will require of all who will be granted life eternal at any time and on any plane.

The fact is that God leaves the human will entirely free; that he seeks not the worship of those whom he will be obliged to coerce and restrain, but merely "seeketh such to worship him as worship him in spirit and in truth." God's provision is that with the close of the Millennial age "there shall be no more crying, no more sighing, no more dying;" because there shall be no more sin; because all the former things of sin shall have passed away. Putting these items together we perceive that the tests to prove who are worthy and who the unworthy of life eternal must be very crucial. None must go beyond the Millennial age whose heart is not perfect; for if any others should be admitted there it would mean a perpetual danger of recurrence of sin in some form—a menace to the perfect bliss of that blessed state.

The world will have its purgatorial experiences during the Millennial age—its blessings under the reign of the glorified Messiah. By lessons, encouragements and chastisements it will learn the lesson of obedience to the divine will, that thus it may attain to the full perfection of God's likeness and to life eternal. But failing to attain this blessed state during that time appointed, the only alternative will be second death, for no provision is made for sin or sinners beyond the Millennium.

The Church's trial, as we have seen, is now taking place during this Gospel age. Every justified believer who knowingly and intelligently consecrated himself and whose consecration the Lord has accepted by begetting him of the holy Spirit—every such one is on trial now, for either life or death, and he can have no future opportunity. In other words, the trial of the spirit-begotten ones of this age will eventuate in eternal life on the spirit plane or eternal death, just as the trial of the world in the time of restitution will eventuate in eternal life on the human plane or in eternal death.

Consider what this means: It means that all who will be saved during the Millennium must attain to a condition of actual perfection and absolute heart loyalty to God, absolute love of righteousness and hatred of iniquity, if they would have eternal life. It means to you and me and all other spirit-begotten ones of this age that, if we do not reach a perfection of heart-development during the period of our trial, we shall die the second death. Thank God, it does not mean a perfection of the flesh, which would be impossible to us; but a perfection of the will. But, oh, how much a perfect heart signifies! No wonder our dear Redeemer said, "Blessed are the pure in heart, for they shall see God"! Any impurity of heart, of intention; any degree of evil contention, anger, hatred, strife, bitterness of heart, would mean just so much shortage of the divine standard —perfect love.

We are not competent to judge, however. Some may have perfect love in their hearts who, because of imperfections in

their flesh, make a poor showing of it. In our experience, however, comparatively few even make the claim of perfect love, either for God or for the brethren or for neighbors, not to mention their enemies. We may be sure that of all spirit-begotten ones in such a condition at the time of death there will be no place found amongst those counted worthy of life eternal. The only alternative for them will be second death.

They could not be of the "little flock" because God has foreordained that every member of it must be "a copy of his dear Son." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29) Can they not, then, be of the "great company"? We answer, No. All who would be of the "great company" must, through tribulation, attain to heart perfection, in order to be accounted worthy of life eternal. The difference between the "great company" of overcomers and the "little flock" of "more than conquerors" is that the former prove faithful under stress, when forced to the decision, while the latter class, the "little flock," possess more zeal, press forward joyfully to do, to be, to suffer, to serve; but both classes, to be overcomers at all, and to get eternal life at all, must reach the mark of perfect love.

Ah, yes, God's ways are wise and just and loving. It would not be to his glory nor in the interests of his faithful ones or others for him to admit to eternal life conditions any deficient in love. Does this alarm us and cause us to fear for our own acceptance and our own attaining of eternal life? The Apostle says, "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) Let the thought stimulate us to a renewed zeal and energy in conquering self and the old nature and in pressing on from glory to glory and from one degree to another higher degree of likeness to our Lord.

We feel sure that, in the Lord's providence, the vow, published again in the last issue, is proving a great blessing and great help to many. Let no one take it except after mature consideration, but let all who see it to be thoroughly Scriptural in its every provision take it as a partial expression of their original consecration vow of baptism into Christ's death. It is proving a blessing to many to daily read it every morning in connection with the Manna text and comment and morning devotion. It helps to impress upon the mind and upon the heart the very things which are most necessary to be remembered and yet most likely to be forgotten in the necessary hurry and push of the present life. Let us with deliberation and determination take all the vows that will assist us to a closer walk with God and to the binding of our sacrifice to the altar. We shall surely need in the trial time which is now upon the church every assistance which the Lord provides, that we may be able to stand; that we may develop the proper character; that we may make our calling and election sure.

"WALK HONESTLY AS IN THE DAY"

ROMANS 13:8-13.—JUNE 27.

GOLDEN TEXT:—*"Put ye on the Lord Jesus Christ."*—Rom. 13:14.

This is the regular quarterly temperance lesson, and an excellent one. It inculcates temperance in respect to every thought, word and act of the consecrated Christian. It opens with a delineation of the divine law, showing its comprehensive character—that it relates to all of life's affairs. "Owe no man anything, but to love one another." We can never discharge that obligation. It is upon us every day and every hour of life and enters into all of life's interests. Other debts or obligations we may meet and be through with, but this debt of love, the essence of divine command, is our obligation toward God, toward the church, toward our families, toward all men, even our enemies. Why? Because, "He that loveth his neighbor has fulfilled the law." No wonder no Jew could keep the law! No wonder no Gentiles would try to keep it!

No wonder the Scriptures suggest the keeping of the law of love only to Christians—to those begotten of the holy Spirit and thus have the assistance of the grace of God in daily living, as well as the mercy of God in Christ to cover all of their imperfections, all of their unintentional shortcomings. But it is expected of these consecrated ones that they will keep that law. Whoever comes short of it in spirit, in heart intention, is unfit for the kingdom, and will not be of the "little flock." More than this, if he comes short of this standard of heart intention he cannot be in the "great company" either, for God has not provided eternal life for any except such as shall now attain to this condition of love in the heart, the will or intention; and during the Millennial age only to those who shall attain perfect love actually.

"LOVE THY NEIGHBOR AS THYSELF"

The Apostle next enumerates some of the perspicuous commandments—the one against adultery, the one against murder, the one against theft, the one against false witness, the one against covetousness. All of these commands presuppose a fallen condition of mind, out of harmony with God—a selfish heart. Is it not selfishness that leads any to covet the things which belong to another? Is it not selfishness, the opposite of love, that leads to false witnessing? Is it not selfishness, the opposite of love, that leads to theft? Is it not selfishness that lies back of murder and adultery—self-love, self-gratification? And the essence of all the other commands is love, the same love to our neighbor that we have for ourselves, the same desire for his welfare, his prosperity, his happiness, his health, etc. Whoever, therefore, attains to this position of full consecration to God, a begetting of the holy Spirit, has before him this great lesson—to learn to love his neighbor as himself.

Well does the Apostle add, "Love worketh no ill to his neighbor," no injury of any sort. Love would prompt us to be as careful of the health of our neighbor as of our own, as careful of his reputation as of our own, as careful of his property as of our own, as careful of his feelings as of our own. What a wonderful world it will be when the kingdom of God's dear Son in the Millennial age shall have brought all mankind back, mentally, morally and physically, to the original perfection of human nature, in the image and likeness of the God of love—having destroyed all refusing to co-operate!

"IT IS HIGH TIME TO AWAKE"

We must bear in memory that the Apostle was addressing Christians in whom the new life had been begun. His language implies what we know is very frequently the case, namely, that after the early Christian experience of turning from sin to righteousness, from ignorance and superstition to faith and knowledge, and from the feelings of the stranger to a realization of adoption and membership in the family of God, there comes later to some a measure of carelessness, drowsiness. A spirit of the world comes in and threatens to overwhelm the new creature. The beautiful truths lose some of their freshness, crispness, beauty and flavor. Something new is looked for, and is provided by the adversary, along the lines of more or less self-gratification in earthly things.

The strenuosity of the new experience reacts and spiritual lethargy comes on. The experience of realizing sins forgiven and ourselves adopted into the family of God and the necessity for learning the lessons of the School of Christ is considerably forgotten. Some such occasionally cry out, "Where is the blessedness I knew when first I knew the Lord? Where is the soul-refreshing view of Jesus and his Word?" Such a cry implies an awakening of the kind which the Apostle wished to encourage. In other words, in this lesson he says, "Knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armor of light." The thought here evidently is a double one:—

(1) We who have accepted Christ should be awake. Each day and week and month and year should find us more awake and more zealous and more appreciative of our wonderful privileges. Our salvation, our resurrection "change," is surely nearing day by day.

(2) From whatever standpoint we view the matter it must be that the night-time of sin is far spent. It must be that the morning of the new dispensation is near. The Apostle wrote after four thousand years had passed and when the fifth was under way. We live when the entire six thousand-year days are in the past and the seventh, the Millennium of promise, is chronologically already begun.

From both standpoints, with both arguments, it is proper for us to cast off the works of darkness and everything pertaining to sin and error and to put on the armor of light to prepare us for the duties of the new day, the morning light of which shines now.

The exhortation of the Apostle is as appropriate today as it was when written, and we urge its forcefulness upon all. In our estimation the Lord has sent to his people in the present time the exhortation of the Vow we have suggested to wake them up. One dear brother recently said to us, "I have already told you of my ungodly life, before the Truth reached me. When I accepted the truth and made my full consecration to the Lord I experienced a blessing of great joy and peace.

Afterwards I lost this joyful feeling in considerable measure. At first the loss of it distressed me. I sought it carefully, but found it not. I am more pleased to tell you that since I took that vow and brought my original vow of consecration up to date, as it were—since then the joy has returned to me and I have ever precious fellowship and communion with my Lord. I am striving to continue in this relationship and not to 'grieve the holy Spirit, whereby I am sealed, unto the day of redemption.'" We believe that this is the experience of a great many and the lesson for us is not far to seek. Any endeavor to draw near to the Lord by the renunciation of hindrances and the making of straight paths for our feet must surely bring a blessing.

"HONESTLY AS IN THE DAY"

The word here rendered "honestly" might more properly be translated becomingly, in harmony with our faith, our hope, our appreciation of the Lord, our appreciation of the morning light. By way of contrast the Apostle stipulates certain things as belonging to the night which would be unbecoming to us, not only in their grosser sense, but also in the more refined. Live not in intoxication. Surely it would be unbecoming for any saint to become literally intoxicated at a banquet or a revel, but surely, also, there is a more refined sort of reveling and intoxication. One can become intoxicated with a revel in pleasure of any kind, in automobiling, in golfing, cricketing or social whirl. The true Christian must recognize all of these as things that do not belong to the morning of the new dispensation, things that are incompatible with the light of present truth, which show us where we stand at the opening of a new dispensation and what wonderful possibilities arise for the sacrificing of the present life and for the attainment of the glories of the kingdom.

As Christians we should not walk (live) in chambering (unlawful intercourse), wantonness (self-gratification). These experiences apply to some in a gross sense, but to others surely in their refined sense. There is no fellowship or communion between light and darkness on any plane, because the two are opposites. Any intercourse, therefore, with things of darkness, the things of sin, the things occult, the things that are not in fullest harmony with the Lord are an unwarranted, unlawful intercourse or fellowship. Likewise wantonness (selfishness) may apply to a refined kind of selfishness (self-gratification), pampering of appetites and failure to sacrifice earthly pleasures, in harmony with our consecration vow to engage in the service of the Lord, the truth and the brethren; or in doing good to all with whom we come in contact and have opportunity.

The Christian should not live (walk) in strife and envying. Here again a coarse and a refined thought may be apparent. To the world the strife may be understood grossly to mean fisticuffs and physical encounters and such bitter jealousies as would lead to evil deeds and murder, actual or in the heart; or we could apply these injunctions in a more refined way to saints as an exhortation that our lives be not strifeful, but that we follow peace, seek to promote the interests of peace everywhere—in our own home, in our neighborhood, amongst the Lord's people far and near. "Follow peace with all men, and holiness, without which no man shall see the Lord." Envyings, jealousies, alas, in a refined sense, are to be found with nearly all mankind. Often, unrecognized by the new creature, jealousy is a fruitful source of much injury in the church, which is the body of Christ. No other evil quality can lead to more harm to ourselves and others than envy, jealousy. We are to put off all these things.

"PUT YE ON THE LORD JESUS CHRIST"

Here we have the thought. Our hearts are already consecrated to the Lord. We are already adopted into his family by the begetting of his holy Spirit. But our flesh is not perfect and it continues to love many of the garments of the old nature, which we are to put off. Gradually we are to substitute the new clothing, the livery of heaven, by which all may know us outwardly as well as know us by profession to be children of God, brethren of Christ, "heirs of God and joint-heirs with Jesus Christ our Lord."

Putting on the Lord Jesus is not the work of a moment, nor of an hour, nor of a month, nor of a year; it is the work of a life time. But unless it be begun it will never be completed. And indeed we may be sure that we can never fully put on Christ's characteristics. However, the Lord will see our endeavor, our strenuous fighting to put off the old nature, to put off the works of the flesh and to be clothed with the garments of righteousness, suitable to our relationship to him—the livery, the clothing, that will make us separate from the world, sanctified to God through Jesus Christ our Lord.

"MAKE NO PROVISION FOR THE FLESH"

Ah, here we have an important point to be remembered. On it will greatly depend our success or our failure as respects the winning of the prize. When as new creatures we made full consecration to the Lord and surrendered all the rights of the human nature our flesh did not agree to the contract, but protested. Subsequently it found it good policy to reason with the new creature quietly, calmly, urging moderation in righteousness and self-sacrifice—urging, too, that we should not be more extreme than are others; that we should not make ourselves foolish in the estimation of others, lest this bring contempt upon the cause we desire to serve.

Ah, how shrewd, how cunning, how deceitful is the flesh! If we would give heed to its plausible reasoning we would go out of the race altogether, failing to sacrifice, and hence failing to become members of the "royal priesthood," and to share the kingdom glory of our Redeemer. Occasionally the new creature wakes up and purposes energetic, thorough-going measures of self-sacrifice in every direction; but the old nature, the flesh, quietly makes its appeal—You must at least reserve thus and so; and, You cannot cut off thus and so entirely; and, it would be monstrous and unjust to yourself to practise self-denial to such an extent. You must make provision for the flesh! is its claim. "Make no provision for the flesh," urges the Apostle. And the flesh generally has its own way; for that reason the overcoming self-sacrificers will be but a "little flock," while those who will go into the second death or into the "great company" will be more numerous.

The question, Shall I make provision for the flesh to fulfil its desires, or, shall I not? should be weighed by every saint. Much depends upon the decision. It is at this very juncture that the "vow to the Lord" which we have been recently advocating as seasonable to all of the "household" of faith is proving a great blessing to many. It is helping them to the point of making absolutely no provision for the flesh to further its desires along any line. It promises, if possible, more careful inspection than ever of each word and thought and act. It raises barricades at various weak points and thus strengthens the new creature and confirms its highest resolutions, and it proportionately binds the old nature and mortifies (deadens) it.

The old nature is exceedingly deceitful. It will not admit that it is afraid of the vow. Rather it will boast that it has no need of it, because it is already dead. The difficulty all the time is that the old nature fears to see the new creature shut and permanently bar every door to its liberties. It urges that if the new creature makes no provision for the flesh, it should not at least make such strenuous provision against the flesh and its liberties. Let us hearken to the voice of the Lord through the Apostle and close every avenue whereby the flesh might attack us in a moment of weakness or inattention. Let us throw out the pickets of prayer and watchfulness against every thought and word and act not in fullest harmony with the Spirit of our Lord. Let us thus by the aid of the vow put on the Lord Jesus Christ and make no provision for the flesh to fulfil its desires.

AN INTERESTING LETTER

DEAR BROTHER:—

I do not know if you have any more time now than you ever had to read poor letters, for I know you are always kept busy in the Master's service. But I must tell you about that vow.

I had always prayed for you and all those who labored with you in the WATCH TOWER office, from the time I first took the TOWER, which was in 1882. And then, when you sent out the pilgrims to preach God's grand plan of the ages, also the colporteurs, prayer was added daily. But when the vow was first brought to my notice, I did not think much about it; but after studying it a while the Lord showed me that it was a binding of the sacrifice closer to the altar that I made when I consecrated, so I took the vow and sent you word. And oh, what a blessing has been mine since then, for though I am weak and frail and old, the Lord my God has drawn me closer to himself. And I can appreciate more and more the 91st Psalm and John 14:21-23. and though I can do so little in his service, he has promised never to leave nor forsake me, because I trust that he who began the good work in me, is able to finish it. My desire is not to be a stumbling block in my own way; I desire to follow my Lord even unto death.

I enjoy the WATCH TOWER and those sermons in the Cincinnati Enquirer very much. May the Lord keep you faithful even unto death as that servant, is my daily prayer.

Your sister in his service,

MRS. J. A. MARWOOD,—Neb.

VIEWS FROM THE WATCH TOWER

ARMAGEDDON

"The old claim formerly made here and there by highly imaginative and expectant calamity prophets, that the time was at hand for the great and final conflict, the battle of Armageddon, has died down until one rarely receives a crude tract or hears a pulpit warning to remind him of such impending disaster. Just about the time the wild prophets have yielded to the spirit of brotherhood and peace that has been taking fast hold upon the world, one finds a desperate contention and uproar amongst the ambitious, egged on by mercenary makers of the machines and accoutrements of war and by ambitious hopefuls in uniform, to outdo each other in preparations for the Battle of Armageddon.

"If there had been announced in flaming lines across the sky the great and awful fact that the final battle of destruction and annihilation was at hand, it could hardly have led to more sudden and tremendous preparation for war than that now under way between three of the leading nations of the world, the very nations that boast of the Anglo-Saxon desire and purpose to encourage the arts of peace. The best that can be said of such untimely departure from the peace policy so loudly professed by these countries for the last decade is that the warlords in the saddle and interests which find profit in war and in preparations for war have grossly and outrageously misrepresented and misused the people over whom they have influence and power.

"Twenty years ago there began a promising movement to promote the peace of the world. The movement led up to largely attended conferences in all civilized lands, and The Hague Peace Court was one of the results of the work of wise and progressive men, including the leading statesmen of the time. Arrangements were consummated at great expense by which disagreements were to be settled according to rules of justice and not by a resort to butchery and fire. The peace movement did not stop here. Peace treaties became fashionable, and a week rarely passed without an account of some happy pact between the very nations now most desperately bent on preparing for the great Battle of Armageddon and some one of the nations whom their warlords and captains of the military industry pretended to suspect or fear.

"The unsound minds of a few ambitious warlords, reinforced by the greed and ambition of other men, have led to a sad loss in the courage, the morals and the purpose of the modern world. There has been no fall to be compared to it in many centuries. Just as the world had really begun to turn swords into plow-shares the whole policy of peace and brotherhood was exchanged in a night, as it were, for a war policy in pursuance of which the plow is now being converted into the sword. As 'The News' sees it there has been committed in this an awful crime against humanity. Mr. Birrel, Secretary of Ireland, submitted an apt comment upon President Taft's declaration approving the present policy in this country. He said:—

" 'When I was young, America set the example of an unarmed nation, but things have not worked out as was expected. Mr. Taft's speech on the question of United States armaments were words of doom. They have shattered some of the best hopes of humanity, for they show that even across America they have joined the ranks of the armed and are to be supplied with a great navy and a powerful army. It is a miserable pity that hopes should be shattered, and that we are now to deal with the United States as a fully equipped military and naval nation. . . . . Wherever we go, we find armament, armament, armament.'

"What must be the end of this desperate game in which enlightened nations are actually striving to outbuild each other? Truly, as 'The Independent' declares, 'It is hopeless, for there is no end but utter collapse.' It has come to mean almost slavery for millions of the people of England and Germany already.

"Dr. Jefferson contributes to a recent number of 'Atlantic' a soul-stirring protest against this crazy display of warlordery. He says:—

" 'A nation which buys guns at $70,000 each when the slums of great cities are rotting, and millions of human beings struggle for bread, will, unless it repents, be overtaken soon or late by the same divine wrath which shattered Babylon to pieces; and hurled Rome from a throne which was supposed to be eternal.'

"The one desperate means of relief is suggested by the Japanese Mail:—

" 'Yet it may even be that in this very costliness lies the best hope of ultimate restrictions, if not abandonment—that the sighing of the nations under the heaviness of the burden may at last find expression in the creating of some central controlling power, drawn from all alike, upon whose omnipotent will shall rest the decision of all issues which, in its absence, might plunge the world in war.'

"Such a power or tribunal was supposed to have been found in The Hague Peace Court, the very name of which the rampant warlords of the earth now seem to so heartily despise."—"Dallas Morning News."

RELIGIOUS RAPPROCHEMENT

At the meeting of the House of Commons Sir George Kekewich will present a bill "to amend the law ecclesiastical with respect to inter-communion between the church of England and other Christian churches."

The bill, which is a one-clause measure, provides that "it shall be lawful for any clergyman in holy orders of the church of England, not suspended or deprived by order of an ecclesiastical Court, to preach or minister in any chapel of any other Christian denomination, or in any building, with the assent of the minister or owners or trustees thereof, as the case may be; and for any minister of any other Christian denomination to preach or minister in any cathedral or collegiate or parish church or chapel of the church of England with the assent of the dean, incumbent, or clergyman or other person in charge thereof, as the case may be."

It will be observed that the bill refers to any building, as well as any chapel, and Sir George Kekewich told our Lobby Correspondent that the measure as drafted will apply to Roman Catholics as well as to Nonconformists.—Exchange.

PREDICTS REFORM OR REVOLUTION

"I may be wrong, but I feel that things strange and terrible are in the air. Here property rights are violated and religion persecuted and here cabinet ministers are insulted in the streets. The government trembles before striking functionaries and finally retreats. Men talk of barricades and revolutions and of a republic which shall be run by trade unions composed of people who have no Christ. What more do you want? Months must see a change or the years—not more than five, perhaps, surely will see the end."

* * *

The above is credited to "Father Kelley," of Chicago, respecting his recent visit to Paris.

"SCIENTIFIC PROOF OF A FUTURE LIFE"

In a sermon in which he told of the effect of religious seances and the efforts of certain writers to shatter belief in a future life, the Rev. H. D. C. Maclachlan preached to a large congregation in Seventh Street Christian church on "The New Spiritualism," in which he gave scientific proof of a future life and exhorted his hearers to be of good cheer and continue to hope. Mr. Maclachlan spoke in part as follows:—

"There has been no more remarkable change in public opinion than that witnessed within the last few years with regard to that class of facts known as spiritualistic. There was a time when it was not quite respectable to believe in them, but quite recently there has been a change. Ghosts have become respectable; planchette and table rapping are parlor amusements; the popular magazines vie with each other in saying nice things about mediums and their ways.

RESULTS OF MEDIUMS

"The cause of this change in public opinion has been a similar change in scientific belief. It is not more than thirty years ago that orthodox science refused so much as to investigate the things of which we are speaking. When Sir William Crookes, the great chemist, brought in his report to the Royal Society of England, in which he avowed his belief in the leading phenomena of the seance room, his report was not even taken from the table. But since that day the history of Galileo and his telescope, through which the scientists of Padua refused to look, has repeated itself.

"Some twenty-five years ago the Society for Psychical Research was formed in England with such names as Crookes, Myers, Romanes, Eldgwick, Barrett and others on its list of members, and since that day telepathy, table rapping, clairvoyance, clairaudience, telekinesis, apparitions, materializations, mental healing and all the other phenomena which Professor James, of Harvard, aptly calls 'residual,' have been investigated. Mediums have been transferred from back parlors, where all sorts of trickery was possible, to the physical laboratories of the universities. They have been put under conditions of strictest control. Even the traditional darkness has been denied them. And still the wonderful results came. One after another leading scientists entered into these investigations skeptical and contemptuous, but came out of them believers in the facts on the evidence of their own senses.

CERTAIN FACTS RESCUED

"I am not speaking of professional mediumship, still less of Spiritualism as a cult—as a religion. I am not forgetting the so-called exposes of the Fox sisters and of Slade and that Cambridge experiment with Eusapia Paladino. Professional mediumship is undoubtedly to a large extent fraudulent. But when scientific men of the first standing tell us that out of the welter of fraud and delusion which has made mediumship taboo in cultured circles, they have rescued certain facts which they are investigating with all the patience which they give to their own scientific personalities, and when we are further told that on the basis of these investigations some of them believe they have found a scientific demonstration of a future life—we cannot afford to believe that such men as these are such easy dupes as to be arrant fools.

"But what about mediumship? How does it stand today? I spoke a little while ago about laboratory research in mediumship. This method of research has been adopted only within the last few years, and especially in the case of the famous Italian medium, Eusapia Paladino. This Eusapia has been investigated in the laboratories of several of the Italian universities by such men as Rochet, Lombroso, Morselli, Foa, Bottazzi, etc., each and all of whom started into the investigation wholly skeptical and perfectly sure that under the conditions they would impose no results would be reached. They took no chances.

" 'Let the medium impress a photographic plate,' they said; 'let her illuminate a screen treated with platinocyanide or barium; let her discharge a gold leaf electroscope without touching it; let her displace the rod of a metronome; let her register pressure on a manometer.'

PHANTOM HANDS SEEN

"What were the results? At the latest series of sittings which have come to hand held in the University of Naples under direction of Professor Bottazzi, all these precautions were taken; yet objects were moved at a distance, phantom hands were seen; the scientific tests were satisfactorily made; and as direct evidence the existence of some force hitherto unknown to science, but as real as kathode and X-rays, a Morse telegraph key was displaced by the psychic in such a way as to leave a tracing on a cylinder, a photograph of which may be seen in one of the numbers of the Annals of Physical Science.

"In face of such evidence, do we not feel that Hodgson is right when he says:—

" 'A man who denies the phenomena of Spiritism today is not entitled to be called a skeptic; he is simply ignorant.'

"The next question is that of the interpretation of the facts. Three interpretations are possible. First, that these phenomena are the manifestations of an obscure and hitherto unknown form of vital energy. This is the biological explanation to which the Italian investigators (with the exception of Lombroso) lean; second, they may be explained as manifestations of what is known as the sub-conscious mind, or the subliminal self. This is the explanation in favor with perhaps the majority of the investigators. A third explanation is that held by a minority perhaps, but at least a very influential one, and is to the effect that while many of the phenomena are explicable in the two former ways, there is at least a remainder that can be explained only on the supposition that there exist intelligences (whether discarnate human beings or others) which manifest themselves through these abnormal types whom we call mediums or sensitives. To this view the following leaders in thought adhere: Myers, Lombroso, Hodgson, Hyslop, James, Lodge and others.

PROOF OF FUTURE LIFE

"What, then, is the gain to faith? Much every way. In the first place, if these things be so, it is no longer unscientific to believe in miracles. The significance of this is tremendous. For upwards of fifty years the whole tendency of modern science has been to deny the credibility of miracles.

"Science brings the message, 'Be of good cheer. God in these latter days is working marvelously, and before many years have passed belief in a life beyond death may be just as scientific as to believe in wireless telegraphy or the marvels of the X-ray. Only be patient—only work and hope.' "

* * *

Here we have it. Spiritism is becoming respectable, not only in scientific quarters, but now to the church. Note well the arguments by which the foolish things accomplished by Spiritism are held up before the people as helpful to their Christian faith—as proofs of a future life. Another Exchange tells of a Spirit Exhibition in a Methodist church by a minister.

What is more evident than that this minister himself lacked a full assurance of faith respecting a future life and had full confidence that his congregation also lacked such a faith; otherwise surely he would not have brought forward such matters as attestations and supports of faith. Only a poor, weak, rotten, tottering faith could be really supported by such stuff as Spiritism offers. And it will be noticed that while various theories are referred to respecting the power behind these spirit manifestations, the scientists whom he quotes are utterly ignorant of the real power and intelligence back of Spiritism, Theosophy, Hypnotism, etc. "The wisdom of their wise men shall perish; the understanding of their prudent men shall be hidden." (Isa. 29:14) Their failure comes from the neglect of the Word of God, which would have informed them respecting the evil spirits, their origin, etc. Blessed are our eyes for they see and our ears for they hear the wisdom from on high. But alas, the poor world lacking this wisdom, misled by its trusted, scientific and theological teachings, is rapidly coming under the power of the evil spirits! "And for this cause God shall send them a strong delusion, that they shall believe a lie who believe not the truth, but had pleasure in unrighteousness."—2 Thess. 2:11, 12.

DANGER IN TAMPERING WITH SUPERNATURAL

The English author, Dr. J. Godfrey Raupert, is now in this country, under assignment from Pope Pius X. to lecture to the students of all Roman Catholic seminaries upon the dangers of psychical research and the evils of Spiritualism. During the last few months, Doctor Raupert has delivered lectures at many institutions of learning in New York and vicinity, and he expects to continue his stay in this country until he has an opportunity to visit many other institutions.

While a member of the English Society for Physical Research and a personal friend of many of the most prominent European investigators, Doctor Raupert not only declines to accept the theory of spirit communications, but even declares that every phase of psychical research is produced by an evil force, which, sooner or later, will wreck the minds of those who subject themselves to its influence.

Dr. Raupert writes as follows in the "Philadelphia Public Ledger":—

" 'If there is any one thing in this world which the great mass of the American people need it is to have their eyes opened regarding the dangers of the psychical research. For many months the most popular periodicals have been devoting a great deal of space to these matters, and, as the result, people who had never given any serious thought of psychic problems are now inclined to try experiments that are fraught with the greatest perils to the mental and physical organism, as well as to the moral character.

" 'Unfortunately, the writers of these articles have, almost without exception, entirely neglected this phase of the subject, leaving their reading to walk ignorantly into a trap from which they may find it extremely difficult to escape, and it seems as though it was time that somebody should come to the front to explain why psychical investigation is one of the most hazardous occupations in which it is possible for a human being to engage.

* * *

" 'In any case, it is the opening of a door to the invasion of activities that we do not, and cannot understand, and all experience proves that, once opened, this door is not so easily shut. Moreover, as these invasions invariably play havoc with the victim's moral, mental and physical life, even when they do not—as they often do—lead to permanent afflictions, or to death, it is impossible to see where science has any right to invade this domain, or to invite others, still less guarded than themselves, to invade it for them.

" 'Prof. W. P. Barrett, of the Royal College of Science for Ireland, and one of the vice-presidents of the English Society for Psychical Research, did not hesitate to admit the existence of these evils. "These practices," he said, "are dangerous in proportion as they lead us to surrender our reason, or our will, to the dictates of an invisible and oftentimes masquerading spirit."

MAN'S BIRTHRIGHT IN DANGER

" 'And again, in speaking of a case resembling obsession, he said: "Possibly this is an instance of duplex personality; more probably, I think, it is what it purports to be a lower influence or 'spirit,' acting through the medium. . . . . The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the possible disintegration of our personality; in the liability to lose that birthright we each are given to cherish, our individuality, our true selfhood, just as in another way this may be impaired by sensuality, opium or alcohol."

" 'While this may seem to require a belief in "obsession," or the actual possession of unembodied spiritual intelligence, this phase of the matter is really of less immediate importance than might appear at first thought. Personally, I have witnessed

scores of cases, that, while they were designated as "insanity" by scientists, to me at least, so closely did they resemble genuine "obsession" that I was inclined to think that there was some reason for the belief that the patient knew more about the nature of his disorder than the physician who attended him.

* * *

" 'The Spiritualists tell us that everything depends upon the attitude with which we look upon the "spirits"; that if our life is pure and our purpose a noble one, we have nothing to fear from our experiments. This, however, is an entirely erroneous theory. As a matter of fact, it makes no difference how we approach the "spirits," for the best minds and the purest souls are wrecked quite as easily as those of less spiritual nature. Often, in the beginning of the experiments, there is a pretense at lofty utterances.

" 'The "spirits" indulge in high-flown talk about the future of life and its conditions, and endeavor to impress the investigator with his own utter earthliness and ignorance. I have known many cases in which the "control" purported to be the discarnate spirit of some great novelist, poet or philosopher, and, for a time, the role assumes has been played to perfection. But, sooner or later, the change invariably comes.

" 'The pure and beautiful communications become mixed with impure language, and, finally, the victim awakens to the fact that he is entirely at the mercy of a force over which his will no longer exercises the slightest control. These are the facts and it means no difference by what theory we endeavor to explain them. Call them "detached personality," if you will; apply one of the many terms that science used to designate the several forms of insanity; say that the trouble is due to subconscious functioning alone—however you may explain it, the fact still remains that the study of psychical problems is the direct cause of the disorder.

A CASE IN INSTANCE

" 'To indicate how easily this disintegration of the personality may be brought about, I can refer to a case that has been brought to my attention since my arrival in this country. The victim is a young woman of exceptional intelligence and marked refinement—the wife of a man who is well known as a writer upon scientific subjects.

" 'Somewhat less than a year ago this young woman became interested in psychic investigations, and commenced to experiment for herself, using a "planchette" for the purpose. At first there was little result, but, finally, after patient waiting, she became a fluent writer, not only with the planchette board, but with a pencil held in the hand, and the communications received were of a most convincing character.

" 'About this time she began to experience pains at the base of the brain, and these gradually increased until they became almost unbearable. Her sleep was interrupted and her health began to fail perceptibly.

URGED TO SUICIDE

" 'It was at this time that she announced that she was "obsessed"; that the intelligence that had communicated through her had taken full command of her body, so that she was no longer a free agent. Treatment of every kind was tried—all to no benefit. And now a new and more terrible feature developed. Hitherto the impulse had been to write—to write all the time, with pen, a pencil, or even a finger in the air—anything so long as the detail of writing was accomplished.

" 'Now it was voices that sounded in her head. Sometimes one, but more frequently two, three, or even four voices, talking to one another and freely conversing about her. Some would commend her conduct; others would blame her. Some would swear and curse and call her names—names so vile that she could scarcely have heard them in her normal state, while others would try to defend her from the coarser and grosser forces.

" 'In the early stages the things that the voices told her to do were practically harmless, but before long, they commenced to urge her to commit suicide, and she sought to obey them. Twice she attempted to take her own life, but was unsuccessful; yet all the time she has realized that she was being urged to her own destruction, and has been unable to resist. It was as though her own will was entirely in subjection to that of some diabolical intelligence.

" 'And this is in no respect an exceptional case. I have heard of many similar experiences in this country, and I have a record of hundreds that have occurred in Europe. Since first taking this stand as an exponent of the dangers of Spiritism, people have written to me from all parts of the world, and all these letters have told practically the same story. Everywhere lives are being ruined, minds are being shattered, and personality is being disintegrated as the result of the most innocent experiments in psychical research.

" 'During a trip on the continent some three years ago I made the acquaintance of a successful business man who told me incidentally that he had acquired the power of "automatic writing." He said that it was the source of much entertainment and amusement to him, and, as he did not believe in "spirits" or the survival of human personality after death, he was not in the least interested to discover what the source of the strange messages might be. He thought that the phenomenon might be due to the action of some undiscovered or unknown law of our mental life.

" 'It had become a habit with him to resort to his "mystic" writing on all possible occasions, and he not only asked advice in perplexing questions but was guided by that advice. His physical health was good except that he complained of a pressure over the back of his head, which would come on suddenly, and continue, increasing in severity, until he yielded to the impulse to write. As soon as the message had been given, this feeling would pass away.

" 'I pointed out some of the dangers of these experiences, but my warning only caused him very great amusement. About two years later, being again on the continent, I made inquiries regarding my acquaintance. I was told that he had met with a serious accident, and had just been discharged from the hospital. Accordingly, I went to see him, and, at my request, he gave me a full account of what had happened.

UNDER A DOMINATION

" 'The promptings to take the pencil and write had gradually, but very steadily, increased, and, as it was always accompanied by severe pressure over the head, he had never been able to resist the impulse for any great length of time. The amusement of the thing wore off with the increased and compulsory frequency of the experiment, and it had finally come to the point where he considered the writing rather a nuisance. In consequence he had again and again offered determined resistance to the impulse, even at the risk of passing sleepless nights and injuring his health, but he always had to give way in the end.

" 'Thus a kind of domination had been established over him, and as he could not conceive how a mere tendency or habit could so thoroughly establish itself, he questioned the pencil, and was informed that he was under the influence of the spirits, and that if he did not do their bidding they would ruin him.

" 'It was at about this time that the impulse commenced to assume a different form. Instead of the prompting to write, a thought suggesting some absurd if not quite unreasonable action would come to his mind, and, regardless of his own judgment, he would finally yield to it to obtain relief from the painful pressure in his head.

THE FIRST STEP

'I have quoted these cases at some length because they are typical of the experiences of so many persons who have become the unfortunate victims of these dangerous practices. In most cases the first false step is taken through a chance introduction to "planchette," the "ouija board," or some other apparently harmless and extremely amusing contrivance. Perhaps at the first trial there may be little if any response from the board, but if sufficient patience and persistence are shown and the proper attitude of passivity is maintained conscientiously it will probably not be long before the desired results will be realized. And it is from that moment that both the mind and the body of the operator are in danger.

" 'I have had my attention called to many of these cases of alleged "obsession" or duplex personality since coming to America, and I have no reason to doubt that there are quite as many victims of Spiritualism and psychical research in the insane asylum of this country as there are in Europe, and that means thousands, if not tens of thousands.

" 'One particularly sad case is that of a metaphysician who was well known to New Yorkers only a few years ago. An extremely brilliant woman and a successful practitioner, she exhibited no indications of mental derangement until after the accidental discovery of her ability to write "automatically," when, within a very brief space of time, her mind began to show the effects of her experiments, and a few months later it became necessary to send her to one of the institutions for the insane, and there she is still confined.

" 'Though a woman of pure mind, noble character and great intellectual attainments, the ruin of her life was the price required for the privilege of making a few innocent psychical experiments. Certainly "like" did not "attract like" in her case!

THOUSANDS MADE INSANE

" 'And, in view of all of these facts—for there are hundreds of equally well-established cases that might be cited—does it seem unreasonable that we should demand that psychical researchers show us some good object that is being attained by these investigations—some purpose that can justify this sacri-

fice of health and reason, if not life itself. For many years this work has been going on, and, so far as we can ascertain, its history can be traced by the trail of insanity and death for which it has been responsible.

" 'More than thirty years ago Dr. Forbes Winslow reported that "ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural."

" 'And what have we learned in return? We have faith that there is a life beyond the grave, but has psychical research been able to demonstrate its reality? We believe that there is a spiritual as well as a material world, but what evidence of this fact has science been able to gather?

" 'If we are to judge the character of that plane of existence by the lying, malicious and mischievous intelligences with which we come in contact through psychical research, the fact is almost irresistibly borne in upon us that we have been in communication not with departed friends, as we may have so fondly imagined, but rather with a company of spiritual burglars and confidence men.

" 'Does mob law reign in the "borderland," and are there no spiritual police? If there are, how come all these "obsessions" to take place, and who devises the frauds and tricks that are played so successfully upon people who are neither fools nor knaves?' " . . . .

BROTHER RUSSELL'S EUROPEAN TOUR

On Board "Mauretania," May 10th, 1909.

TO THE FAMILY OF BROOKLYN BETHEL,
BELOVED IN THE LORD:—

When our steamer left the wharf in New York, while you were singing, "Blest be the tie that binds," and "God be with you till we meet again," my heart was full, and not mine alone; others, total strangers to us, were deeply affected, and one at least expressed himself as feeling a greater degree of security and safety in view of the divine blessing thus invoked. I estimated the number of our friends on the pier from the New York church at about 90, and called to mind and applied to myself St. Paul's words, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy. And for your fellowship in the gospel from the first day until now."—Phil. 1:3-5.

We have had a very calm, and in every way pleasant voyage. The sea was exceedingly quiet, and our vessel excelled her previous best record, making 612 knots during one 24 hours.

Knowing in advance the boat we would take, several friends of the truth going to Europe made it convenient to take the same vessel, and the fellowship enjoyed made the trip delightful. However, we had not much time for visiting, as Brother Huntsinger, a stenographer, knowing that we would be pressed for time, kindly volunteered to make the journey with us, that we might have the opportunity of dictating some sermons and "Watch Tower" articles while going and coming across the Atlantic. The quietness of the voyage and our good health greatly facilitated this feature of the work.

Our companions in voyage brought with them tracts which were liberally distributed on the ship, and apparently to some purpose, not only interesting some, but arousing the prejudice of others. On the ship were a Catholic bishop, two priests, two monks, two nuns and several Protestant preachers. The opposition became so bitter that not only the Catholics, but the Protestant preachers joined in requesting the Captain to cancel an appointment he already had made for us to preach. It was canceled with apologetic statements to the effect that the Ship Company merely sought to serve the public, and while surprised at the opposition felt it necessary to concede to its wishes. However, we are by no means certain that the hindrance thus affected did not work out some measure of good, as a considerable number of passengers expressed themselves as quite incensed at the narrow and bigoted course of both Catholics and Protestants, who evidenced the weakness of their cause by their fear to have the truth of the Bible openly stated and heard. For our part we were unconcerned by the episode, believing that it was ours to use opportunities which the Lord might grant, and ours to be submissive and patient if the opportunity for presenting the truth to the public were denied—if only a small hearing was had amongst the friends. It is ours to use opportunities with appreciation; it is the Lord's to open the door, to furnish the necessary opportunities. We are content to do our part, and to leave his part for his wisdom to direct, knowing that all his gracious purposes shall be accomplished.

Yours in the love and service of our Redeemer and King,
C. T. RUSSELL.

WHAT MUST I DO TO BE SAVED?

ACTS 16:16-40.—JULY 11.

GOLDEN TEXT:—*"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."*

Paul and Silas, bruised and doubtless bleeding from the cruel beating they had received at the command of the rulers of Philippi, were enabled to praise God in the prison, notwithstanding the fact that it must have been, like other prisons of that time, a most unhealthful and disagreeable dungeon. That night they sang praises to God. The other prisoners listening must have been surprised, it probably being the first time hymns to God had ever risen from that prison. If any other songs at all had ever echoed from its walls they were probably ribald, and inspired by alcoholic spirits. It is indeed remarkable that practically none but the Christian religion possesses a hymnology. Buddhists have none; the Mohammedans have none; the Confucians have none, and these three represent more than one-half of the world's population. Indeed, there seems to be nothing happifying or consoling in any religion except that of the Bible. The Bible alone teaches the love of God, his care over his consecrated saints and his provision for their change to glory, honor and immortality—yea, for the awakening of all the families of the earth and the bringing of all to a knowledge of the grace of God and to opportunities for life eternal.

We can readily see that nothing less than a strong, living faith in God enabled those two missionaries to feel that their adversaries endured for the sake of the Gospel meant to them divine approval, if rightly received. It was because 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 distressed 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 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.—Acts 3:23.

These things are written for our instruction, that, beholding the faithfulness of others, we might be encouraged. Our Covenant is the same as theirs and theirs the same as the 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 faithfully endured, uncomplainingly, rejoicingly, the greater will be the reward in the kingdom of our Father and of our Lord.

A WELL-TIMED EARTHQUAKE

Whilst the missionaries were singing, an earthquake shock was experienced which jarred the walls and loosed the staples of the chains whereby they were bound, releasing also the bars wherewith their prison-doors were held in place. The jailor, finding the doors down and supposing that the prisoners had escaped, and knowing that he would be held responsible, drew his sword and was about to 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 the jailer was now ready to care for these prisoners and to hear the message of God's love. Presumably he first secured the prison, the while thinking over all 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. He 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 a forgiveness of his own sins and a reconciliation with his Creator. And these missionaries, above all others, could help him. Hence his inquiry, "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, like you, I might be able to glory in tribulation. and to realize that all things will work together for my good under divine providence?

The answer came promptly: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Taking this as the text the missionaries explained to the jailer and his household some ot 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 this present time and the glory that shall follow.

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 baptised, thus symbolizing their death to the world and to sin and to self, and their desire to walk in newness of life as "members" of the Christ. Ah, now, the missionaries must have realized that they were as much providentially directed to the jail (by the injustice of the magistrates) as they had been previously guided to Lydia and the riverside prayer meeting! Their faith was strengthened. They were willing to endure hardness with patience and joy for the sake of enjoying this great privilege of carrying the good tidings to others.

According to some standards it was now high time for these missionaries to strike for Five Thousand Dollars a year and a parsonage, and especially to strike against any further persecution or beatings and to tell the Lord that they had had enough along the lines of self-sacrificing. But the effect was just the opposite. They were the more encouraged to go on, to endure still further sufferings. We must see to it that our experiences tally with those of Jesus and the apostles. We must not be looking for any other kind nor be satisfied unless we find opportunities for suffering for the truth's sake. We may be assured that although times have changed in some respects our Lord was quite right when he declared, "Whosoever will live godly in this present time shall suffer persecution." It may be in his own home and family or in the church or from the world; he will not escape if he is faithful. If, therefore, any of us is escaping persecutions he should feel fearful of his condition and make careful examination as to whether or not he is faithful to all the privileges and opportunities he can find. This does not mean that we should seek persecutions in the sense of doing foolish things or doing proper things in a foolish manner. But it does mean that we should not shrink the responsibility of proper conduct, because of fear of consequences. Fear is one of the most subtle foes of the "little flock." It should be offset by trust, faith in God.

PAUL AND SILAS SHARERS IN SUFFERINGS

The account tells us that St. Paul alone rebuked the evil spirit and thus he alone was responsible for the tumult. We can readily see how Silas might improperly have taken a course in opposition—might have publicly reprimanded St. Paul and partially, at least, have joined with the multitude and thus have escaped arrest and beating and imprisonment. Or if his disloyalty had been greater than this he might have upbraided St. Paul and said, Why did you not mind your own business and let that young woman alone? She was commending us, not opposing us. We should have gone right along preaching the Gospel. You are always getting us into trouble. I intend to leave and to start on a more successful missionary tour of my own. Alas, we all know some who have just such a wrong spirit as would take such a wrong view of the situation. We are glad that it was not so with Silas—that he was a worthy companion to the noble Paul. He recognized the Lord's blessing upon the Apostle and that he was being specially used of the Lord, and that what ever experiences came to them the Lord was able and willing to overrule for good. Thus Silas was privileged to share in the privileges of the beating, of the songs, of the conversion of the jailer. Surely it means a great deal and brings a great deal of blessing to have faith in the Lord and to be obedient to divine providences and not too worldly-wise and cautious and self-seeking.

The Apostle mentions in Heb. 10:32 some who "endured a great fight of affliction," and some others who were merely their companions in the same without experiencing the same losses. The Apostle 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.

"LET THEM COME AND FETCH US"

The magistrates evidently realized that they had no just cause against the missionaries. The beating and imprisoning of them was merely to satisfy the public clamor, just as when Pilate similarly commanded Jesus to be beaten, not as a satisfaction for 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 having any kind of punishment, but probably the clamor of the people was so great that their protests were unheard. Now, however, the missionaries sent word to the magistrates that they were Roman citizens and had been unjustly dealt with and would nave to be treated in such a manner as would show that they had done no wrong. This would avoid leaving a reproach upon the faith at Philippi. The public should not say to them, "Your teachers were tried and expelled from this city and forbidden to return." On the other hand, notice the spirit of compromise. The missionaries 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 they had accomplished all in their power and that God's providence was now directing them elsewhere. They acted upon Jesus' counsel, "If they persecute you in one city flee to 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 insisting sufficiently on their rights and others err in the opposite way of insisting too much for their earthly rights. Here in St. Paul's condition we find illustrated the proper course—"the spirit of a sound mind." He insisted on such of his rights as were reasonable and necessary for the cause, and he freely relinquished other rights in the interests of peace; in harmony with the Scriptures, "Seek peace and pursue it;" and again, in harmony with his own exhortation, "So far as lieth in you, live peaceably with all men."

Before separating they returned to the home of Lydia and "met the brethren" and comforted them. What they said for the comfort of the brethren is not difficult to imagine. They surely recounted to them the joy they had experienced in suffering for Christ's sake and how the Lord overruled their trials and difficulties, sufferings and imprisonment for good, in that thereby the jailer and his family were added to the number of brethren—"the Lord's jewels."

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 in contact with those who are now rejoicing in the present truth must surely note something of the same spirit of brotherhood, in a remarkable degree.

"FATHER, GLORIFY THY NAME"

[This poem was a reprint of that published in issue of November 1, 1892, which please see.]

THE BEREANS THE MORE NOBLE

ACTS 17:1-15.—JULY 18.

GOLDEN TEXT:—*"Thy Word have I hid in mine heart, that I might not sin against thee."*—Psa. 119:11.

Leaving Philippi the missionaries, Paul, Silas and Timothy, went a journey of about one hundred miles to the southwest and stopped at the city of Thessalonica, made famous by the fact that two of St. Paul's epistles were addressed to the Christians of that city. 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, that had not 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 and the observance 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 and for three Sabbath days they reasoned with the attendants from the Scriptures. The word here rendered reasoned implied a dialogue or discussion. The Apostle discussed the Bible with the Jews. This form of preaching the Gospel, which has fallen considerably into disuse amongst Christians, is an excellent one. We have endeavored to revive it amongst the friends of present truth everywhere by specially commending to them the Berean Studies and such discussions of the Word 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. True, the "pilgrims" usually deliver discourses, because their visits are but occasional. But even these we urge to give in each place at least one sample of a properly-conducted Berean Study, that the dear friends may become accustomed to this early method of indoctrination.

This method of discussion was usual with the Jews, but they needed just what the Lord sent them in the Apostle, namely, some one to explain the Scriptures, some one to answer their questions and to show them and to help them to find the answers to their own questions in the Scriptures. So today it is important that a Berean Study have a wise and an intelligent leader, of sufficiently humble mind to be worthy of the truth himself and to be willing to call attention to it through whatever channels the Lord may be willing to use for its dissemination. Not only is it true that "pride goeth before destruction, and a haughty spirit before a fall," but it is also true that pride blinds the mental vision and hinders many from being able to see the truth who otherwise might be burning and shining lights—showing forth true light. Instead, many are so anxious to shine forth a light of their own that they get between the people and the true light. The Lord is willing to help us to humble ourselves in proportion as we are diligent for his service, willing to be nothing ourselves and careful to recognize as leaders only such as hold forth the words of life without seeking undue prominence for themselves in the church.

IT BEHOOVED CHRIST TO SUFFER AND TO RISE

After telling us that St. Paul reasoned or discussed with the Jews the Gospel message something of his method is explained; namely, he opened the Scriptures to them, explaining what they had not previously noted respecting 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 his sufferings, but they ignored them and grasped only those which referred to our Lord's Millennial reign of glory, honor and power. The Apostle showed the connecting links—that death reigned over the race through the power of sin inbred, ingrained, and was in harmony with the divine sentiments, "The soul that sinneth it shall die." He showed 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. Then he produced the facts of Jesus' death, the Just for the unjust, and that his resurrection was exactly what was declared by the prophets, and the necessary thing, for him to carry out in due time the foretold blessing of Israel under the New Covenant and the blessing of the world through Israel. He showed that first, however, an elect class must be gathered to be associated with the Lord in his kingdom and that these must demonstrate their worthiness by laying down their lives in his service in consecration. The sum of his argument was, "This Jesus whom I preach unto you is the Messiah."

Some of the Jews believed the message and took sides with Paul and Silas, but evidently only a minority. With them were some devout Greeks, quite a number also of prominent women. The division time had come. The "wheat" amongst the Jews in Thessalonica must be separated from the "chaff" class, as elsewhere; 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.

Of course, only a minority of the Jews were in a proper attitude of heart to receive the good tidings, and the effect upon the remainder was to embitter them, because the arguments were too strong for them and because, not being humble-minded, but proud-spirited, they became jealous of the success achieved by these strangers who had been in the city but a few weeks and 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, arousing prejudice, hatred, malice, etc. They 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 magistrates, saying, "These that have turned the world upside down have come here also." Jason has received them, and thus is a participant in their wrong doing. They are traitors to this government and its honorable Emperor Caesar, for they teach another King called Jesus.

This was almost the exact charge made against our Redeemer when he was brought to Pilate's judgment bar. And there was a measure of truth in it, for the Caesars not only claimed to be civil rulers of the world, but also claimed the title Pontifex Maximus, or chief religious ruler. While the kingdom that Jesus and the apostles preached is a heavenly one, a spiritual one, 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 be world-wide—under the whole heavens. We can readily see how 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 will not at all surprise us if, in the near future, we should be similarly charged with treason because we preach "the kingdom of God's dear Son" about to be established in power and great glory; and that its establishment will take place in the midst of a period of social distress and anarchy. It will not surprise us, either, if false Christians (Christians not in the proper attitude of heart to receive the message of present truth) should be the very ones to incite the multitudes and the rulers against us.

TURNING THE WORLD UPSIDE DOWN

This charge was made by the Jews. They realized that there was a conflict on between Judaism and Christianity, and that wherever the two came in contact there could be naught else than a clash and conflict, and one or the other be turned upside down. Similarly, some of those who at present are blinded to present truth rail at us, using almost the same language. And the truthfulness of the assertions cannot be controverted. The Gospel of Christ did create differences in the Jewish system then, as the Gospel truth is doing now in Christendom. And this is what Jesus foretold when he said, "Think not that I have come to send peace upon the earth. I have come to send a sword. A man's foes shall be they of his own household." Our experiences, like the experiences of the apostles, corroborate the truth of our Lord's statement. An irrespressible conflict is on. However, had the Jews only properly understood the matter they need not have given themselves such concern, but might have known that comparatively few would accept the message of the Gospel—the few going out from them would scarcely be missed.

And so it is today. Our dear friends in the various denominations are fearful that present truth will capture their people by the wholesale. But they are mistaken. It will take only the select, 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. And it is better so. They must not in any manner get in amongst the wheat ready for the garner—the separation amongst the wheat and 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.

This attack upon Jason and others apparently was not permitted of the Lord until the work of propagation had been well accomplished and 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 property that these Christian missionaries should raise no further disturbance. As a result Paul and Silas realized that their work at Thessalonica was at an end and that they must not jeopardise the interests of the cause and their friends by their further public utterances. Paul agreed that they should leave the city quietly, secretly.

"THEY SEARCHED THE SCRIPTURES DAILY"

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 so 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 those things were so." Many of them, therefore, believed—Jews and Greeks, men and women. Here is a suggestion to us—to all. We should have a judgment and conviction respecting the divine Word, but it should not be so unreasonable a one as would hinder us from receiving a 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 once been 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 that which we have received and found Scriptural and harmonious with the Divine character. 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.

If, for instance, anyone attempted to prove to us that we were justified by faith in a covenant we should promptly reject it and assure him that we were justified by faith in the precious blood of Christ and that the substitution of a covenant for the blood would be setting aside the very foundations for our faith, upon which we have been building. Similarly all doctrines which ignore the fall of man and, therefore, ignore or deny that he was created perfect and in the likeness of God should be set aside because, if the fall of man be denied, the redemption is necessarily denied and everything else built upon that doctrine of redemption. As a matter of fact, the various religious theories of the world require very little thought or study on the part of any Christian who has built his faith, not upon human traditions, but upon the Word of the Lord. The doctrine of the Ransom, that Christ died for our sins and that we have forgiveness through faith in his blood, and reconciliation thus to God will generally prove, test, decide, the various new doctrines presented to us and show us quickly that they are not of God, nor in harmony with the Divine Plan, of which the Cross of Christ is the center.

We must be on guard even in respect to doctrines which acknowledge the precious blood. And a clear discernment of the divine plan is necessary to this end, and this implies the searching of the Scriptures daily. It is not sufficient that we have used the divinely provided helps. We are to remember that our memories are treacherous and that if we are not imbibing the Word in some form we are apt to lose valuable connecting links, leaving us open to some of our great adversary's covert attacks.

PERSECUTED IN EVERY CITY

If the missionaries of the Cross 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 consider how much we might gain by following such a course! 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, 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. "When they persecute you in one city, flee ye to another." Thus persecuted St. Paul went next to Athens and thither Silas and Timothy followed him later.

"THY WORD HAVE I HID IN MINE HEART"

The Golden Text reminds us that not only the Word of the Lord is necessary as a guide to a knowledge of him, but that it is valuable to us and necessary, after we have found the Lord and become members of his family, begotten of the holy Spirit. Moreover it is necessary that we do more than know about the Scriptures and have an appreciation of their teachings. We must get their truths into our hearts. There are certain points which underlie the divine law and all of its regulations bearing upon us, and these points cannot be comprehended at once. Day by day as we persevere in the study of the truth, as we meditate upon God's Law by day and by night, we come to clearer views of these great principles of truth—justice, love and wisdom—which underlie all of the divine government. In proportion as we attain this attitude of heart and mind we know the Lord not only in the sense of appreciating his glorious character, but in the sense that we are enabled to put those points into operation in our daily lives—in our deeds, our words, our thoughts. Whoever does not attain to this heart appreciation of the divine arrangements will be sure to sin against the Lord, to keep his Covenant of consecration imperfectly and those who so do will fail to gain the highest prize, if, indeed, they be accounted worthy of eternal life upon any plane of being.

Let us then not only search the Scriptures daily and obtain intellectual appreciation of the divine character, but let us meditate upon these eternal verities in our hearts. Let us familiarize ourselves with these points of divine government. Let us come more and more into sympathy with them—come into fullest harmony with our Creator and his requirements!

WORSHIPING THE UNKNOWN GOD

ACTS 17:16-34.—JULY 25.

GOLDEN TEXT:—*"God is a spirit; and they that worship him must worship him in spirit and in truth."*—John 4:24.

St. Paul awaited the coming of Silas and Timothy at Athens, then the center of the world's culture, intelligence and worldly wisdom. Athens boasted that in one century of its intellectual dominance it had sent forth more intellectual giants into all the world than all the rest of the world had supplied for five centuries. Jerusalem had been the center of true religion, as 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 of 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, notes the fact that about this time Athens contained more than three thousand public statues and a countless number of lesser images in private houses. Of these the majority were of gods, demigods and heroes. He notes the fact that in one street there stood before every house a square pillar carrying upon it the bust of the god Hermes. Every gateway and post carried its protecting god. Every street had its sanctuary.

No wonder we read that Paul's spirit was stirred within him as he beheld so intelligent a city wholly given over to idolatry, apparently utterly ignorant of the true God. The longing seized him to tell these worldly-wise men of the great Creator and his wisdom, justice, love and power. He found the Jewish synagogue as usual and there he reasoned with the Jews and with devout persons and in the market places he talked with all who were willing. Our translation says disputed, but it is generally admitted that this word does not well represent the thought of the original, which rather signifies conversed or reasoned. Disputes, in the ordinary sense of that word, are of little value, usually accomplishing little good.

Some called him a babbler, implying that there was neither reason nor sense in his presentation, but others thought more favorably and were curious to have a formal discourse. So in he Lord's providence the way was open for him 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 respecting the Gospel he had to proclaim. 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, but particularly that they might the better defend their own position to which they were already committed.

YE ARE 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, as it would have prejudiced and offended his hearers from the outstart and needlessly. We do well, therefore, to translate the word too religious, instead of too superstitious. And this translation fits well with the discourse which followed. For the Apostle proceeds to show that by the images erected they recognized innumerable gods and that in addition he had seen one altar to the unknown God. This was being over-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 innumerable 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 he had sent. He showed divine justice and its requirements, which we, as the fallen race of Adam, are unable to meet; that thus we are under condemnation and unworthy of eternal life. He showed that God so loved the world that he sent his Son to be our satisfaction price, to redeem us from the condemnation of death and to grant us res-

urrection privileges. He explained that this true God was neither stone nor wood, nor were there any such representations of him, but that, as our Golden Text declares, "They that worship him must worship him in spirit and in truth." He drew their attention to a greater God than they had ever thought of. He showed the length and breadth of the 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 all 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; because he desires that all should seek him and that feeling after him they should find him.

How true! The Lord has revealed himself to some of us 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 developed. He is being found 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 that, after having gathered the "elect" of this Gospel age, he will ultimately cause every knee to bow and every tongue to confess, and the knowledge of the Lord to fill the whole earth!

The Apostle, in speaking to 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 had he been speaking to a congregation of Jews or Christians. Thus to the barbarians and to the stoics of Athens, he became a philosopher that he might the better assist them to the true philosophy and the plan of the ages. For instance, had he been speaking to the 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 matter. If humanity be the offspring of God, as his children they should in some degree resemble him. And that being true the gold and 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 his character.

"THIS IGNORANCE GOD WINKED AT"

Paul anticipated the question of his hearers—Why do you come around now to tell us of this God? If he is our Creator and we are his children why did he not long ago send us a message? And are we responsible for not having worshipped him, when we knew him not? The Apostle's answer is, You are not responsible up to the present time. Such ignorance or idolatry God winked at or let go unnoticed, because until now his great plan had not reached that stage of development which authorized the sending of the message to you. Now the message is for you. God has sent it. He commands all men everywhere to repent—of sins, all unrighteousness, and to come back into harmony with himself.

It may be asked, Why tell men to repent at that time more than previously? We answer, that 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 on trial was found unworthy of eternal life and was sentenced to death. His entire race shared in his death penalty. But now in due time Christ had redeemed 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 eternal. This second trial or day of judgment would not be merely for those who would be living at the time, but would have to do with all of the race, of 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 or participation in it. The proof that this all was God's intention and that he was able to raise the dead St. Paul points out as already demonstrated by the fact that the One who redeemed the race by his death had risen 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 the dead of the race and giving to all a gracious opportunity for eternal life;—and the blessed opportunity of this 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 others teach that death is a deception—that when men die they really become more alive; when they lose consciousness, they really become more intelligent. Only the Bible teaches in accord with the voice of our sense 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. Only the Bible teaches that the Redeemer must come again the second time—not again to suffer, not again as the man, but as the Lord of life and glory on the spirit plane to change his elect bride to his own nature, and to associate her with him in his kingdom glory, and to establish amongst men the reign of righteousness long promised, and 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 persisted and is indestructible. All were in opposition to the Bible teaching of a sentence of death and redemption by death and a resurrection from death. All interest in the teaching of the apostles 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 unreasonable as this feature of the Christian religion. This doctrine today is proving 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 the stumbling of 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"—stuck to 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 calling at the present time to constitute the bride of Christ. He knew that their time to hear the message would be during the Millennium—in that day of judgment or trial of which he had just been telling. 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 if it would do so later.

Does not this same 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? and that inability to see its beauty and force 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, and let us be content to leave the others for his "due time" after having 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 Israel will be blessed under the terms of the New Covenant; the blood for the sealing, the blood of Christ, is now being prepared in the sufferings of the Head, in which the body is permitted to share. Then, under the provisions of that New (Law) Covenant, the blind eyes of Israel will be opened and their deaf ears will be unstopped and reconciliation made complete to 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 Mediators, blessing Israel and the world!

OUR GOLDEN TEXT

We do well to keep continually in mind the thought that God, with whom we have to do, is a spirit being of unlimited power; that he can read the very thoughts and intents of our hearts and that any worship or service that we could render, that he could accept, must be honest-hearted—rendered in spirit and in truth. He seeketh only such to worship him, and of this class there are but a few at the present time. After the Covenant of Grace shall have gathered out all the household of faith, the royal priesthood and the great company of antitypical Levites, then, as a means of extending God's favor, the New Covenant will witness the thousands of the world coerced to righteousness—that all may be enabled to see, to experience the love of God and the blessings of righteousness, to the intent that all who will may come into heart harmony with him and proportionately experience restitution, the re-writing of the divine law in the very character, the very being. Yet in the end, even with the world, only such as worship God in spirit and in truth will be finally approved and be granted life eternal beyond the Millennial age.

SAMPLE OF INTERESTING LETTERS

DEAR BROTHER RUSSELL AND ASSOCIATES:—

It is now two months since I took the vow, although I have been in favor of it since I first read it in the WATCH TOWER. I cannot keep from sending these few lines. The 91st Psalm is a great comfort to me, and I am glad I can come closer to the altar under the shadow of the Almighty.

It is two and a half years since I found the truth, and as I had been many years looking for it, I shall never forget the joy I then experienced and have experienced daily from that time in walking in my Master's footsteps accordingly. Through this light I have come to a larger appreciation and love for God, and am glad that I can now sing the song of Moses and the Lamb, more and more every day, and glad that the strings of my heart respond in harmony and more fully. It gives me courage and strength when I am weak; it gives me peace when storms are raging. It is a blessed privilege to offer gifts on the altar.

My heart overflowed with joy when I realized that some of my friends had begun to see the same light. When we are willing to give up our former theories and are willing to reason together with our Lord we shall be able to say, "Thy will O Lord." I rejoice in taking this further step and in this way getting closer to the brethren and sisters, for I know that God will supply all my needs according to his riches in glory by Christ Jesus.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and offer the sacrifice of thanksgiving, and pay my vows unto the Lord now in the presence of his people.

Your sister in the One Hope,

IDA C. IRENIUS,—N. Y.

"THE CHILDREN OF THE BLESSED"

DEAR BROTHER RUSSELL:—

I submit to you some of my deductions, desiring to know whether you view these matters in this light. My ruminations follow:—

The 65th chapter of Isaiah, from the 17th to the 25th verses inclusive, gives a prophetic view of the Millennial reign of Christ, as is shown from the statement in the 17th verse, "I create new heavens and a new earth." Evidently this is the same new arrangement that Peter saw by faith when he said, "We, according to God's promise, look for a new heavens and a new earth, in which dwell righteousness"—the same new heavens and new earth that are referred to by the Revelator in chapter 21, verses 1-5 inclusive.

During a recent study particular attention was directed to verse 23 of Isaiah 65, which reads, in the Leeser Translation, "They shall not toil in vain, nor bring forth unto an early death; for the seed of the blessed of the Lord are they, and their offspring with them," and the question presented itself whether the statement, "nor bring forth unto an early death," had reference to child bearing during the time of the incoming kingdom. It will be observed in the King James Translation the reading is, "nor bring forth for trouble." Young's Concordance shows that the Hebrew word "Yalad," translated "bring forth," beget, bear, is exactly the same word used under inspiration in Genesis 3:16, where God said unto the woman, "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children." With these points in mind note the significance of Isaiah 65:20 (Leeser's Translation): "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who (dieth) at a hundred years old."

These Scriptures seem to indicate that child bearing will continue for some time, at least, into the Millennial age, if not up to within one hundred years or thereabouts of its close. At first thought this apparently conflicts with the Lord's statement in Luke 20:34-36, "And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels and are children of the resurrection." However, a more careful consideration of these words of the Lord would indicate that he presented at least primarily the estate of those accounted worthy to obtain an inheritance as members of the kingdom, and as sharers in its resurrection, thus leaving the question of human conditions during the period of "resurrection by judgment" for amplification under other Scriptures, as well as under the secondary application of the Lord's words in Luke when the walk up to full resurrection by the earthly class is attained.

We recall God's mandate to Adam and Eve after the creation, "Be fruitful and multiply and fill the earth." No doubt this command will have been literally carried out by the time of the end of the "Gentile Times." From other Scriptures we know that during the Gospel age there will have been taken out from amongst men not only the "little flock," who will be upon the throne with their Lord, but also a "great number," who will be before the throne. In addition to these there is the "son of perdition" class who go to the second death; and the teaching of the Scripture is that during the Millennial age there will also be some of this latter class who will not attain the heights to which the Highway of Holiness leads, and hence will be cut off in the second death.

We have learned in our Bible Studies that our Heavenly Father is an accurate Book-keeper, and that during the past few years the door has been left open after the close of the "General Call," that the places of those who lose their crowns may be secured by other volunteers, who are willing to join in and do what they can in the completion of the harvest work. Reasoning by analogies, the suggestion presents itself that the same accurate Book-keeper, designing to have the earth properly filled with human sons, has probably so arranged that during the Millennium, and from those who have not been child-bearers during the present evil world, there shall be "brought forth" those who may take the place of those sons of Adam who have gone to higher places, or who through wilful sin lose life entirely. This class coming up by an awakening from the dead are not considered as Adam's seed, but are the seed of the "Blessed and only Potentate," who will then be known as the "Everlasting Father." (1 Tim. 6:15; Isaiah 9:6) This gives special significance to the phrase in Isaiah 65:23, "For the seed of the Blessed of the Lord are they, and their offspring with them."

Surely it will be a wonderful manifestation of the love and favor of God to thus arrange to fill the places in the human ranks that either his special favor on the one hand, or Satanic character on the other, may have vacated. And, further, under such an arrangement the manifold wisdom of God would be shown in ordering conditions under which child-bearing would be not in sorrow, as under the Adamic conditions since the fall, but under blessed conditions, where every feature of the course would be removed. Thus humanity would have an example of how the earth would have been peopled had Adam and Eve not sinned, and had sorrow in conception and multiplication of conception not been inflicted as a penalty.

Again, we can see that another grand feature will be brought to light; i. e., that it is sin in its cancerous working that has caused the fearful degeneracy in sex matters that is today preying upon the world, and that this quality, given to the race by its Beneficent Creator, when used in wisdom and righteousness, will be shown to be of the divine and pure order. It is true that right-minded men and women, even during the reign of sin, have discerned that it is sin and the abuse of God's favors that have brought especial trouble along these lines; yet, amongst the sodden classes of all ages and nations, the gross darkness is so complete upon this, as well as other matters, that no doubt a demonstration coming through the channels suggested will bring to full light the righteousness and majesty and wisdom and power of our God in this as in all other matters.

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VIEWS FROM THE WATCH TOWER

THE DELUSIONS OF MILITARISM

The Nations Called Against Their Will to the Battle of the Great Day of God Almighty!

"The future historian of the first decade of the twentieth century will be puzzled. He will find that the world at the opening of the century was in an extraordinary belligerent mood, and that the mood was well-nigh universal, dominating the New World as well as the Old, the Orient no less than the Occident. He will find that preparations for war, especially among the nations which confessed allegiance to the Prince of Peace, were carried forward with tremendous energy and enthusiasm, and that the air was filled with prophetic voices, picturing national calamities and predicting bloody and world-embracing conflicts. 'We would have healed Babylon, but she is not healed.'

"Alongside of this fact he will find another fact no less conspicuous and universal, that everybody of importance in

the early years of the twentieth century was an ardent champion of peace. He will find incontestable evidence that the King of England was one of the truest friends of peace who ever sat on the English throne, that the German Emperor proclaimed repeatedly that the cause of peace was ever dear to his heart, that the President of the United States was so effective as a peacemaker that he won a prize for ending a mighty war, that the Czar of Russia was so zealous in his devotion to peace that he called the nations to meet in solemn council to consider measures for ushering in an era of universal amity and good will, and that the President of France, the King of Italy and the Mikado of Japan were not a whit behind their royal brethren in offering sacrifices on the altar of the Goddess of Peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns, this will cause our historian to rub his eyes.

THE CONFLICTING PRINCIPLES OF THE DAWNING AGE OF PEACE AND THE DECLINING AGE OF WARFARE ARE ILLUSTRATED IN THIS STRIKING CONTRAST OF PEACE AND WAR TALK

"In his investigations he will find that the world's royal counselors and leading statesmen were also, without exception, wholeheartedly devoted to the cause of conciliation. He will read with admiration the speeches of Prince Bulow, Sir Henry Campbell-Bannerman, Mr. H. H. Asquith, Mr. John Hay, and Mr. Elihu Root, and will be compelled to confess that the three leading nations of our Western world never in the entire course of their history had statesmen more pacific than these in temper, or more eloquent in their advocacy of the cause of international good will. A galaxy of peace-loving statesmen under a sky black with the thunder-clouds of war, this is certain to bewilder our historian.

"His perplexity will become no less when he considers the incontrovertible proofs that never since time began were the masses of men so peaceably inclined as in just this turbulent and war-rumor-tormented twentieth century. He will find that science and commerce and religion had co-operated in bringing the nations together; that the wage-earners in all the European countries had begun to speak of one another as brothers, and that the growing spirit of fraternity and co-operation had expressed itself in such organizations as the Interparliamentary Union, with a membership of twenty-five hundred legislators and statesmen, and various other societies and leagues of scholars and merchants and lawyers and jurists. He will find delegations paying friendly visits to neighboring countries, and will read, dumbfounded, what the English and German papers were saying about invasions, and the need of increased armaments, at the very time that twenty thousand Germans in Berlin were applauding to the echo the friendly greetings of a company of English visitors. And he will be still more nonplussed when he reads that, while ten thousand boys and girls in Tokio were singing loving greetings to our naval officers, there were men in the United States rushing from city to city urging the people to prepare for an American-Japanese war. It will seem inexplicable to our historian that when peace and arbitration and conciliation societies were multiplying in every land, and when men seemed to hate war with an abhorrence never known in any preceding era, there should be a deluge of war-talk flowing like an infernal tide across the world.

"His bewilderment, however, will reach its climax when he discovers that it was after the establishment of an international court that all the nations voted to increase their armaments. Everybody conceded that it was better to settle international disputes by reason rather than by force, but as soon as the legal machinery was created, by means of which the swords could be dispensed with, there was a fresh fury to perfect at once all the instruments of destruction. After each new peace conference there was a fresh cry for more guns. Our historian will read with gladness the records of the Hague Conference and of the laying of the foundation of a periodic Congress of Nations, and of a permanent High Court. He will note the neutralization of Switzerland, Belgium and Norway; the compact entered into by the countries bordering on the North Sea, to respect one another's territorial rights forever; the agreement of the same sort solemnly ratified by all the countries bordering on the Baltic; the signing of more than sixty arbitration treaties, twelve of these by the Senate of the United States; the creation of an International Bureau of American Republics, embracing twenty-one nations; the establishment of a Central American High Court; the elaboration and perfection of legal instruments looking toward the parliament of man, the federation of the world.

"He will note also that while these splendid achievements of the peace spirit were finding a habitation and a name, the nations were thrilled as never before by dismal forebodings, and the world was darkened by whispers of death and destruction. While the Palace of Peace at The Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. This unprecedented growth of peace sentiment, accompanied by a constant increase of jealousy and suspicion, of fear and panic, among the nations of the earth, will set our historian to work to ascertain the meaning of this strange phenomenon, the most singular perhaps to be met with in the entire history of the world.

THE WINDING UP OF THE AGE AND THE DESTRUCTION OF SATAN'S KINGDOM, TO MAKE WAY FOR THE PRINCE OF PEACE

"It will not take him long to discover that the fountains from which there flowed these dark and swollen streams of war rumor were all located within the military and naval encampments. It was the experts of the army and navy who were always shivering at some new peril, and painting sombre pictures of what would happen in case new regiments were not added to the army and additional battleships were not voted for the fleet. It was Lord Roberts, for instance, who discovered how easily England could be overrun by a German army; and it was General Kuropatkin who had discernment to see that the Russo-Japanese war was certain to break out again. The historian will note that the magazine essays on 'Perils' were written for the most part by military experts, and that the newspaper scare-articles were the productions of young men who believed what the military experts had told them. Many naval officers, active and retired, could not make an after-dinner speech without casting over their hearers the shadow of some impending conflict.

A HEATHEN PRINCIPLE SATAN'S DELUSION AS AN ANGEL OF LIGHT

"It was in this way that legislative bodies came to think that possibly the country was really in danger; and looking round for a ground on which to justify new expenditures for war material, they seized upon an ancient pagan maxim—furnished by the military experts—'If you wish peace, prepare for war.' The old adage, once enthroned, worked with the energy of a god. The love of war had largely passed away. The illusion which for ages it had created in the minds of millions had lost its spell. Men had come to see that war is butchery, savagery, murder, hell. They believed in reason. Peace was seen to be the one supreme blessing for the world, but to preserve the peace it was necessary to prepare for war. This lay at the centre of the policy of the twentieth century. No guns were asked for to kill men with—guns were mounted as safeguards of the peace. No battleships were launched to fight with—they were preservers of the peace. Colossal armies and gigantic navies were exhibited as a nation's ornaments—beautiful tokens of its love of peace. And following thus the Angel of Peace, the nations increased their armaments until they spent upon them over two billions of dollars every year, and had amassed national debts aggregating thirty-five billions. The expenditure crushed the poorest of the nations and crippled the richest of them, but the burden was gladly borne because it was a sacrifice for the cause of peace. It was a pathetic and thrilling testimony of the human heart's hatred of war and longing for peace, when the nations became willing to bankrupt themselves in the effort to keep from fighting.

THE NATIONS BLINDLY SEEKING PEACE BY THE ADVERSARY'S METHODS AND ADVICE

"But at this point our historian will begin to ask whether there might have been any relation between the multiplication of the instruments of slaughter and the constant rise of the tide of war talk and war feeling. He will probably suspect that the mere presence of the shining apparatus of death may have kindled in men's hearts feelings of jealousy and distrust, and created panics which even Hague Conferences and peaceful-minded rulers and counselors could not possibly allay. When he finds that it was only men who lived all their life with guns who were haunted by horrible visions and kept dreaming hideous dreams, and that the larger the armament the more was a nation harassed by fears of invasion and possible annihilation, he will propound to himself these questions: Was it all a great delusion in the last day, the notion that vast military and naval establishments are a safeguard of the peace?

"Was it a form of national lunacy, this frenzied outpouring of national treasure for the engines of destruction? Was it a hallucination, this feverish conviction that only by guns can a nation's dignity be symbolized, and her place in the world's life and action be honorably maintained?

"These are questions which our descendants are certain to ponder, and why should not we face them now? If this preparing for war in order to keep the peace is indeed a delusion,

the sooner we find it out the better, for it is the costliest of all obsessions by which humanity has ever been swayed and mastered. There are multiplying developments which are leading thoughtful observers to suspect that this pre-Christian maxim is a piece of antiquated wisdom, and that the desire to establish peace in our modern world by multiplying and brandishing the instruments of war is a product of mental aberration. Certainly there are indications pointing in this direction. The world's brain may possibly have become unbalanced by a bacillus carried in the folds of a heathen adage. The most virulent and devastating disease now raging on the earth is militarism.

"The militarist of our day betrays certain symptoms with which the student of pathology is not altogether unfamiliar. There are demon suggestions which obtain so firm a grip upon the mind that it is difficult to banish them. For example, a man who has the impression that he is being tracked by a vindictive and relentless foe is not going to sit down and quietly listen to an argument the aim of which is to prove that no such enemy exists and that the sounds which have caused the panic are the footfalls of an approaching friend.

THE APPROACH OF JESUS AND HIS KINGDOM

"The militarist will listen to no man who attempts to prove that his 'perils' are creations of the brain. Indeed, he is exceedingly impatient under contradiction; and, here again, he is like all victims of hallucinations. To deny his assumptions or to question his conclusions, is to him both blasphemy and treason, a sort of profanity and imbecility worthy of contempt and scorn. He alone stands on foundations which cannot be shaken, and other men, not possessing his inside information, or technical training for dealing with such questions, are living in a fool's paradise. The ferocity with which he attacks all who dare oppose him is the fury of a man whose brain is abnormally excited.

THE NATIONS DRUNKEN

"Recklessness of consequences is a trait which physicians usually look for in certain types of mental disorder, and here again the militarist presents the symptoms of a man who is sick. What cares he for consequences? The naval experts of Germany are dragging the German Empire ever deeper into debt, unabashed by the ominous mutterings of a coming storm. The naval experts of England go right on launching Dreadnoughts, while the number of British paupers grows larger with the years, and all British problems become increasingly baffling and alarming. The naval experts of Russia plan for a new billion-dollar navy, notwithstanding Russia's national debt is four and one-quarter billion dollars, and to pay her current expenses she is compelled to borrow seventy-five million dollars every year. With millions of her people on the verge of starvation, and beggars swarming through the streets of her cities and round the stations of her railways, the naval experts go on asking new appropriations for guns.

"The terror of a patient who is suffering from mental derangement is often pathetic. Surround him with granite walls, ten in number, and every wall ten feet thick, and he will still insist that he is unprotected. So it is with the militarist. No nation has ever yet voted appropriations sufficient to quiet his uneasy heart. England's formula of naval strength has for some time been: The British navy in capital ships must equal the next two strongest navies, plus ten per cent. But notwithstanding the British navy is today in battleships and cruisers and torpedo boats almost equal to the next three strongest navies, never has England's security been so precarious, according to her greatest military experts, as today. It has been discovered at the eleventh hour that her mighty navy is no safeguard at all, unless backed up by a citizen army of at least a million men.

"It was once the aim to protect England against probable combinations against her. The ambition now is to protect her against all possible combinations. In the words of a high authority in the British army, she must protect herself not only against the dangers she has any reason to expect, but also against those which nobody expects.

TIME OF REVOLUTION AND TROUBLE

"Like many another fever, militarism grows by what it feeds on, and unless checked by heroic measures is certain to burn the patient up. Men in a delirium seldom have a sense of humor. The word is fearfully grim to them, and life a solemn and tragic thing. They express absurdities with a sober face, and make ridiculous assertions without a smile. It may be that the militarists are in a sort of delirium. At any rate, they publish articles entitled, "Armies the Real Promoters of Peace," without laughing aloud at the grotesqueness of what they are doing.

BEREFT OF REASON ARE THE NATIONS BY SATAN'S INGENIOUS AND TERRIBLE FINAL BECLOUDING OF THE MINDS OF MEN

"The militarist is comic in his seriousness. He says that if you want to keep the peace you must prepare for war, and yet he knows that where men prepare for war by carrying bowie knives, peace is a thing unheard of, and that where every man is armed with a revolver, the list of homicides is longest. He declares his belief in kindly feelings and gentle manners, and proceeds at once to prove that a nation ought to make itself look as ferocious as possible. In order to induce nations to be gentlemen, he would have them all imitate the habits of rowdies. To many persons this seems ludicrous, to a militarist it is no joke. He is a champion of peace, but he wants to carry a gun. The man who paces up and down my front pavement with a gun on his shoulder may have peaceful sentiments, but he does not infuse peace into me. It does not help matters for him to shout out every few minutes, "I will not hurt you if you behave yourself," for I do not know his standard of good behavior, and the very sight of the gun keeps me in a state of chronic alarm. But the militarist says that, for promoting harmonious sentiments and peaceful emotions, there is nothing equal to an abundance of well-constructed guns.

"A droll man indeed is the militarist. What matters it what honeyed words the King of England and the German Kaiser interchange, so long as each nation hears constantly the launching by the other of a larger battleship? And even though Prince Bülow may say to Mr. Asquith a hundred times a week, "We mean no harm," and Mr. Asquith may shout back, "We are your friends," so long as London and Berlin are never beyond earshot of soldiers, who are practicing how to shoot to kill, just so long will England and Germany be flooded with the gossip of hatred, and thrown into hysteria by rumors of invasion and carnage.

THE WORLD GOING CRAZY

"Like many other diseases, militarism is contagious. One nation can be infected by another until there is an epidemic round the world. A parade of battleships can kindle fires in the blood of even peaceful peoples, and increase naval appropriations in a dozen lands. Is it possible, some one asks, for a world to become insane? That a community can become crazy was proven by Salem, in the days of the witchcraft delusion; that a city can lose its head was demonstrated by London, at the time of the Gunpowder Plot; that a continent can become the victim of a hallucination was shown when Europe lost its desire to live, and waited for the end of the world in the year 1000. Why should it be counted incredible that many nations, bound together by steam and electricity, should fall under the spell of a delusion, and should act for a season like a man who has gone mad? But is it not true that the world has gone mad? The masses of men are sensible; but at present the nations are in the clutches of the militarists, and no way of escape has yet been discovered. The deliverance will come as soon as men begin to think and examine the sophistries with which militarism has flooded the world.

"Certain facts will surely, some day, burn themselves into the consciousness of all thinking men. The expensiveness of the armed peace is just beginning to catch the eye of legislators. The extravagance of the militarists will bring about their ruin. They cry for battleships at ten million dollars each, and Parliament or Congress votes them. But later on it is explained that battleships are worthless without cruisers, cruisers are worthless without torpedo boats, torpedo boats are worthless without torpedo-boat destroyers, all these are worthless without colliers, ammunition boats, hospital boats, repair boats; and these altogether are worthless without deeper harbors, longer docks, more spacious navy yards. And what are all these worth without officers and men, upon whose education millions of dollars have been lavished? When at last the navy has been fairly launched, the officials of the army come forward and demonstrate that a navy, after all, is worthless unless it is supported by a colossal land force. Thus are the governments led on, step by step, into a treacherous morass, in which they are at first entangled, and finally overwhelmed.

"All the great nations are today facing deficits, caused in every case by the military and naval experts. Into what a tangle the finances of Russia and Japan have been brought by militarists is known to everybody. Germany has, in a single generation, increased her national debt from eighteen million dollars to more than one billion dollars. The German Minister of Finance looks wildly round in search of new sources of national income. Financial experts confess that France is approaching the limit of her sources of revenue. Her deficit

is created by her army and navy. The British government is always seeking for new devices by means of which to fill a depleted treasury. Her Dreadnoughts keep her poor. Italy has for years staggered on the verge of bankruptcy because she carries an overgrown army on her back. Even our own rich republic faces this year a deficit of over a hundred million dollars, largely due to the one hundred and thirty millions we are spending on our navy. Mr. Cortelyou has called our attention to the fact that while in thirty years we have increased our population by 85 per cent., and our wealth by 185 per cent., we have increased our national expenses by 400 per cent.

U. S. DEBT

Largest in .....1865—$2,680,647,869.74
Smallest since, in.....1891—$1,546,961,695.61
Now .....1909—$2,637,913,747.04

This year will probably exceed 1865, due to military expenses. The nation's wealth is $116,000,000,000.

"It is within those thirty years that we have spent one billion dollars on our navy. And the end is not yet. The Secretary of the Navy has recently asked for twenty-seven additional vessels for the coming year, four of which are battleships at ten million dollars each, and he is frank to say that these twenty-seven are only a fraction of the vessels to be asked for later on. We have already, built or building, thirty-one first-class battleships, our navy ranking next to Great Britain, Germany standing third, France fourth, and Japan fifth: but never has the naval lobby at Washington been so voracious and so frantic for additional safeguards of the peace as today.

"The militarists are peace-at-any-price men. They are determined to have peace even at the risk of national bankruptcy. Everything good in Germany, Italy, Austria, England and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of desert land to be irrigated, millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance. We have not sufficient money to pay decent salaries to our United States judges, or to the men who represent us abroad. We have pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at once.

"On every hand we are hampered and handicapped, because we are spending two-thirds of our enormous revenues on pensions for past wars, and on equipment for wars yet to come. The militarists begrudge every dollar that does not go into army or navy. They believe that all works of internal improvement ought to be paid for by the selling of bonds, even the purchase of sites for new post-offices being made possible by mortgaging the future. They never weary of talking of our enormous national wealth, and laugh at the niggardly mortals who do not believe in investing it in guns. Why should we not spend as great a proportion of our wealth on military equipment as the other nations of the world? This is their question, and the merchants and farmers will answer it some day.

"This delusion threatens to become as mischievous as it is expensive. Every increase in the American navy strengthens the militarists in London, Berlin, and Tokio. The difficulty of finding a reason for an American navy increases the mischief. Why should the United States have a colossal navy? No one outside the militarists can answer. Because there is no ascertainable reason for this un-American policy, the other American countries are becoming frightened. Brazil has just laid down an extravagant naval programme, for the proud Republic of the South cannot consent to lie at the mercy of the haughty Republic of the North. The new departure of Brazil has bewitched Argentina from the vision which came to her before the statue of Christ, which she erected high up amid the Andes, and has fired her with a desire to rival in her battleships her ambitious military neighbor. We first of all have established militarism in the Western world, and are by our example dragging weaker nations into foolish and suicidal courses, checking indefinitely the development of two continents.

"Our influence goes still further. It sets Australia blazing, and shoves Japan into policies which she cannot afford. But we cannot harm foreign nations without working lasting injury on ourselves. The very battleships which recently kindled the enthusiasm of children in South America, Australia, and Japan, also stirred the hearts of American boys and girls along our Atlantic and Pacific seaboards, strengthening in them impulses and ideals of an Old World which struggled and suffered before Jesus came. It is children who receive the deepest impressions from pageants and celebrations, and who can measure the damage wrought upon the world by the parade of American battleships? Children cannot look upon symbols of brute force, extolled and exalted by their elders, without getting the impression that a nation's power is measured by the calibre of its guns, and that its influence is determined by the explosive force of its shells. A fleet of battleships gives a wrong impression of what America is, and conceals the secret which has made America great. Children do not know that we became a great world-power without the assistance of either army or navy, building ourselves up on everlasting principles by means of our schools and our churches. The down-pulling force of our naval pageant was not needed in a world already dragged down to low levels by the example of ancient nations, entangled by degrading traditions from which they are struggling to escape. The notion that this exhibition of battleships has added to our prestige among men whose opinion is worthy of consideration, or has made the world love us better, is only another feature of the militarist delusion."

* * *

[The foregoing was written by C. E. Jefferson and published by the American Association for International Conciliation. It is issued with the endorsement of the forty-eight Directors of said Association who are amongst the most prominent American citizens. The interspersed comments in bold-faced type are ours.—Editor.]

CHURCH FEDERATION PROGRESSING

The national organization for church federation, which met in Philadelphia last December, and whose 450 delegates in a general way represented seventeen millions of Protestants, is slowly but surely moving.

The resolution of the national organization was that branches of the work should be established at Chicago, Atlanta and Denver, while the national headquarters should continue in New York. It was in harmony with these decisions that the Chicago branch was organized on May 6th. It appointed a district superintendent for its territory, with local advisory committees on Temperance, The Church and Modern Industry, Family Life, Sunday Observance, The Immigrant Problem, Home Missions, Foreign Missions, International Relations—to carry out locally just what the national committees propose shall be generally carried out. One of the committees will be expected to keep in close touch with labor, not merely along spiritual lines, but also in temporal matters. The proposition is that by thorough organization of the religious work in every large city of the United States, all denominational rivalry shall be eliminated, and everything adverse to Christianity or to the Federated churches shall be opposed. It will not be an organic union of the denominations, in which they would lose their individuality, but it will be a combination for advice and co-operation.

Thus we have the not unreasonable proposition. Who can tell the ultimate results of this federating? Its power will be felt in politics, and all the little denominations will be practically frozen out, and their people ostracized, if not persecuted. The result will be the loss of individuality in religious matters, and undoubtedly a great loss in spirituality.

JUVENILE LAW BREAKERS

Not long since we called attention to the fact that the "Springfield Riots" were reported to have been instigated and maintained chiefly by boys of 16 to 20 years. Much the same report came from the scenes of the Russian riots. Now note the below from France. Is this not remarkable? May it not be one of the results of modern infidelity so freely introduced into the schools and schoolbooks? The French writer referred to says:—

"According to the official reports of the minister of justice for a number of years preceding 1904 there was an annual increase of about 5,000 crimes, which was not counterbalanced by any corresponding increase in population. The chairman of the committee of judiciary reform of the Chamber of Deputies recently reported to that body an increase of 80 per cent. since 1901 in the total number of crimes in the country. If the last five years alone are considered, the criminal statistics are even more appalling. 'Criminality,' says the eminent scientist and sociologist, Dr. Gustave Lebon, 'has augmented

in proportions that are veritably terrifying; 30 per cent. for the murders, while the sum for the criminality has doubled in five years.' This statement almost passes belief, but Dr. Lebon is an authority whose word goes.

"In this connection, another dreary and dreadful fact (which no one thinks of disputing) is to be noted.

"The average age of criminals is getting to be younger and younger. More than 60 per cent. of the inmates of the 'maisons centrales' (as the houses of correction are called) are under 29 years of age. Many of the bands of 'Apaches' consist of boys of from 14 to 17, and their chiefs are often not more than 19 or 20.

"How does it happen that crime, especially crime on the part of the young, is increasing at such a terrible rate?

"It would not be fair, of course, to assign this abominable state of things to any one cause; but it is certain that the lack of religious instruction in the public schools and the truancy and juvenile vagrancy due to the inadequate school accommodations since the passage of the law against the congregations must be held responsible for a great deal of the trouble. An adult often commits a crime because he is a discouraged, a desperate man. He is often pushed into crime by the hardships he encounters in earning his bread. But when a mere boy takes to crime, the chances are that he has deliberately chosen crime as a career, because he has been brought up with false ideals, because he has been given wrong standards of living. The criminal of fifteen to twenty, as a rule, has not even so much as tried to live honestly. He has grown up to consider work dishonorable, to believe that the world owes him a living, and that it is his business to collect the debt by hook or crook. He becomes a thief or a swindler because he thinks it a finer thing to be a thief or a swindler than to be a cabinet-maker or a plumber."

BROTHER RUSSELL'S EUROPEAN TOUR

THE FOLLOWING, WRITTEN BY BROTHER RUSSELL OFF THE SHORES OF NORWAY, RECOUNTS HIS JOURNEY THAT FAR FROM LIVERPOOL:

Although our steamer broke all ocean records she was unable to land her passengers Monday night, but waited for the tide to reach her landing. There on the shore awaiting us, waving the Chautauqua salute with their handkerchiefs, we greeted about a dozen friends full half an hour before we could get ashore. We received vary hearty hand-grasps and words of welcome and were soon en route for noon refreshments.

At 3 p. m. we met an audience of the interested, probably 125. It was a Question Meeting; we trust a profitable one. The questions were excellent—many of them relating to the covenants. The meeting lasted two hours and was followed by supper. The evening meeting was semi-public, the attendance about 300. We had an excellent hearing while we endeavored to present the "Old, old story of Jesus and his love." We were most hospitably entertained by Brother and Sister McCloy and after a good night's rest were ready for the train for Manchester.

The only disappointing feature connected with the visit was the evident disaffection of Brother Hay and a few others who have gone blind on the covenants and on the participation of the church as the body of Christ in his sufferings as the Priest. We feel keenly for those who once were enlightened and had tasted the heavenly gift and the powers of the age to come and were partakers of the holy Spirit's enlightenment, when we see them thus go into the "outer-darkness" of the world's nominal church. Nevertheless, we must not murmur at the divine providence which thus "sifts" the chaff from the wheat. On the contrary, we appreciate the light the more, and prize the more all those who are permitted to remain in it; knowing that God makes no mistakes and that he would not suffer any to be deflected whose hearts were right.

NEXT AT MANCHESTER

About a dozen of the friends accompanied us from Liverpool to Manchester, where we were met at the railway station by Brother Glass and others. We were most hospitably cared for by Brother and Sister Glass, at whose home later we were refreshed by meeting Brother Hemery, the Society's British representative, who came from London with warm greetings from the London friends.

The afternoon meeting at Onward Hall had an attendance of about 400, who greeted us by rising and singing "Blest be the tie that binds." The afternoon subject was "Christ in you, the hope of glory." (Col. 1:27) We had excellent attention for two hours whilst we endeavored to show that those in Christ, by the begetting of the holy Spirit, have now as the hope of glory their share of Christ's members—in filling up that which is behind of his afflictions; specially left behind in our interest to permit us a share in his sacrifice and in the glory of God attached thereto—participation in the divine nature and the Millennial work. Incidentally we showed that the vow seemed to be helping many to abide in the Vine as "branches"; and noted the fact that almost without exception the dear friends who have not taken the vow are the ones who are losing their appreciation of the "Mystery" mentioned in our text—fellowship in the sufferings and attendant glories of the Christ.

The evening meeting was in the "Large Free Trade Hall." For a week-night religious meeting it was surely a rousing one; about 3000 were present. Our topic was "The Overthrow of Satan's Empire." The attention was excellent. The dear friends of Manchester circulated 150,000 tracts with notices of the meetings attached; and then there were posters and newspaper notices. They declared that their service (sacrifice of time, strength and money) had proven a blessing to themselves as a church even if no fruitage should result from the presentation to others. However, the public evinced deep interest in sitting for nearly two hours; and bought books and took free literature with avidity.

GLASGOW ON THURSDAY

A good night's rest prepared us for further service. The Manchester friends gave us a hearty "God-be-with-you and come-again soon."

We reached Glasgow at 3 p. m., just in time for the 3:30 meeting, to which we were at once escorted by our enthusiastic Scotch friends—Dr. Edgar and family and others to the number of about 25.

The attendance at the afternoon meeting was about 400 to 500—excellent for a mid-week afternoon. By request it was a Question Meeting. It lasted nearly two hours. Then came tea. Then at Glasgow City Hall at 7:30 we had an audience of about 2000 very intelligent looking people, including, it was said, about twenty ministers. Our topic was "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." The meeting lasted about an hour and a half. We had excellent attention and trust that some were blessed.

Brother (Dr.) Edgar and Sister Edgar entertained us and made us glad, both by words and deeds. They with a party of about twenty went on to

THE EDINBURGH MEETING

Again we were welcomed. About twenty of the Edinburgh friends met us and escorted us. We had a semi-private talk in the forenoon, a question meeting in the afternoon and a public meeting at night. The afternoon queries were chiefly along the lines of the covenants and the church's share in the sufferings of Christ. It becomes more evident daily that the ability to see and understand the "mystery" of membership in Christ's body by fellowship in his sufferings is the test of the hour as well as of the age. None but the spirit-begotten can appreciate it. The agitation is doing good to such—showing them more and more clearly the terms of "the fellowship in this mystery, which is Christ in you the hope of glory."

The evening meeting was in Synod Hall, one of Edinburgh's largest auditoriums. Nearly 2500 people are supposed to have been present, including probably twenty ministers of various churches. Excellent attention was given for an hour and a half to our discourse on "The Thief in Paradise, The Rich Man in Hell and Lazarus in Abraham's Bosom." The friends must have done valiant work to secure so large and so intelligent a hearing for the truth. There was quite a demand for free literature and some books and pamphlets were sold at the door.

We were entertained most comfortably by dear old Sister Allen, now in her 78th year. She and Brother Montgomery were practically the only ones in the Truth on the occasion of our first visit, in 1892. We were so glad to find them both steadfast and rejoicing.

A goodly crowd met us Saturday morning at the railway station to bid us goodby—and come soon again. We realized afresh the oneness of the body of Christ and, thanking God for it, were soon speeding

TOWARD NEWCASTLE

This was our first visit to this city. We greatly enjoyed it, meeting some new faces and some whom we had met elsewhere previously. Brother and Sister Rutherford entertained

us—meeting us (with others) at the station and escorting us to their home, where after refreshments we had a heart-to-heart talk with the roomfull (about 20). Our talk bore on the general plan and the relationship of the covenants and the fact that our Gospel, while full of the grace of God, is nevertheless unto life or unto death—according to the reception accorded to it by those who hear it—in the true sense of the word hear or understand.

We had a very pleasant season of communion and prayer and refreshments, and then almost the entire party accompanied us to the steamer "Neptune," in which we departed for Bergen, Norway, Saturday, May 14, at 7 p. m. From the pier friends waved us "Good by and come back" with their handkerchiefs until faces were indistinguishable. They adopted "Aunt Sarah's" suggestion of waving the handkerchief inward, as signifying "return," "come back."

We had a very quiet Sunday, resting up for further service, as much as "Neptune" would permit. The sea was quiet, but Neptune rolled in it, as though he liked to dip his sides as deeply as possible. Anticipating some need of rest we left Brother Huntsinger (our volunteer stenographer) in England, hoping to have assistance from him on our return trip on the Atlantic.

Is it any wonder, dear "Tower" readers, that our heart is thankful to God as we pen you these lines on the North Sea, nearing Bergen? How pleasurable is the service of our King—through evil report and through good report, as deceivers and yet true; as unknown and yet well known.

I want you all to know that I am praying for all the dear members of his Body, sharers of his sufferings, preparing to share his glory, by making their calling and election sure.

Your brother in our dear Redeemer,

May 16, 1909. C. T. RUSSELL.

"I HAVE MUCH PEOPLE IN THIS CITY"

ACTS 18:1-22.—AUGUST 1.

GOLDEN TEXT:—*"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."*—John 16:33.

St. Paul made but a brief stay at Athens, the Lord's providence guiding him to Corinth. Silas had remained for a time at Berea, and Timothy at Thessalonica, and later he returned to Philippi. Meantime St. Paul was apparently considerably cast down. His epistle to the Corinthians, 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." (1 Cor. 2:3) His rough experiences at Philippi, his small success at Athens, the slenderness of his purse, and his need of fellowship, contributed to make him rather downcast, and he informs us that the Lord encouraged him with a vision. Soon after his arrival at Corinth he found Aquila and Priscilla his wife. They were tent-makers, and this being Paul's trade (as every Jewish youth was required to learn a trade) he abode and labored with them. Of this period of his affliction he wrote to the Thessalonians, "Therefore, brethren, we were comforted over you, in all our affliction and distress, by your faith." (1 Thess. 3:7) And 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, 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 Cor. 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.

PAUL WAS 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, he 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 when 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 in his usual boldness and vigor, perhaps because of the lack of moral support, which is an important factor with all and an essential to many. But finally Silas and Timothy arrived, bringing with them not only good fellowship and encouraging news from Berea, Thessalonica and Philippi, but also, as the Apostle tells us, a gift—quite probably from Lydia, the seller of purple dyes, supposed to have been comfortably circumstanced. The effect of these encouragements is intimated. Paul was pressed in spirit—he felt a fresh vigor urging him to still more vigorously present his message and bring matters to a focus and crisis at the synagogue. After testifying with great boldness and finding his message repelled by the majority of the synagogue, St. Paul forced the crisis himself by shaking his garment as though he would not even take from them 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 obtained thus than by a continuance under disadvantageous conditions.

The same is true today. 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 was not only what our Lord suggested but a custom of the time, a warning as it were, that the Apostle felt that he had discharged his entire duty and left the responsibility upon their own shoulders.

The effect was good in two ways. 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. Secondly, the fact that the Jews had repudiated the Apostle and his message would draw the attention of the Gentiles more particularly to his Gospel. And some of these already believed. The new meetings were held in the home of Justus, a reverent man who resided near the synagogue. Thus Paul's message in the synagogue would continually remind the Jews as they attended this synagogue worship and would be a continual invitation to them to come in and hear more respecting the fulfilment of the prophecies in Jesus. The result was that a considerable number of the Corinthians accepted God's grace and were baptised, thus symbolizing their consecration. Let us, too, learn that opposition is not necessarily an injurious thing to the Lord's cause. It is safe to say that a most dangerous condition is the stagnant one.

Evidently the Lord saw that his servant Paul needed some special encouragement at this time and hence another vision was granted in which he 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 gives us 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 that we are able, but will, with every temptation, provide also a way of escape! That vision and its message, we may be sure, was not for the Apostle merely, but for us also and for all of the Lord's people from that time until now. The same God is rich unto all that call upon him and able to shield and to deliver all of his servants and will allow them only such experiences as his infinite wisdom sees will be advantageous to his cause, and 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 has a care, not only for his saints, but also for those who have not yet heard of and received his grace, 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 is able and willing 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 the character of the experiences it will be necessary for them to have in order best to accomplish his purposes. The more 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 will we be as his servants; and the more happy and contented; because realizing that all things are

working together for good to us and for all who are his, submitted to his guiding care.

A YEAR AND SIX MONTHS TEACHING

Corinth was nicknamed the Vanity Fair of the World, because it was a center of frivolity, pleasure-seeking, etc. It is credited with having been one of the most licentious and profligate cities of its day. It may at first seem very strange to us that this vilest of the great cities should yield larger spiritual results than any other, so that the Lord would specially specify that he had "much people" there and would providentially detain his ambassador there a year and a half, while in other places he had been permitted to remain only a few days or a few weeks. The philosophy of the matter seems to be this: Outward morality frequently leads to a pharisaical spirit of self-righteousness, which is most pernicious and a 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 from the evil seems to prepare such hearts the better for a genuine consecration to the Lord and for 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 be on guard in our own hearts against this self-righteous spirit of outward observance, which lacks true holiness, true sanctification. Is it not along this line that the Lord found fault with one of the seven churches, saying, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth? Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked." (Rev. 3:16, 17) This is our Lord's charge against the present state of the church, so rich in earthly advantages, so rich in spiritual privileges, 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 come under Divine distavor.

"BE OF GOOD CHEER"

Our Lord's words in the Golden Text should comfort us, as they have comforted his people for the past eighteen centuries: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." There is no suggestion that we can escape similar tribulation. Indeed, if we escape the sufferings of Christ we will be denied a share in his coming glories. Hence, we should not desire to escape tribulation, but rather go on courageously; nevertheless, not too boastfully, not too courageously, but in meekness, in fear, in trust of the Lord's promises that he has overcome and is able to succor us in temptation's hour, and will do so if we but abide in his love and seek his protection. It is in view of this promised aid that we are exhorted to "be of good cheer." "Greater is he that is for us than all they that are against us." Not only will victory be ours, but, more than this, it is ours already. "Nothing shall by any means hurt you." What may seem to others to be injurious to us, must, under divine supervision, work out blessings.

ST. PAUL'S PASTORAL TO THESSALONICA

1 THESS. 5:12-24.—AUGUST 8.

GOLDEN TEXT:—"*See that none render evil for evil unto any man; but ever follow that which is good.*"—V. 15.

This might be termed a lesson on character building. It was written from Corinth during the year and a half in which St. Paul labored with his associates in the latter city, as detailed in our last lesson. The first epistle to the Thessalonians, of which our lesson is a part, is credited with being the first of the New Testament writings which have come down to us, A. D. 52.

The epistle is a very fatherly one, very gentle and loving. When we remember that the believers addressed were merely "babes in Christ" less than a year old we are inclined to amazement that the Apostle should consider them prepared for teaching on so high a plane. But the fact is that the cause of Christ was very unpopular because of the pureness of its message, because it presented no comparison with the worldly spirit and because it called for a full consecration, not only of heart, but also of daily living, to the will of God and to his providences.

Let us recall to mind the setting of this epistle. Less than a year before its writing the Apostle and Silas arrived from Philippi bruised and haggard, surely, as a result of their experiences in the riot and from the beating and other severe experiences connected with the dungeon at Philippi. It will be remembered that they had peace but a short time at Thessalonica, during which they made known the Gospel of God's grace. Then the Apostle was obliged to flee again, but subsequently heard from the believers at Thessalonica through Silas and Timothy. With a fatherly love he assayed several times to revisit the believers, but was always providentially hindered. Possibly these hindrances led up to the writing of this epistle, more profitable for them, as well as advantageous to all of the Lord's people throughout the world during eighteen centuries. Thus do God's providences "work together for good to those who love him." After faith has been instructed and developed through the wonderful lessons of God's Word, it becomes a firm foundation for peace and joy, comfort and rest under all conditions.

THE WORD CHARACTER SIGNIFICANT

The word character in Greek is exactly the same as in English. Originally it was the name given to a sculptor's tool—the forming chisel used in the development of the Greek statuary. Gradually the word broadened in its meaning to include not only the tool used, but the tooling process, the formation or shaping of the sculptures. Gradually also it came to signify the peculiarities or characteristics of a piece of sculpture. The word today in its English usage had reached a still higher plane and associates itself with the divine character, which is the perfect example, and with humanity as it possesses more or less of the divine characteristics.

When St. Paul writes in Hebrews I. of Christ's being the "express image" of the Father's person, the phrase "express image," in the Greek is the word character. How beautiful the thought that our Lord Jesus, through whom the Father has spoken to mankind, explaining his justice and his love and his provision for our reconciliation—this one was the express image, the character-likeness of the heavenly Father, full of grace and truth! Nor does it seem strange to us that the Father, in inviting a "little flock" to joint-heirship with the Redeemer in glory, honor and immortality, has decreed, foreordained, that the acceptable ones, the "elect," must all be conformed to the likeness of his dear Son, who was the character likeness of himself. Truly there will be a wonderful family likeness in this divine family—the Father, the Son, and the bride, the Lamb's wife! Who is sufficient for these things? Who is worthy of such exaltation? Surely those who would attain it must lay aside every weight, every besetting sin, and must persevere in the great work of mastering self and developing character—the one kind of character which God can approve and reward.

As the sculptor must first have an ideal in his mind before he can follow it and hew the image from the rough stone, so must we recognize the true ideal of life and then follow it with all our hearts, with unwavering will. How important, then, that we have proper ideals before our minds; that we have a purpose in life; that it be a noble purpose of high standard! Herein is the value of the doctrines of Christ, the teachings of the Scriptures. They set before God's people the truest and noblest ideal and thus assist the pupils in the school of Christ in attaining higher and grander results than would be otherwise possible for them.

It has been said that every man is the sculptor of his own career. To a large extent this is true, but with the Christian it is different. He gives himself to the Lord and the Lord undertakes to work in him "both to will and to do his good pleasure." Again, as it is written, "We are his workmanship." True the Lord does not do the work in us without our co-operation; but in our case he is the Principal or Superintendent and we are the assistants co-working with God for the attainment of that which he has set before us as his ideal, his design for us. The glorious pictures set before us in the inspired Word—of participation in the Divine nature and sharers, joint-heirs with our Lord and Redeemer—are so transcendently bright that they overwhelm us; nor are we able to realize their details except as, more and more, we become transformed by the renewing of our minds, by the Spirit of the truth.

THE MODEL OF OUR LESSON

The model or ideal of this character lesson is found in the closing verses (23, 24). Here the Apostle holds up before our minds the culmination of the Christian character, which the preceding verses tell us how to attain. He says (R. V.), "The God of peace himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ"; "Faithful is he that calleth you, who will also do it." In other words, this condition of complete sanctification is the divine ideal before you and God will complete it in you if you will but follow the directions

prescribed. Following these, every blow with the mallet and the chisel of self-control and experience will gradually transform and shape us to the character likeness of our Lord.

"Sculptors of life are we as we stand
With our ungarbed souls before us;
Waiting the hour at God's command
Our ideal comes before us.

"If we carve it, then, on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own,
Our life's beatific vision!"

OVER YOU IN THE LORD

"We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you."

While the Scriptures are very particular to maintain liberty of conscience for all of the Lord's people, and while they assure us that in Christ there is neither male nor female, neither bond nor free, but that his consecrated ones are "all one" in him, his members, nevertheless they distinctly set before us the thought that God is the supervisor of the affairs of his people and that their prosperity will result from their appreciation of the Lord's Headship and their recognition of those whom God hath "set in the body"—apostles, prophets, pastors and teachers, helps, etc. The Lord's people are all children of God possessed of the "liberty wherewith Christ makes free," yet he has not given us a liberty to sin, but a freedom from sin, its slavery, its blight. These liberated ones, introduced by faith and consecration into the family of God, need to realize that the Father's house and all of its arrangements are under heaven's first law—order. They must first learn to willingly and gladly submit to this order as the condition upon which they may abide in the divine love and favor and participate in the family blessings. Neglecting to do so, they can never make progress into the deeper and more spiritual matters of that household, but, as babes unskilled and unruly, will be permitted to go no farther than the nursery.

The recognition of the Lord and the watching for his guidance through his Word and his promises will enable the Lord's people to discern the ones he has set over them in the Lord. While, therefore, in the divine order, the church is to select its own servants, elders, deacons, pastors, each member is to "stretch forth his hand" in voting, not according to his own judgment merely, but according to his understanding of the divine judgment or will. If, therefore, in the Lord's providence, our conception of the matter is not realized; if, under a fair understanding and vote, some one is set over the church contrary to our conception of the divine will, we are to be submissive and co-operate with such to the best of our ability; because recognizing the divine wisdom and power we are to realize that the will of the majority of the consecrated is to be accepted as the divine will. If sometimes the Lord may seem to permit things in the church to go contrary to her highest interest, we are not to fear, but to trust everything to him and to content ourselves with a full and free expression of our judgment of the Lord's will, whether others see eye to eye with us or not.

The Apostle in our lesson takes for granted that the church is acting in an orderly manner and has in the name of the Lord appointed some of their number to be over them in the Lord—to have a supervision and measure of control of the interests of the work. The Apostle urges that these be known, be recognized, not only personally, but in their capacity as servants in the church and of divine appointment through the church. They are to expect admonishments from these. They are to realize that as faithful servants they must watch over the church's interests. And all who love the Lord and the truth should seek to cast as few difficulties in their way as possible and should do all in their power to uphold their admonitions and proper influence. These elect servants are supposed to labor amongst the brethren, as well as to admonish them. The service of the church is not merely an honorary one. The word minister signifies servant and is a proper one and full of meaning—and more full of meaning than many seem to observe.

Continuing the Apostle urges, "Esteem them very highly in love for their works' sake." Permit no rivalry of spirit to come in to constitute in your own heart and in others a root of bitterness. Permit no unkind word of criticism to fall from your lips as against any servant of the church. On the contrary, esteem them, honor them, as their position requires, for in a measure they represent the Lord. And honor them in proportion as their labors of love in the church seem to merit. Thus, the more Christ-like will be the more loved.

Furthermore, St. Paul exhorts, "Be at peace among yourselves." Why not? Why was it even necessary to suggest peace, harmony, amongst those who had left the world behind, named the name of Christ, and come together as the followers of the Prince of Peace? What should hinder their peace? Surely each one of them must have known from experience something of the wrangle and jangle of the world. As sheep every one of them has been to some extent worried by the wolves, or at least threatened. Having come together, why should not these worried sheep have rest and peace and joy and comfort under the Great Shepherd's Son and his appointed under-shepherds over them in the Lord? This is the ideal peace, love, harmony. Of course, not peace at any price, not harmony at any price, but peace and harmony because divine standards are well upheld in the body of Christ and because the voice of the Master has been heeded in the choosing of the elders, deacons, etc.; because all have been seeking to know the Lord, to know his will, to know those whom he hath set over them in the church; because all are hearkening for the voice of the Shepherd and striving against the self-seeking spirit in word and in deed.

ADMONISH THE DISORDERLY

"And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering towards all." We must assume that in these words the Apostle addresses the entire church and that some features of this exhortation belong specially to the chosen representatives of the church—the elders. While it is true that any member of the body of Christ might with propriety admonish any brother, encourage a faint-hearted one, give assistance to a weak one and be patient towards all, nevertheless some of these duties belong specially to the chosen elders—they should be chosen with a view to the fact that they are more advanced in knowledge and in character, "elder" brothers. The younger brethren, the brethren not specially designated by the church as "elder," should indeed feel an interest and a care, but they should exercise great caution in respect to admonishing the disorderly, realizing that the church has specially appointed certain ones as elder-brethren, and that specially upon these such duties properly devolve. Even when the disorderly need correction, it requires to be wisely done, else more harm than good may result. Many of the Lord's dear people need to learn this lesson and to restrain themselves lest they be disorderly in attending to a matter to which another is appointed under divine regulation.

We have already pointed out that the word "elder" applies to the spiritual development and not to the natural years. As, for instance, Timothy, though a young man, was an elder in the church. So, in this young church at Thessalonica, although none of them had been long in the truth, some were found competent to serve the others as "overseers, to feed the flock of Christ."

Notice the wisdom of the Lord's injunction through the Apostle. It was for peace, but not for peace at any price. The unruly, the anarchists, were to be admonished. The faint-hearted were to be encouraged. The weak were to be assisted. And each member of the Body was to endeavor to be patient, long-suffering, toward each other member. How beautiful the picture! How grand the ideal of a church from the apostolic standpoint, the divine standpoint, our standpoint!

Let us each labor more and more towards these ends. Let us remember that while the Lord deals with us as individuals, he deals with us also collectively. While there is to be a development, shaping and polishing of the Christ-likeness in each of us individually, the same thought is to be preserved in connection with the church as a whole. No man liveth to himself nor dieth to himself and no member of the church of Christ is privileged to ignore the fellow-members of the body of Christ. This is the Apostle's standpoint in this lesson.

"SEE THAT NONE RENDER EVIL"

Of course, each is to see for himself, first, that he renders no evil to others; but secondly the church should see to it that none of its members in fellowship so do without being admonished. As we have seen, this is specially the duty of the "elders"—to watch out for all the interests of the flock and the relationship between the church and others. The church is the Lord's family, and whatever one member of this family may do that is contrary to Justice and Love will bring reproach or dishonor to all the members and specially upon the Head of the House—our dear Redeemer. On the contrary, we are to see that all "follow after that which is good, one towards another and towards all." This is the uniform teaching of the Scriptures. It expresses a higher principle and more exalted character than generally prevails. The man or woman who would forget a kindness or ignore a benefaction would be

esteemed as "mean" by everybody, civilized or heathen. There the world draws its line and declares by action, if not by word, that enemies are to be hated, opposed and grilled as opportunity may offer. Anyone who would be uniformly good to friends, neighbors and enemies would surely be godlike, to such an extent that he would be out of touch with the sympathies of his neighbors and friends. He would be considered soft and unmanly if he did not oppose his enemies and inappreciative of his friends if he treated his enemies generously. But we are not to follow the world's ideals.

It was our Lord who set the example and gave the message, "Love your enemies. Do good to them that hate you and persecute you and speak evil of you." It was he who said, "If ye love them that love you, what thank have you? Do not publicans and sinners the same? But be ye like unto your Father in heaven, for he is kind to the unthankful and sends his rain and sunshine upon the evil and upon the good." Thus we see the spirit of the Lord manifested also through his apostles' words and the exemplification of these heavenly teachings should be manifest in the life of every follower of Christ. We are told we will thus glorify our Father which is in heaven, and thus also we shall form in ourselves and in others with whom we have influence the character-likeness of our Redeemer and of our Father.

"REJOICE EVERMORE"

From the worldly standpoint these must seem to be strange words to come from a man who for years had been serving Christ as a missionary, not only voluntarily depriving himself of the comforts of a home, the advantages of his station in life and training and Roman citizenship, but additionally enduring buffetings and scourgings, and, according to his own language, being treated as the "Filth and offscouring of the earth." Why should he think of rejoicing and, above all, why should he write to the church at Thessalonica to rejoice? Was it not he that brought upon them the persecutions they had to endure? Without his message they would have known none of this. What an incongruous word to such people under such circumstances—Rejoice! Ah! the world knoweth us not, and it knows not the mainspring of our joy and peace. How can the world understand that those who receive the divine message into good and honest hearts and the unction from the Holy One have a continual source of refreshment, not only in the divine providential care in all of life's matters now, but additionally the inspiration of the "exceeding great and precious promises," which include the crown of glory and life eternal and the divine nature.

"PRAY WITHOUT CEASING"

To some, prayer at any time is irksome, tedious, but to the true Christian prayer constitutes one of the greatest of God's blessings. His privilege of approaching the throne of the heavenly grace to obtain mercy and also to find grace to help in every time of need, is a privilege the value of which cannot be too highly esteemed. The Lord's people are glad to assemble themselves frequently for prayer and worship, not only on Sunday, but in mid-week. They are glad to bow the knee in prayer every morning, giving thanks to the Giver of every good gift for the favors of life—for all of life's blessings and privileges. They are glad at the close of day to review it and to give God praise for his blessing and protection, for mercies enjoyed, for the promises fulfilled, for petitions answered. They are glad also to have the opportunity of recounting the experiences of the day and of making apologies and asking forgiveness for shortcomings, and to renew their vows of loyalty and faithfulness in the name and strength of the Redeemer. These blessed privileges of prayer belong to the Lord's family because they are his and have access to him continually through their great Advocate, their Redeemer.

However, the Apostle speaks of "praying without ceasing." What does he mean? We answer that the following statement is explanatory: "In everything give thanks." In a word, the life of an advanced Christian should be a life of prayer in the sense that a desire to know the Lord's will should be continually before his mind, and in every stress of life, in every trial, in every victory, in every undertaking, the will of the Lord should be sought and accepted and thanks should be given. The interests of the day committed to the Lord in the morning should be continually remembered as being in his loving care throughout the day. The experiences of life as they come should be accepted thankfully as under the Divine will; and thanks should be rendered for them, whether agreeable or disagreeable to the natural man, "For this is the will of God in Christ Jesus concerning you." This is what would please God. This is living up to the high privileges his grace has provided for us. Let us seek more and more to live up to the very highest pinnacle of our privileges. Proportionately we will find ourselves nearer to the Lord, and developing in his character likeness and rejoicing in hope of the glory of God and the precious things which he has in reservation for those that love him.

"QUENCH NOT THE SPIRIT"

The Scriptures represent God as being a light. "God is light." In the Tabernacle he was represented by a brilliant light on the mercy-seat called the Shekinah glory. Our Lord Jesus, filled with the light of the holy Spirit, was called "the true Light." And it was he that said of his followers, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Similarly the divine power at Pentecost was represented by flames of light, cloven tongues of fire. Similarly the Spirit of the Lord from his Word is in the Scriptures pictured as the blaze of light from a lamp. As we read, "Thy word is a lamp to my feet, a lantern to my footsteps." The flame of sacred love, the holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the holy Spirit. In proportion as we have fed this flame (the Spirit) with the truth we have become burning and shining lights in the world—the Spirit of the Lord in us.

But how easily such a holy flame may be extinguished—how quickly too! A sufficient draft of the spirit of the world might extinguish our flame, quench it; or, even to put it under a bushel, we may shut off from ourselves the divine supply of oil and spiritual oxygen and would soon quench the flame of love—the holy Spirit. We have not mentioned the adversary; yet he is one of the potent influences to be contended against. He is continually attempting to get us into such a position as would extinguish our light and quench the Spirit. If not in one way, then in another our besetments come from the world, the flesh or the adversary. Yet the Apostle intimates that we, and we alone, have the determining of the matter,—whether the holy Spirit in us shall be quenched or not. This is the divine arrangement: We can take ourselves out of the Lord's hands if we choose, but neither saint nor sinner can do this for us. The adversary himself is powerless to touch one of the Lord's "little ones" so long as he abides in him in faith, in love, in obedience. He himself, therefore, alone has to do with the matter, because God has promised that he will not suffer him to be tempted above that which he is able to endure, but will, with the temptation, provide a way of escape. As the flame of love is to be kept burning in our individual hearts so in the church it is to be guarded, favored.

"DESPISE NOT PROPHESYINGS"

We are not to despise prophecies, but to respect them and to heed them. But this is not what the Apostle refers to. By the word prophesying he meant teaching, public utterance. Do not despise what anyone may publicly utter as a child of God in the church of Christ. If he is a true Christian so far as you can discern, not only in his professions of faith in the Redeemer and his sacrifice, but also confesses him in a consecrated life, be willing to hear such. Receive him not to disputation of his doubts, but permit him to tell his view of the truth of the divine plan, if he has something in harmony with the foundation which he seems to believe would be additionally helpful to others and to the church. In a word, be not above hearing any of the brethren.

Nevertheless prove all things and hold fast that which is good—that which stands the test. Because a brother is sincere, is earnest, does not prove that he is right in his Scriptural expositions. God could hinder such from having any opportunity in the church. Nevertheless, his permitting them may work a blessing to all who are in the right heart attitude. Even if you cannot accept his proposition, the study of the subject, the searching of the Scriptures in the proving may be of lasting benefit to yourself, establishing you more than ever in the truth. But let us be sure that we hold fast to the good. We have known cases in which this advice was not carefully followed. Some of the bad was taken with the good, and the result was untold mischief.

"ABSTAIN FROM ALL APPEARANCE OF EVIL"

According to the revised version, this is to abstain from every form of evil. Ah, yes! how comprehensive is the language of the Apostle. The adversary, through the old nature, would have us believe that while it is true that some grosser forms of evil should be abstained from, it is not needful or proper that we endeavor to abstain from evil of every form. The plea is that we should give "the old man" a chance, and not kill him off too rapidly. Happy is he who heeds the Lord, says the Apostle, and pays no attention to "the old man." The first step in abstaining from every form of evil is to resolve or vow so to do. The fixing of the will, the purpose, the intention, must come before successful battling can be done. The will decides on which side of every question we

may stand. Such a resolve to God is a vow and such a vow to abstain from every form of evil and every appearance of evil to the best of our ability is the very vow we have recommended during the past year and which has been taken by so many of the readers of this Journal and which they report has been the source of so many blessings to them.

Some say, Yes, we approve of every feature of that vow as being consistent with the instructions of the Word of God—every item of it without exception, but we have not taken it. The fact is that we do not like to bind ourselves. We wish to retain our liberty, and to decide every question upon its merits. Our reply is that our Covenant to the Lord upon us is that every one of life's interests should be shaped according to our understanding of the divine will and to glorify the Lord and to be of the greatest source of blessing to others and to ourselves. The question is how much liberty this leaves us. If we hold our liberty unto the moment of temptation our original Covenant binds us then to do and to be what would please the Lord. The difference seems to be that by making the vow in a wholesale manner and covering practically every source of temptation for days and weeks and years to come we are more fully than before decapitating the old man and preparing him for burial. He prefers to have us prolong the agony and decide, if we must, at the last moment. Why so? Because he hopes that now and then the temptation may come in a most subtle form or at an unguarded moment and thus he might, even if only momentarily, gain a little advantage and liberty to the injury of the new creature. Is it wise or is it unwise to make provision for the flesh, even to the extent of holding on to our personal liberties to the last moment? Would it not be to the advantage of the vast majority of people to settle these questions once and forever and thus cause the old man's hopes to die and him the sooner to surrender?

"THE GOD OF PEACE HIMSELF"

Now we come to the concluding verses which we noticed at the beginning—the summing up, the character picture. If we follow the course outlined by the Apostle, God himself will sanctify us wholly, completely. Is not that what we desire? "Faithful is he that calleth us, who also will do all of his part." Hence the responsibilities lie with us.

The Apostle carries his argument beyond the individual question to the church, the spirit of the church, the soul of the church, the body of the church, which he prayed might be preserved entire and without blame to the coming of Jesus. Undoubtedly it would have remained unto this day had it maintained its early and proper relationship to the Lord. But departing from this the church at Thessalonica was not preserved. There is no trace of it today. Let us, individually and collectively as an Ecclesia of the Lord's people, seek to have this sanctifying power of God wholly, fully in control of every power in us, and of our tongue, that we may glorify God in body and spirit which are his. We who are living in the end of the age may realize that the time has come, not only that judgment has begun at the house of God, but also that all the faithful may be preserved and experience part of the glorious change "in a moment, in the twinkling of an eye."—"the First Resurrection."

A LITTLE WHILE

[Reprint of Jan. 15, 1900, which please see.]

ASIA HEARD THE WORD OF THE LORD

ACTS 18:23; 19:22.—AUGUST 15.

GOLDEN TEXT:—*"The name of the Lord Jesus was magnified."*—Acts 19:17.

Our present lesson connects up St. Paul's experiences during a period of about two years and a half. He left Corinth probably six months after writing his letter to the Thessalonians, journeying to Jerusalem, determined, if providence permitted, to attend the next feast of Passover in the Holy City—not the Jewish feast, of course, but the substitute; as St. Paul explains, "Christ our Passover is slain; therefore let us keep the feast." (1 Cor. 5:7) With the Apostle traveled Aquila and Priscilla, who were about to make Ephesus their home. St. Paul himself stopped there briefly and, according to his custom, went into the synagogue and addressed the Jews. He was well received and urged to remain, but he hastened onward, promising, if possible, to return.

When he did return on his third missionary journey he made a two-year stop at Ephesus, one of the principal cities of the world at that time, reputed to have been next to Athens in its culture and art and surpassing it in painting. Its temple of Diana was reckoned one of the seven wonders of the world. Thus it was a religious city after the heathen ideal.

INSTRUCTED HIM MORE PERFECTLY

After St. Paul was gone from Ephesus a Jew named Apollos, a convert to Christianity, came there and preached Christ with considerable boldness, knowing only the baptism of John, the baptism of repentance, which was for the Jews only. Aquila and Priscilla were attracted to this eloquent man and privately instructed him in the way of the Lord more perfectly, more fully explaining to him, doubtless, respecting the Pentecostal blessing and the unction of the holy Spirit possible to all believers. Their course was commendable in that they did not publicly oppose Apollos but appreciated the work that he was doing and sought to assist him to a more complete, a more thorough ministration of the Gospel. It is the word spoken in season, not only the proper word, but in the proper manner, that the Lord is pleased to bless and to own. Let us each remember this and seek and pray to be wise as serpents and harmless as doves in the dispensing of the bread of life.

Evidently Apollos has not been sufficiently convinced to lead him to attempt a further elaboration of the Gospel, and so when St. Paul returned for his stay of two years at Ephesus he found certain Christian brethren there earnest but lacking certain of the usual evidences of that time—the holy Spirit as a gift, as a power to speak with tongues, to heal, etc. Considering the case peculiar he inquired whether they had not received the holy Spirit since believing. The reply was that they had never understood it. Apollos had not taught them; and Aquila and Priscilla, although clear in the matter themselves, had not been recognized as authoritative teachers. They were very ready to be taught of St. Paul, however, and gladly received his message and further demonstration of the Gospel. St. Paul directed that they be baptized again because the baptism which they had received was merely John's baptism for remission of sins. That was not sufficient for these men, because they were by nature Gentiles, and John's baptism was only for the Jews. Hence St. Paul directed that they be baptized afresh with the correct understanding—first, that they be justified, and second that baptism meant to them an immersion into the body of Christ as members. Following the directions of the Apostle they were made sharers in the gifts of the holy Spirit.

HARDENED AND BELIEVED NOT

For three months the Apostle had liberty in the synagogue amongst the Jews and used it in ably presenting Christ as the Fulfiller of the demands of the Law Covenant, the Messiah, the Redeemer, and the glorified Head of the church, at whose second coming the promised kingdom of God under the whole heavens would be established. "He spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." He did not stop to dispute heathendom nor to dispute Greek philosophers. He had a message from the Lord and delivered it—the message of the kingdom, understood today by so very few of the Lord's dear people.

St. Paul testified that the truth is a "savor of life unto life and of death unto death." Either it has a tender, a softening, a lubricating effect upon the mind and the life and the character, making it more loving and Christ-like, or, reversely, it has a hardening effect, an embittering effect, turning the opponent away from the Lord and his message. It does not surprise us that this was the effect at Ephesus; yea, and everywhere today, as well as then, wherever the truth is spoken clearly, thoroughly, intelligently.

Today, Catholics can preach in Protestant churches; so can Jews. Unitarians and Trinitarians, believers in Election and Free Grace, believers in something and believers in nothing, can all mingle in so-called Christian harmony and fellowship and without a thought of persecuting one another. Why? Because, while they differ one from the other, they have a sufficiency of error in harmony with each other to constitute a basis of agreement. The evidence of this is that as soon as the truth, the whole truth and nothing but the truth is proclaimed in their midst it is denounced by every one of them, opposed, slurred, falsified, vilified, lied about; and all associated with it come more or less under a social ban, a spirit of persecution. They do not like the savor of the truth. To

them it has an odor of death, of self-sacrifice, which is contrary to all of their hopes, aims and desires. Some of the opponents of the truth today are hardening their own hearts by their attitude, just as did Pharaoh thirty-five hundred years ago, and just as did the chief priests, scribes and Pharisees eighteen centuries ago. We are sorry for them, but what can we do?

HE DEPARTED FROM THEM

When the opposition in the synagogue became unkind and bitter, malevolent, the Apostle departed, not from the city, which had not persecuted him, but from the synagogue, which was opposing his teaching. Here we have our suggestion also as to our own course. First we should be faithful to God; secondly, when our message is rejected, we should not stay to bore people with it, but go to those who have an "ear to hear." We should "preach the Gospel to the meek."

Tyrannus had a school near the synagogue which, under the Lord's providence, by rental or in some other manner, became available as a preaching place for the proclamation of the Word, and St. Paul used the opportunity faithfully for about two years. The result was that from Ephesus "the gateway of Asia Minor," or, as it is sometimes called, "The eye of Asia," the Word of the Lord was carried to various cities by the traveling public, including Jews and proselytes.

We remember that some two years before this St. Paul had endeavored to go into Asia Minor; but, "the Spirit suffered him not," is the explanation of his not going. The time for the message to reach Asia Minor had not yet arrived. How evidently God knows the conditions; not only the conditions most favorable for the character development of his faithful Apostle, but also the times and seasons most suitable or his own work in every place, including the arrangements of matters so as to draw out the various epistles which for centuries have proven so great value to the Household of Faith!

MIRACLES BY THE HANDS OF ST. PAUL

When we think of the gifts of the Spirit conferred upon this great Apostle, the gifts of tongues, healing, etc., we appreciate these evidences that he was a servant of God, yet these do not arouse our highest esteem. Accepting them as of the Lord we nevertheless appreciate still more highly as from the same source his gift of interpretation of the divine plan of the ages, his elucidation of the philosophy of the same, his exposition of the types and the prophecies, his admonitions and exhortations along the lines of character-building. By these miracles through the pen of the Apostle, God has given us rich blessing—far more than natural sight and physical healing. Our faith has been made stronger, as well as our hope and our love for God and for the brethren.

There were evil spirits then, as there are today, the difference being that today such obsessed ones are styled insane and treated accordingly, whereas probably one-half of the inmates of the insane asylums are really obsessed of the evil spirits, whose brains are not physically disordered. As St. Paul, amongst other miracles, cast out evil spirits in the name of the Lord, some of his opponents claimed that he did so merely by hypnotic influence, and that others could do the same if they would. Carrying out the thought they attempted to exorcise an evil spirit, with disastrous results. They commanded the spirit to come out of the man in the name of Jesus, whom Paul preached. But "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." As these opponents were prominent men the matter became generally known both to Jews and Greeks at Ephesus and the result was a spirit of reverence, and the name of the Lord Jesus was magnified.

BOOKS OF MAGIC, WITCH-CRAFT AND HYPNOTISM

We read that "many that believed came and confessed and showed their deeds." They exposed the fact that many of their deeds were by occult or hidden power and injurious. They brought their books and burned them openly. They did not sell them to others and thus permit the evil influence to spread, but did their share towards its destruction. So should it be still. Those who turn to the Lord from darkness and sin should publicly confess the transformation of their hearts and lives and should destroy everything calculated to exercise an evil influence, either upon themselves or upon others. It is the thorough-going convert—converted from center to circumference—who has taken a radical stand for righteousness, as he previously took it for sin, that the Lord permits to honor him; and sometimes at the sacrifice of earthly interests. The testimony is, "So (thus) mightily grew the Word of God and prevailed."

The Apostle's diversified experiences as a servant of the Lord are remarkable. At the beginning of his ministry he was beset and persecuted in nearly every city while subsequently, as we have seen, he was comparatively without persecution for nearly four years. Who hath known the mind of the Lord? Faith assures us that all of the steps of the Apostle were Divinely, wisely ordered. Perhaps he needed the rougher experiences at the beginning of his ministry to polish him, to prepare him for his further service, the writing of his epistles, etc. Doubtless we shall understand his experiences better, and our own experiences better, when, by and by, beyond the veil, we shall see as we are seen and know as we are known. Until then the Lord requires that we exercise faith and confidence in him, nothing doubting.

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THE GOOD TIDINGS SPREADING IN AFRICA

BROTHER BOOTH REPORTS FAVORABLY

Respecting the work in and around Pretoria it is very encouraging in many respects. While as yet not many of the English people are taking hold of the Harvest truths, the reception of them by the native Christians is very gratifying. On my first Sunday here I entered one of the large native compounds and began singing in several of the native languages successively. The dwellers responded as by an electric shock and gave close and joyful attention as they grasped some of the simpler features of the message.

At this writing several of the natives who work at the mines and other places are so situated and so interested that they are going out from Saturday p. m. to Monday a. m. delivering tracts and teaching in the various compounds for thirty miles around Johannesburg and Pretoria of the harvest-time and restitution truths to the 250,000 natives and Indians and some 20,000 Chinese cooped in from noon Saturday till over Sunday. They are overjoyed at having the same message brought here which they have heard was being proclaimed up in their home country, Nyassaland, by Brother Elliott Kamwana.

One who has been here only three months tells that he saw Elliott baptize 300 in one day; another gives advice that in one place there are 700 adherents. And I am further informed that there are towards 3,000 in that country in about thirty separate places who have accepted the divine plan as preferable to Presbyterianism and the church of England. Brother Elliott himself reports that there are about 9,000 who are interested somewhat, though not all of them to the extent named above.

The method chiefly employed is singularly applicable to the conditions of the native towns. Every village has a Bwalo for the hearing of matters of public interest. The itinerant brother reading English translates the paragraphs in simple style into the vernacular of the people. Questions are entertained, etc.

The native brethren are sending in subscriptions for "THE WATCH TOWER" for points in Nyassaland to the number of 76. King Lenanika and the Prince Letitia, his son, and their Prime Minister, from 600 miles north of the Pretoria Falls, have sent highly educated Christian representatives for the whole six volumes. They wish this message to be fully studied and proclaimed through their country, and throughout that of their friends, the great Basulu chiefs of Basululand.

Nor are the Europeans being neglected in this vicinity. Brother Brink and self are giving a series of lectures, gradually covering the message, in English and Dutch. Two sisters at Krugersdorp, twelve miles out of Johannesburg, are working up an interest and circulating "Dawn-Studies." These, like Brother Sargent, of Johannesburg, came out boldly in a street meeting in Cape Town.

BROTHER BRINK WRITES ALSO

MY DEAR BROTHER RUSSELL:—

May God bless you and keep you and spare you. I am overwhelmed by the most glorious Gospel, the love and majesty of God, the Father, that is being revealed from God's grand Book in these latter days of this Gospel Age through your instrumentality.

"Glory be to God in the Highest, on earth, peace, good will to men." This was the theme of one of my trial sermons before I came out as minister of the Divine Word in 1897. But only now, since I read your "Studies in the Scriptures," the six volumes (Millennial Dawn edition), and since yesterday "The

Watch Tower" (Vol. XXII., January 15, 1901, No. 22), kindly lent me by Brother J. Booth, who arrived here a few days ago, do I realize the full import of that grand anthem of the heavenly hosts.

I am lifted up into mid-heaven, and even higher, by this grandest of all Gospels, and day and night I am pleading with the Father in the heavens and his Christ to accept of me and my life and whole-hearted services and to facilitate my promulgating the same.

I am endeavoring all I can to disseminate these truths, but am grievously hampered by personal indigence since I resigned my parish charge and salary already in the beginning of 1903, and worked and preached since then without income or remuneration, and besides lost all my property to the extent of £4,000 by political and ecclesiastical persecutions. I am further hampered by the indigence of the masses and the indifference of others.

To Europeans I preach through and with the delivery of your volumes and tracts. But to natives of about twelve different denominations I preach these truths in their pulpits and churches and through your volumes and tracts. They, too, are amazed and overwhelmed, the Spirit of God co-operating. Many a native minister has Vol. I. from me and is reading and preaching these truths in Pretoria and elsewhere since I met them.

I am doing the work by bicycle and have to traverse the same grounds several times, which proves rather fatiguing, with small monetary results.

I am burning to get the books into the possession of every minister in the state, also the tracts and the special issue of "The Watch Tower." But I am too impotent and indigent; I cannot finance that matter. The great punderer has been let loose on me, and since 1903 has succeeded in completely circumventing me. I am practically bound hand and foot in respect to finances. Otherwise I am free from all sect prejudice and trammel. Thanks to God for that. My supplications are now day and night to Father "that I may know and be enabled to do Thy will." There are millions in South and Central Africa within easy reach prepared for these glorious truths.

There, now, my dear brother, you have the true situation in a few words. Do as the mind and will of God may direct you. I am waiting and in meantime will do what my hand finds as opportunities may offer. There is no time to waste.

Believe me, sincerely yours in The Christ.

DEAR BROTHER BRINK:—

We are glad to hear from you and to note the influence of the truth upon your heart and life and that you are glad to press your every energy into the Lord's service. We are glad to co-operate with you as we may be able. Our Society is small and poor as this world's affairs go, nevertheless the Lord has supplied all our needs thus far. No doubt you will yet see that the loss of your property was indirectly a favor and blessing from the Lord to direct your heart nearer to him and to prepare you the better for his service.

We are enclosing you some assistance and ask of you a candid statement of what your income is at the present time and what you would need in order to sustain you in a self-sacrificing manner. It would be far from our thought to accept monies from the friends of the truth here at considerable sacrifice to themselves and then to dispense it to missionaries or others who might use it extravagantly. Hence our feeling that it is necessary for us to inquire carefully of you respecting the facts—not with a desire to pry into your affairs, but with a desire to assist you and to fulfill our own responsibilities to the Lord and his cause.

In your next please give us some particulars respecting the numbers and classes to whom you are permitted to minister the truth in the English and in the African languages.

Yours in the love and service of our Redeemer and King,

C. T. RUSSELL.

PERSECUTION FOLLOWS

Since the above is in print we learn that Brother Elliott Kamwana was arrested and deported by the government at the instigation of the Calvinistic Scotch Missionaries of Bandawe, Lake Nyassa, who were greatly surprised that their work of years could be so quickly lifted to the higher plane of our teachings.

Seven at once volunteered to follow Kamwana in his preaching and if necessary to prison also. One of these is Brother Brink, the other six are of Kamwana's tribe, "Alonga." We cabled acceptance of the offer of Brother Brink and of the others, who also had been preachers previous to learning the truth. We also sent five hundred dollars for expenses.

We have written a protest to the British Commissioner, and to the American Consul a request for his good offices for peace and righteousness.

Brother Kamwana baptized 9,126 in past year.

BROTHER RUSSELL'S EUROPEAN TOUR

IN SCANDINAVIA AND GERMANY

Our steamer "Neptune" reached Bergen, Norway, at 2 p. m., Monday, May 17. On the quay stood our dear Brother Luttichau, the Society's representative, who had come from Copenhagen to be our interpreter. With him to welcome us were about twenty dear fellow-disciples. After a hearty greeting came the 3 o'clock meeting. It was well attended by the friends —about fifty—and others to the number of about 400. We spoke on "The Overthrow of Satan's Empire" for about two hours. Next came a luncheon and then an evening session—a Question Meeting for the interested, which lasted three hours. We were pleasantly surprised at the intelligence displayed in the questions asked. Eyes and hands expressed to each other our mutual joys in the Lord and his truth, emphasizing the words spoken through the interpreter.

Tuesday morning early we took the train for Christiania. By 8 p. m. we reached Glucken, where in summer the journey is continued for 28 miles by lake steamer. But the ice was still in the lake and hence navigation not opened. We made the journey quite comfortably in a one-horse, two-wheeled vehicle wrapped in a fur coat hired for the occasion by one of the friends. By two o'clock at night our party (some ten of the Bergen friends accompanied Brother Luttichau and myself to Christiania) had again reached the railway, and by 10 a. m. were at Christiania.

Here, also, we had a most cordial reception from Brother and Sister Lindquist (who entertained us) and all of the dear household of faith—all of whom have the one spirit because they have the one faith and one baptism into Christ. The Norwegian people reminded us of the Scotch in general appearance and also in mannerisms. Indeed, we found that those who could speak and understand English would have understood us better if we had a little of the Scotch brogue.

Wednesday and Thursday were well filled with enjoyable services for "the brethren" and for the great "Elder Brother" and for the "Father of us all." Some of the sessions were for the public and were crowded with intelligent looking and attentive hearers (about 500 to 600). Other sessions were specially for the interested—including a Question Meeting. We had a fellowship dinner provided by one of the friends. Over one hundred participated—all of them deeply interested in present truth.

OREBRO AND STOCKHOLM, SWEDEN

We left the dear Norwegian friends at 6 p. m. Thursday and reached Orebro 8:23 a. m. Friday. Four of the dear friends met our train a few stations ahead, and as we alighted at Orebro probably a hundred and fifty were on the platform singing and waving their handkerchiefs and hats. Here again flowers were presented while we shook hands and presented our greetings through our interpreter, Brother Lundborg, the Society's representative for Sweden. We learned that some of these dear friends had come a journey of over one thousand miles for the spiritual privileges of this Convention. How our hearts flowed together in the Lord, notwithstanding the impediments of speech, none but the spirit-begotten can understand.

The time was filled full. At 10 o'clock we gave a discourse on the Covenants, which lasted more than two hours. Then came general dinners at three restaurants. From 3 to 5 p. m. we preached on Baptism and its import, following which fifty-three were immersed, understandingly, including an ex-Baptist minister. About 200 attended all these meetings for the interested.

The State-College Auditorium had been secured for the addresses for the public in the evenings. It was full to overflowing and many stood for fully two hours. Attendance 800. Our topic was "The Overthrow of Satan's Empire."

Saturday was similarly full of blessed fellowship and service. At 10 a. m. we had a Question Meeting until 12:15; then a general dinner at restaurants. The afternoon session was a "colporteur meeting," but as usual it took up in general the harvest work and the privilege of each of God's children in some of its departments as under-reapers—colporteurs, sharp-shooters, volunteers. As the evening meeting would be for the public, this one closed the convention proper. We sang together, "God be with you," while all who were Elders of Congregations, by invitation stood on our either hand (about twenty in all) and the Congregation singing filed past and gave a farewell hand-shake and greeting. The evening meeting was a duplication of its

predecessor, except that a still larger crowd stood—probably 160—and that our topic was different, "Where are the Dead?"

After a good night's rest refreshed us we took the 6 a. m. train Sunday morning, which brought us to Stockholm just in time for the 11:30 morning meeting. We would have been late had not friendly arrangements provided an automobile. The auditorium was packed before we reached it, and some, refused admittance, were still lingering near the door when we arrived. The attendance was about 700 to 800, about 100 standing. Our topic was "The Overthrow of Satan's Empire." We closed at 1:30 and greeted the friends of the Truth. The same dear friends who entertained us six years ago had a cab awaiting us and entertained us at luncheon.

A meeting for the interested was held from 3 to 4:15, when the doors were thrown open for the 4:30 public service on "Where are the Dead?" Again the auditorium was crowded and many stood until 6:20. An interlude of singing gave opportunity for strangers to depart, and then a special meeting with the interested lasted until 8:15, when we departed for our train accompanied by nearly a hundred of the friends, who gave us a final good-bye and requested that we come soon again. Brother Lundborg accompanied us to Copenhagen.

Monday morning brought us to Copenhagen. Here we were met by about thirty or forty dear friends at the depot. They were headed by Brother Luttichau, who parted our company at Christiania in order to prepare our way at Copenhagen. A cab soon brought us to the office of our Dano-Norwegian WATCH TOWER, maintained by our Society. By 10 o'clock about 100 of the interested had gathered there and we addressed them for two hours on "The Covenants." Then followed a general dinner provided by the friends in an upper room. Our seat was at the head of the table with Brothers Luttichau and Lundborg on either hand. Close by was a little girl of ten years, reported to have made a full consecration four years ago. She had read the DAWNS and had come a journey of about 300 miles, using therefor small sums of money given her last Christmas and since, so anxious was she to meet us and to enjoy the anticipated spiritual feast.

In the afternoon about 100 sat for a photo, and then we had a two-hour question meeting.

In the evening we had a session for the public. The house was crowded, many standing, about 600 present. We had closest attention for two hours. The earnest singing of the hymns assured us that our hearers were of the devout sort aside from those specially with us in the Truth. Indeed, all of our experiences in Scandinavia were very encouraging. The people as a whole impressed us as much more reverential than the masses of our beloved America. We believe that God has much people amongst the Scandinavians. We shall expect great things there during the next few years.

Our train was to leave shortly after midnight and probably sixty of the friends remained after the meeting and took a cup of tea with us, and accompanied us to the railway station, where they sang for us in English a specially-learned hymn and sent greetings to the friends we would meet in Germany, Great Britain and America on our tour, at the same time urging us to come again and soon.

HAMBURG, BERLIN, DRESDEN, BARMEN

Our train brought us to Hanover about 11:30. We were met by Brother Koetitz, the Society's representative for Germany; with him were about eight local friends and two from outside places to greet us. We had a pleasant and profitable hour; then said farewell and started for Berlin, Brother Koetitz accompanying as interpreter.

At Berlin three dear brethren awaited our coming and welcomed us and escorted us to the home of one of them, at which a congregation of about fifty was already waiting for us. Our chair and table were festooned with evergreen and forget-me-nots and back of us was the text: "I will bless thee and make thee a blessing."—Gen. 12:2.

We had a delightful meeting of two hours considering the Covenants and then followed a Question Meeting full of interest to all.

The evening session was for the public, and the brethren, although few in number, had so thoroughly advertised it that the room was crowded, so that nearly 150 were obliged to stand for the two hours of the meeting. We had excellent attention and trust that some were impressed with the truth.

A good night's rest refreshed us and we took train Wednesday morning for Dresden, which we reached about noon. Four brethren awaited us at the depot and escorted us to a dining hall, where nearly one hundred greeted us with a song and an address of greetings, to which we responded, giving the greeting of others sent with us as well as our own. Next came an address to the interested on "The Covenants"; then a question meeting; then tea; then the public meeting in a larger hall had our attention on the topic, "The Present and the Future in the Light of the Bible." Although the evening was very wet the Auditorium was full—about 600—and we had excellent attention. We were entertained most hospitably by Brother and Sister Wentzel, and, refreshed, we started next morning on an all-day journey for Barmen, where we arrived just in time for an evening meeting at 8:30 o'clock. A crowd of the Barmen friends met us at the depot and escorted us. It was a public meeting. About 800 were present, many of these standing. The interest evidenced by the singing was good and spiritual. All seemed to sing, and with their whole hearts, so that the Auditorium rang. If close attention and keen eyes are an indication, many who heard were interested and should be heard from later.

Friday forenoon we inspected the Society's new quarters, wrote some letters and conversed with Brother Koetitz and family. The afternoon was devoted to a question meeting. It was deeply interesting. The vow and the sin-offering, and how opponents of these should be regarded and treated, were among the interesting questions. Our replies were taken by a brother who is a stenographer and may appear later in these columns. In the evening we discussed "The Covenants." At the close about 180 friends sang to us, "God be with you," and we waved each other good-bye with our handkerchiefs, and departed for the train for London.

On the railway platform about sixty of the friends gathered to give us a parting greeting with the hand and by song and later with their handkerchiefs. We surely have a very warm place in our heart for our German friends, and in answer to their request promised to do what we could to visit them ere long again.

THE LONDON CONVENTION

A night and a day by boat and rail brought us to London at 5 p. m., May 29. About 200 of the friends headed by Brother Hemery, the Society's British representative, greeted us at the railway station, singing, "Blest be the tie that binds our hearts" and waving us the Chautauqua salute with their handkerchiefs. We returned the salutations, and a little later expressed to the assembled convention our appreciation of the privilege of being with them and the greetings we brought from the friends in America, Norway, Sweden, Denmark and Germany. We noted the oneness of spirit and joy in the Lord of all those walking in the light of present truth.

The convention had already begun; an excellent testimony meeting had been held, and Brother Bundy had given an interesting address in the afternoon. Brother Hemery spoke very acceptably in the evening, and we had an excellent opportunity for a little rest in preparation for the Sunday services. It was at this service that Brother Hemery announced, publicly, that from the time the vow first was promulgated he had made it his own, in spirit, but that now finally he had taken it formally to the Lord, in the fullest sense. He felt that already he had a blessing through this tighter binding of his sacrifice to the altar. Many others informed us that they had taken the vow but had not written us of the matter. We requested them to send us at least a post card of information, as we desire as full a list as possible.

There were three sessions on Sunday. In the morning a Praise, Prayer and Testimonial Meeting gave excellent opportunity to the dear friends to tell the Lord and each other of their appreciation of present truth, and of their resolutions respecting further faithfulness in the service of the King, and his message, and his brethren.

The Sunday afternoon meeting was attended by about 800 to 900, who gave closest attention to our two-hour presentation of "The Covenants." The evening service was the public one. The hall was crowded, about 1,200 being present. We discussed "Where are the Dead?" and had closest attention.

Monday forenoon was devoted to an immersion service. One hundred and twenty-nine symbolized their consecration (66 brethren, 63 sisters) all adults. In the afternoon we discoursed for an hour on the Ransom and the Sin-Offering, and then for an hour answered questions on the subject, apparently to the satisfaction of the hearers. The evening session was similarly devoted, the first hour to a discourse and the next to the answering of questions.

On Tuesday afternoon we had a Symposium on the graces of the holy Spirit, in which six speakers participated, evidently to the pleasement of the attending friends. Then came the closing service of the convention. We addressed the dear friends in a general way, pointing out the trials of the "narrow way" and the propriety and necessity for loving sympathy one with the other in love, forgiving one another and encouraging one another, after our Lord's example. Then came the Love Feast. We stood in the center, Pilgrims Hemery and Bundy on either side and the Elders of the London church on either side of these.

Brothers Bundy and Hemery held the plates of bread. The congregation singing familiar hymns filed past, giving and receiving parting hand-grasps and words of cheer. It was an inspiring and affecting scene long to be remembered. Many said, "Pray for me that I may meet you in the great convention—the general assembly of the church of the first-borns; I always remember you." Many remarked that they had taken the vow, but had not yet sent us word of it, but would do so. Thus closed our best British convention and one of the best ever held anywhere.

On Wednesday we had a look about London in search of a more favorable general meeting place for the friends there. On Thursday we had a conference with the London church elders respecting the general interests of the work, and suggested that if a more central meeting place were found we might consider it a leading of the Lord's Providence for a return next October to endeavor to give the work in the world's metropolis a further boost—so greatly are we impressed with the wonderfully ripe wheat-field, of which London is the center.

BELFAST, DUBLIN, AND HOMEWARD

Traveling by night we reached Belfast Friday and were entertained as on our last visit by Brother and Sister McComb. The afternoon was spent with the interested in their usual meeting room and was very enjoyable and we trust profitable. The evening meeting was for the public. About 450 were present, of whom about 100 stood for two hours. Great interest was manifested, many remaining for a question meeting until 11 p. m.

After a good night's rest we started for Dublin, where we were met by a committee of four representing the church and were hospitably entertained. Here we preferred a church meeting only. It lasted from 4 p. m. to 11:10 p. m., tea being served in the same room. The Dublin company is not in a most happy condition; several of the dear friends have become afflicted with "independent thinking," and claim "new light," which we tried to show them is really the "outer darkness" in which Christendom in general is discomforted. Our discussions of these differences were conducted in a most kindly manner, yet we fear not to any great profit to the disaffected, who seemed determined to hold to and to magnify their differences rather than to prefer harmony and seeing eye to eye. The beauties of the divine plan, once seen, they saw no more and seemed not to desire to see them again. We urged upon all the cultivation of love and humility and prayer and study as being all that could be counseled under the circumstances. The loyal ones expressed themselves as greatly strengthened, and incidentally mentioned that they had taken the vow, while, so far as they knew, none of those who had turned aside had done so.

We reminded them that we must not think strangely of such matters; that we know that we are in the harvest time of testing and separation and have already been forewarned that "a thousand shall fall" at our side, and that it is indeed a question who hrall be able to stand, rather than who shall fall.

Notwithstanding our protests five of these dear friends accompanied us to the station at 3 a. m. Sunday, when our train left to connect at Queenstown with our steamer "Mauretania," which we boarded at 8:30 a. m. homeward bound.

We had a pleasant homeward journey and, thanks to God's Providence in sending with us Brother Huntsinger (stenographer), we were enabled to write articles for the WATCH TOWER columns covering the points principally treated at the London and other conventions. We had but one opportunity for a public address on the steamship, but through it got into communication with several passengers, some of whom, we trust, may develop "hearing ears."

Our vessel landed us at New York on June 11, a month and seven days from time of departure. Much as we had enjoyed our visit to the friends abroad and their fellowship, we were glad to get back—to re-engage in the services at the Brooklyn Tabernacle and Bethel.

THE HOME RECEPTION

As our steamer docked we discovered on the pier some of the friends waving with their handkerchiefs a welcome home. Some of them had been waiting for us for three hours. We reached Brooklyn Bethel at noon-time and the entire family, gathered in the parlor and study, sang to us their welcome in some words composed by Sister Land which appear below, at the bottom of the page.

We returned the greeting, telling them of how the Lord had blessed our journey and encouraged us on the way and that we brought them the greetings of the friends in England, Ireland, Scotland, Norway, Sweden, Denmark and Germany.

We briefly rehearsed the blessed season we had enjoyed with the friends abroad, telling them in few words of the forty-nine addresses given and the Lord's watchful care over all our interests in the long but speedy journey.

Then followed another surprise and blessing. Brother Rutherford placed in our hands a bundle of papers, explaining that during our absence a number of other friends had concluded that it would be the Lord's will that we should be relieved of certain burdens and annoyances which have been our portion for some time, in connection with Mrs. Russell's request that the monthly allowance be increased from $40 to $100, which was allowed by the Court, but which we were unable to comply with, because all of our property, except that which brought the income of $40 per month (which Mrs. Russell had been receiving), had been donated to the WATCH TOWER BIBLE AND TRACT SOCIETY. The dear friends concluded to surprise us on the return home by clearing off these obligations. They handed us receipts aggregating over $9,000, showing a payment of Mrs. Russell's alimony into 1913, with Court costs, attorneys' fees, etc. Our heart returned thanks to the Great Giver of every good gift for this, a fresh manifestation of his loving care and for such evidences of brotherly love.

What shall we render unto the Lord our God for all his benefits to us? We will take the cup of salvation. We will partake of the blood of the New Covenant. We will call upon the Lord for grace to help. We will pay our vows unto the Most High.—Psa. 110:12-14.

Incidentally we remark that numerous false rumors have gotten abroad amongst the dear friends—to the effect that the Society's property in Allegheny had been sold and that its property in Brooklyn was attached, etc. There is no truth whatever in any of these rumors. Nevertheless we believe that the dear brethren who so nobly came to our relief did well. They surprised us with surprise, too, in that they did not seek a compromise, but paid every penny that was or could be asked, believing this to be the wisest plan and the one most pleasing to the Lord.

Next our attention was drawn to stacks of mail awaiting our attention. Many of these were kind Christian greetings from individuals and churches all over the United States—hundreds of them. One from Chicago was signed by the Elders and Deacons and other friends there to the extent of 167 names. The Boston church, to be sure that their greetings would reach us in time, sent them by wireless to the ship, reaching us a day before our arrival. As a sample of the kind expressions received we give the following:—

DEAR BROTHER RUSSELL:—

The occasion of your return from a foreign shore, to continue your faithful ministry of the holy Word to the Lord's "little ones" at home, gives me opportunity to express my heart gratitude for the Master's blessing at your hands.

Words but feebly tell the thankfulness of hearts made free in Christ. Hand-clasps and written phrase are human means by which we seek to show in part our love, our joy, our deep esteem.

Please accept, Beloved Brother Russell, this humble expression of my continued appreciation of the harvest work and of your faithful service and my whole-hearted sympathy in, for and with you in this noble service of the Lord—my pledge of a deeper zeal and a quickening of the spirit of sacrifice as I witness your untiring devotion as you so unsparingly seek to "lay down your life for the brethren." "Your labor is not in vain in the Lord." God bless you!

Yours in Christian love, _____

* * *

[As we cannot possibly answer all of these letters by pen, we request that this be accepted as our acknowledgment of them and of our appreciation.]

THE FAMILY WELCOME

Welcome home to those who love you—welcome, Brother dear!
Daily have our hearts been with you o'er the sea!
E'en the ocean cannot separate between God's children here,
Bound by cords of love divine to him and thee.

We behold gross darkness gathering all around us here below,
Men's hearts failing them through dread and doubt and fear;
We rejoice with you to send out Truth's pure light of hope,
Until nations, kindreds, tongues may God revere.

Noble heart! May God sustain you and rich blessings send
While you're striving Truth's fair banner to uphold;
God guided and preserved you for this special time of need,
And through you hath sent us mercies manifold.

So this day our hearts are glowing and in gratitude ascend
To the One who kept you in his tender care;
May the angel of his presence guard you to the end,
And God crown you in his Kingdom—is our prayer!

WESTERN CONVENTION TOUR

WASHINGTON, D. C., JULY 7, EVENING MEETING
PIEDMONT, ALA., JULY 8-11

Other Speakers are provided for the 8th, 10th and 11th, Brother Russell being present on the 9th with morning address to the interested at 10:30, and afternoon address to the Public at 3 o'clock, Subject: "The Overthrow of Satan's Empire." Ask ticket agent for reduced rates on Certificate Plan account of Bible Students' Convention. If for any reason these cannot be obtained, investigate the round-trip rates to either Borden Springs or Piedmont Springs, which are near. Very low rates can be obtained for meals and lodging. Those desiring accommodations address Mr. Geo. W. Henderson.

MEMPHIS, TENN., JULY 10, 11

Morning Rally for Prayer, Praise and Testimony at 10:30 o'clock, and afternoon session for the interested at 3 o'clock, in Italian Hall, Corner 2nd Street and Lincoln Avenue. Evening meeting for the Public in Jefferson Theater, Madison Avenue, near Fourth Street. Subject: "The Overthrow of Satan's Empire." Bro. J. F. Rutherford will serve on July 11. Further information from Mrs. N. Turner, 734 Union Avenue.

NEW ORLEANS, LA., JULY 11

Morning meeting for Rally, Praise and Testimonies. Afternoon meeting for the interested at 3 o'clock. Evening meeting for the Public at 7 o'clock in the Athenaeum; topic: "Where are the Dead?" For particulars address Mrs. N. O. Pearick, 6120 Perrier Street.

HOUSTON, TEX., JULY 12, 13

All sessions in Beach Auditorium, 1106 Main Street. Rally meeting at 10:30 a. m., and address to the interested at 3 p. m. Evening meeting for the Public at 8 o'clock. Subject: "The Thief in Paradise, the Rich Man in Hell and Lazarus in Abraham's Bosom." Brother J. F. Rutherford will speak on the 13th. For local particulars apply to Mr. S. H. Huston, Box 647.

SAN ANTONIO, TEX., JULY 13, 14

Morning Rally—Praise and Testimonies, at 10:30 o'clock at 424 Soledad Street. Meeting for the interested at 3 p. m., and Public meeting at 8 p. m., subject: "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom," in Grand Opera House. Brother Rutherford present on the 14th. For further information apply to Mr. W. T. Sessoms, 418 Warren.

LOS ANGELES, CAL., JULY 16-18

Brother Russell expects to be present the afternoon of the 16th till 5 p. m of the 17th. Excellent programme, including Brother Rutherford, is provided for the other sessions. Purchase reduced rate tickets account of "Elks' Convention." Further details from Mr. E. D. Sexton, 214 O. T. Johnson Building.

OAKLAND CAL., JULY 17-19

Saturday, the 17th, addresses by Brothers Sullivan and Bundy. Brother Russell in attendance the 18th and 19th. For further particulars address Mr. W. L. Dimock, 3418 School Street, Fruitville, Cal.

PORTLAND, ORE., JULY 21, 22

Morning Rally for Prayer, Praise and Testimony at 10:30. Afternoon address to the interested at 3 o'clock. Evening meeting for the Public at 7:30 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." Brother Rutherford will speak on the 22nd. For local information address Mr. L. F. Shinaman, 348 Seventh Street.

SEATTLE, WASH., JULY 22-25

Sunday, July 25th: "Question meeting at 10:30, conducted by Brother Russell, in Armory Hall. Meeting for Public at 3 p. m., Subject: "Where are the Dead?" Evening meeting for the interested at 7:30 o'clock. Week day sessions in Christensen's Hall, Corner Broadway and Madison, arranged as per programme. For further information address Mr. F. A. Acheson, Box 543, Ballard, Washington.

SPOKANE, WASH., JULY 26

Morning session for Rally, with Prayers, Testimonies and Songs, at 11:00 o'clock. Address to the interested at 3 p. m. Discourse to the Public at 7:30 p. m. Subject: "Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom." For incidentals address Mr. M. O. Field, E. 2127 Sprague Avenue.

BUTTE, MONT., JULY 27

Morning meeting for Praise and Testimony at 10:30 o'clock. Afternoon address to the interested at 3 o'clock. Evening session for the Public at 7:30. Subject: "Where are the Dead?" Particulars from Miss Alice L. Grossman, 1024 South Wyoming.

DENVER, COLO., JULY 28-AUG. 1

Sessions in Central Christian Church, Corner 16th Avenue and Lincoln Street. Afternoon of Thursday, the 29th. address by Brother Russell to the interested, and in the evening (at 8 o'clock, discourse to the Public on the topic, "Where are the Dead?" Friday morning at 10:30, a Question meeting. Purchase one-day first-class ticket, on July 26, 27 or 28, and ask for Certificate receipt. This when presented at Convention will secure you return passage at one-fifth regular fare to practically all points in Colorado. Watch, however, for any cheaper rate, special Tourist rate, or otherwise. Further items from Mr. F. L. Hall, 3559 Zuni Street.

ST. JOSEPH, MO., JULY 29-AUG. 2

All meetings will be held in the Auditorium, Corner 4th and Faraon Streets. Take Union Depot and Stock Yards Car going north from Union Station. Full programme is provided, together with opportunity for immersion. The Sunday afternoon meeting will be for the Public, addressed by Brother Russell, with the topic, "Where are the Dead?" Inquire of Mr. Wm. Wild, 820 Dewey Avenue, for particulars.

ABERDEEN, S. D., AUG. 1-3

Meeting on Tuesday, August 3, at 3 p. m.. in Gottschalk Auditorium. Subject: "The Overthrow of Satan's Empire." Evening meeting for the interested at 7 o'clock. Secure "Certificate" receipt when purchasing railway tickets. Good eating and sleeping accommodations may be had at reasonable prices. Any unable to provide their own entertainment will be arranged for by addressing Mr. Geo. Draper, Conde, S. D., before the convention.

TOLEDO, OHIO, AUG. 3-5

The friends in this vicinity have also requested the privilege of a Convention, and since it was directly on the homeward journey, it has been granted. Brother Russell expects to be present on the 5th. Further particulars later or from Mr. E. W. V. Kuehn, 20 Produce Exchange.

ALLEGHENY, PENNA., AUG. 6

At the Bible House Chapel, 612 Arch Street, at 7:30 p. m., Brother Russell will address the friends.

RAILWAY SCHEDULE—Note Changes

July	7	Lv.	Brooklyn, N. Y.	12:45	p. m.	Arr.	Washington, D. C.	6:16	p. m. July 7
"	8	"	Washington, D. C.	9:00	a. m.	"	Atlanta, Ga.	5:00	a. m. " 9
"	9	"	Atlanta, Ga.	6:30	a. m.	"	Piedmont, Ala.	9:16	a. m. " 9
"	9	"	Piedmont, Ala.	7:30	p. m.	"	Memphis, Tenn.	7:30	a. m. " 10
"	10	"	Memphis, Tenn.	11:40	p. m.	"	New Orleans, La.	10:55	a. m. " 11
"	11	"	New Orleans, La.	9:00	p. m.	"	Houston, Tex.	10:15	a. m. " 12
"	14	"	San Antonio, Tex.	9:00	a. m.	"	San Antonio, Tex.	7:35	a. m. " 13
"	12	"	Houston, Tex.	12:25	Night.	"	El Paso, Tex.	8:30	a. m. " 15
"	15	"	El Paso, Tex.	7:45	a. m.	"	Los Angeles, Cal.	1:30	p. m. " 16
"	17	"	Los Angeles, Cal.	7:30	p. m.	"	Oakland, Cal.	2:02	p. m. " 18
"	19	"	Oakland, Pier, Cal.	8:50	p. m.	"	Portland, Oregon	7:15	a. m. " 21
"	21	"	Portland, Oregon	12:15	Night.	"	Seattle, Wash.	7:30	a. m. " 26
"	25	"	Seattle, Wash.	10:30	p. m.	"	Spokane, Wash.	12:20	noon " 26
"	26	"	Spokane, Wash.	9:55	p. m.	"	Butte, Mont.	11:18	a. m. " 27
"	27	"	Butte, Mont.	11:40	p. m.	"	Billings (N. P.), Mont.	8:25	a. m. " 28
"	28	"	Billings, Mont.	9:10	a. m.	"	Denver (C., B. Q.), Colo.	11:30	a. m. " 29
"	30	"	Denver, Colo.	1:15	p. m.	"	St. Joseph, Mo.	9:30	a. m. " 31
Aug.	2	"	St. Joseph, Mo.	1:45	p. m.	"	Huron (C. & N. W.), S. D.	7:00	a. m. Aug. 3
"	3	"	Huron, S. D.	8:40	a. m.	"	Aberdeen, S. D.	11:55	a. m. " 3
"	3	"	Aberdeen, S. D.	8:35	p. m.	"	St. Paul (C., M. & St. P.), Minn.	8:10	a. m. " 4
"	4	"	St. Paul, Minn.	8:45	p. m.	"	Chicago, Ill.	9:00	p. m. " 4
"	4	"	Chicago (Wabash), Ill.	11:00	p. m.	"	Toledo, Ohio	7:00	a. m. " 5
"	5	"	Toledo (Penna.), Ohio	10:15	p. m.	"	Pittsburg, Pa.	6:00	a. m. " 6
"	6	"	Pittsburg, Pa.	9:40	p. m.	"	Brooklyn, N. Y.	8:15	a. m. " 7

THE RANSOM AND THE SIN ATONEMENT

"For the bodies of those beasts, whose blood is brought into the sanctuary (Most Holy) by the high-priest for sin, are burned outside the camp."—Heb. 13:11-13.

We all recognize that the Bible teaches that sin is in the world; that sin entered the world by father Adam's disobedience, and that until a ransom-price had been paid there could be no complete reconciliation between God and man. There must be a ransom as a basis for reconciliation. We understand, therefore, the Scriptures to teach that our Lord Jesus, when he laid down his life, laid down the ransom-price. The word ransom signifies corresponding price; and because our Lord Jesus did not have a nature that was the same as Adam's nature, it was necessary for him to leave the glory that he had with the Father before the world was, to humble himself and to take upon him the form of the human nature, that he, by the grace of God, could taste death for every man. And so we read in the Scriptures, "A body hast thou prepared me."

There was no human being that had such a body as would be a sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a perfect man he might have given his perfect life a ransom, but there was no perfect man. Therefore, as represented in the Psalm, "no man could give a ransom for his brother." Hence it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that his law calls for "a life for a life, an eye for an eye, a tooth for a tooth"; that this was the basis of Justice on which God was operating in this matter. And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish time, because these, the Apostle explains, were only figures and types of the "better sacrifices" which God intended in due time to present.

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature, for the very purpose of sacrificing it in order that he might be our Redeemer; because justice required a man's death to redeem the man (Adam) who had sinned.

When our Lord "died, the just for the unjust," it was that he might bring us to God; not only that he might bring us, the church, to God, but that he might bring to God all of humanity who might desire to come to God. But his death did not bring us to God. His death was merely the laying down of the price, and that price was necessary to be found first. To illustrate: Suppose you had an obligation to meet—five thousand dollars. And suppose that you owned a property worth five thousand dollars, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt that was owing. You sell this property in order that you may have its value as a ransom price. But when you sold the property, you had not cancelled your obligation; you had merely sold the property, and obtained the price, which later you could apply.

Such was the effect of our Lord's death. When he "died, the just for the unjust," he laid down "a corresponding price." Thus it is stated that "by one man's disobedience sin entered the world and death as a result of sin," and thus the death sentence and all its concomitants passed upon Adam's race, because all were infected by the disease of sin, and therefore were all under the sentence of death. Our Lord, in order to redeem us, laid down our ransom-price, his own life. That ransom-price was sufficient price for Adam, or for any other member of Adam's race, or for all—just as he might subsequently apply it. No less than that would have paid for any one. If the Lord had purposed to redeem one individual alone and leave all the remainder of us out, it would still have taken his life, and nothing short of it; because it was man's life that was forfeited, and man's life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one it could be so applied as to take in the whole human family. So we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so he might be able to settle the debt to his own Justice by the one sacrifice of his Son.

Now that, simply told, is the story of the ransom,—and all of it. If Jesus, when he ascended up on high, had chosen to use that ransom-price, or ransom-value (which he then had in his hand), on behalf of all mankind, then indeed it would have been a sufficient price for all. But he did not do so. The story of how he does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies his ransom merit is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the ransom and the atonement as being the same thing. We are to remember that the sin-offerings are not ransom sacrifices. We are to remember the ransom sacrifice was not the sin-offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the ransom price: that Christ's death was the ransom-price, and was necessary, no matter how it would be applied; it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in his sacrificial work, met various requirements: For instance, he was "born under the law." What difference did that make? The Apostle explains that if Jesus had not been "born under the law" his sacrifice would not have applied to the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which he made with them.

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its provisions, saying, "All these things we will do." Under their Law Covenant God offered them eternal life if they would keep his Law, but if they violated it the penalty would be eternal death. Thus they came a second time under the divine sentence: the first time with the rest of us under Adamic condemnation, and the second time through failure to keep their law. Hence, the Apostle says that "the law which was ordained unto life they found to be unto death," for "by the deeds of the law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the law, to be a Jew, that he might redeem all the Jews under that Law Covenant arrangement.

God has all these very different features in his plan, nevertheless Christ is the central point from which every one of these variations of the divine programme radiates—the Jews to be redeemed specially, also the whole world of mankind aside from these; and besides God's purpose in connection with the church, the elect, the body of Christ. In order to keep ourselves from getting confused, we must do with these pictures of our Lord's work just as we do with the symbolical pictures of the church he gives us in the parables. The parables furnish a variety of pictures of the church. The church is likened to the living stones of the temple; to the members of his body; to a flock of sheep; soldiers under Christ, "the Captain of our salvation"; and again likened to the bride of Jesus the Bridegroom.

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of his own body, or how could the Captain marry his own soldiers, or marry the stones of the temple, you see what confusion we would have. Each picture, therefore, must be recognized as more or less separate and distinct if we would make any progress in understanding the Scriptures. In each picture there is a lesson, but we must not mix it up with other pictures. So, then, get distinctly in mind what the ransom is, and leave it where it is; do not take it away from there and mix that thought with that of atonement or mediation. The ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the application of Jesus' merit. He merely "gave himself a ransom, to be testified in due time."

How the blessing will begin and proceed is shown by the sin-offering. The sin-offering is the special feature of our topic, as represented in our text.

SIN ATONEMENT BY SACRIFICE

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices—thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin-offering for the nation was made annually, on the 10th day of the 7th month, which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the atonement or reconciliation with God was effected, were made on this day and lasted as valid for a year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually cancelling sin. We are to remember, however, that this one sacrifice of himself, which forever perfects all who come unto God through him, began with the sacrifice of our Lord Jesus in his own person and has been continued by him throughout this Gospel age in the persons of his church, his followers. These are invited to present their bodies living sacrifices, holy and acceptable to God and their reasonable service. As the High Priest accepts any of these sacrifices the consecrated one is begotten of the holy Spirit and henceforth counted as a member of the body of The Christ—a member of the body of the High Priest, who is doing the sacri-

ficing. In this sense of the word the "better sacrifices" of the High Priest, which began eighteen centuries ago, when he offered up his flesh, continue in his followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest—in his name, in his merit, as his sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice—though in another sense of the word, as shown by the type, it is divided into two parts—the sacrifice of the head and the sacrifice of the church, the members of his body.

THE TYPICAL PICTURE OF ATONEMENT

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself—which represented himself—and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared me." (Heb. 10:5) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people—two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of his miraculous birth, was perfect, actually so—"holy, harmless, undefiled, separate from sinners." We, his disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice—by the first part of his sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of his ministry and was finished at its close; who could not be the sin sacrifice until his thirtieth year, under the law. And it is written that just as soon as he became thirty he made the sacrifice: "Now when Jesus began to be about thirty years of age he cometh to John at Jordan to be baptized of him." We may be sure that he arrived in time to present himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that he fulfilled the prophecy, "Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God. Thy law is written in my heart." "There," says the Apostle, "he taketh away the first that he may establish the second." In other words, there he began to set aside the typical for the "better sacrifices." The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished at Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of his consecration at baptism he was reckonedly dead and, at the same moment, begotten of the holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that he was no longer dead, and the other fact, that he was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

THE THREE BURNINGS—SACRIFICES

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shewbread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. Notice, then, the three burnings. The one in the Holy represented the divine view of the sacrifice of Christ during the three and a half years of his ministry. The burning of the fat on the brazen-altar in the court represented our Lord's sacrifice as seen by his disciples and faithful followers, the justified ones—about five hundred brethren. And all who since have come into this condition of justification have by faith seen that same sacrifice. The burning of the carcass outside of the camp represented our Lord's sacrifice as viewed from the standpoint of man. To them it is an improper use of time and energy. To them his life had an evil odor, as they considered him a companion of publicans and sinners. The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord's sacrifice from these widely different standpoints. When one ended, all ended—when our Lord was crucified. His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense. It was merely begun. He had finished the first part of his sacrifice—the sacrifice of his own person, the body prepared. But he had a larger work yet to do, namely, according to the Father's plan, the acceptance and sacrifice of a church class—"the church of the firstborn, whose names are written in heaven." The Head of this church had finished his sacrifice and become the Lord of glory, but the remainder had yet to pass through similar experiences to his—walking in his footsteps.

HE APPEARED FOR US

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second veil, which pictured our Lord's three days in the tomb. He arose the other side of the veil a spirit being and later ascended up on high, "there to appear in the presence of God for us." Looking at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy-seat and before the mercy-seat. When the Apostle says he appeared for us we find that this fulfilment was typified by the priest's presentation of the blood on behalf of himself and his house—the church, which is his body; the "great company," the "household of faith," the antitypical Levites, or the house of Levi.

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated church of this Gospel age, who from the world have presented themselves to the Lord. The Lord's goat represents the members of the body of the High Priest; the scape-goat represents the less faithful of the church, the "great company," the antitypical Levites. In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrates the church having part in Christ's sufferings and filling up that which was left of his afflictions. This is true not only of the apostles, but also of all who have since sacrificed their all in the interests of the Lord, the truth and the brethren.

In our text the Apostle identifies the Lord with the bullock and his faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go with him (Jesus) outside the camp, bearing the reproach with him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrifice Day of Atonement will never need repetition. It will thoroughly accomplish the divine purposes. It will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord's service accounts nothing of real value—nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

The type tells us that the high priest counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a highly different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for his consecrated saints, the "little flock," the "royal priesthood," and for the Levites, the "great

company," while the sacrificial merit of the church, the body of Christ, he applies on behalf of all the people, the world—as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

When the high priest had finished the first sacrifice and the offering of his blood he came forth. He manifested himself at Pentecost and symbolically laid his hands upon the church in the Pentecostal blessing, by which sacrifice his followers were enabled to be conformed to the terms and conditions of his sacrifice. But after offering the blood of the goat the high priest is represented as having finished his work. He puts off his sacrificial garments and puts on his garments of glory and beauty, typified by the glorious qualities of Christ's character and the honorable mission to which he had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth he represents our Lord's second advent and assumption of divine glory and power, at which time the church will be with him as members of his body, to co-operate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:22, 19)—waiting for the High Priest. Head and body, typified by the glorious garments of the Jewish high priest. Following the picture a little further we see that the high priest in his glorious garments went to the altar and lifted up his hands and gave his blessing to the people—the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy Spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favor and in the realization of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began.—Acts 3:20.

WITH HIS OWN BLOOD

In the context the Apostle says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12) Are we asked what people Jesus would sanctify with his own blood? We answer, in the broader sense of the word, "All people—all who ever will accept sanctification, cleansing, reconciliation through him." We read that he gave himself a ransom for all. It matters not that he did not apply it at once for all, but merely for us, the church, the "household of faith." The intention of his sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the church his merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as he by divine grace, tasted death for every man.

THE SCAPE-GOAT'S PART

Some, without mature thinking, have remarked that the scape-goat cannot represent a spirit being class, because it never went into the Holy nor Most Holy. We reply that neither did the bullock nor the Lord's goat go into the Holy nor Most Holy. It was merely the blood of these that was taken into the Most Holy, and the blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement. The scape-goat, or "great company" class, consists of those who made an offering of themselves and were accepted, but who failed to fulfil the condition of their sacrifice. Failing to become members of the High Priest's body and sharers of his glory on the divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh, that the spirit might be saved in the day of the Lord Jesus. They had been accepted of the Lord because of their faith and their consecration unto death. Failing to make good their consecration and holding on to the present earthly life, they would lose all, were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonorable class, an unfaithful class, an undeveloped class. None can gain eternal life under the divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and his righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the "great company," or in any other. Having been begotten of the holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the second death.

The "great company" class has nothing whatever to do with sin atonement, for the scape-goat was neither burned outside the camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. Since the blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none remained to be confessed upon the head of the scape-goat. What sins, then, were those which Aaron confessed upon the scape-goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, "Forgive us our trespasses, as we forgive those who trespass against us." If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But he did not forgive original sin, but instead, sentenced us to death on account of it and provided his Son as our Redeemer. These trespasses are shortcomings, imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that he keeps a very strict account of all the world's affairs. He explains that the severe tribulations which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust. But there are many sins, many injustices of the past, as well as of the present, which are still unaccounted for to justice. For instance, in Revelation we read that the souls under the altar cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10) Justice is merely waiting for the full number of those persecuted for righteousness' sake to be completed and then the punishment will come. The great time of trouble with which this age will end will, like the time of trouble which closed the Jewish age, signify a time of settlement of the claims of justice. The "great company," failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the "great company," will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble.

"FELLOWSHIP IN HIS SUFFERINGS"

That our Lord suffered, the Just for the unjust, the Scriptures clearly set forth—not merely the amount of pain which he experienced, or, in old English suffered: he suffered death on account of sin. We suffer with him. We are partakers of his sufferings. Our Lord's most severe sufferings were probably in Gethsemane, where, we read, that he was in a great agony and that "Of the people there were none with him;" even the faithful, beloved eleven apostles were drowsy and could not watch with him at that hour. But they could not comprehend his trouble—that the programme of the next few hours meant so much to him. He knew that in his covenant made at Jordan he had given up his earthly rights and privileges. He knew that now his entire dependence as respects a future life rested upon a resurrection from the dead and he knew, too, that if he had not performed the divine will perfectly, completely, that he could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus we read that he offered up strong crying and tears unto him who was able to save him out of death and that he was heard in that thing which he feared. He feared death—not that he doubted the heavenly Father's promise that if his sacrifice was faithfully performed he would be granted a glorious resurrection. He feared that unintentionally he might have made some error, might have failed to perform some portion of his consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud

of incense into the Most Holy to cover the mercy-seat and to indicate that he had been faithful to the last degree in his sacrificing. Then it was that the angel appeared to strengthen him. What the strengthening was is not revealed, but most evidently it pertained to the things which he feared. Undoubtedly the angel, as the Father's representative, assured him about his faithfulness; that his sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck his mortal body, subsided. Thenceforth we behold him the calmest of the calm—before the high priests enduring the contradiction of sinners against himself in the presence of Pilate and the rabbis. Led to the cross he was the most self-possessed of all of whom we have any knowledge on the occasion. When his disciples forsook him, it was he who interposed that they be not pursued, but let go their way. When Peter denied him, it was he who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was he who spoke words of peace to the weeping women, saying, "Weep not for me, but rather for yourselves." How different are the experiences of Christ's followers! We have him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because he has assured us that he has not only appeared for us, but that he is able to succor us in every time of need. He is still Head of the church, which is his body. He is still supervising the interests of all of his members. He is still saying to us, as he did to his disciples of old,

"THIS IS MY BLOOD—DRINK YE ALL OF IT"

Whoever fails to clearly see that the church at the present time are the members of the body of Christ can never understand how the church is to share her Lord's sacrifice, as represented in his cup. After our Lord at the last Supper had himself partaken of the fruit of the vine, he handed the cup to his disciples, saying, "This is my blood of the New Covenant, shed for many for the remission of sins. Drink ye all of it." Not only did our Lord drink of the symbolical cup before giving it to his disciples, but he drank of the same actual cup, the partaking of which he requires of us as an evidence of our loyalty as his disciples. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for him. He left some of it for us, that we might have the privilege of sharing in his sufferings and of the glory that shall follow as soon as the last member of his mystical body shall have been glorified. When he passed the cup to his disciples at the Memorial Supper, his words, "Drink ye all of it," not only meant that all who would be his disciples must drink of that cup, but also meant that his followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel age, marked by his own sufferings at its beginning and terminating with the revelation of his glory in the kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial age and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament—the new will, his will or Testament, by which he is bequeathing his earthly rights and earthly honors to the earthly seed of Abraham and to the world of mankind through them. It is his blood that was necessary for the sealing of the New Covenant and we were invited to share his cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ—the same sufferings which he experienced, as members of his body—cannot share with him his Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

Mark this intimation that his followers must be sharers with him in his sufferings and mark the declaration that the same must participate in the same sufferings if they would sit with him in his throne. Hearken to the two disciples as they inquired of him just before his death if they might sit, the one on the right hand and the other on the left in his kingdom. Jesus replied, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." (Matt. 20:22) When they asserted their willingness to die with him he assured them that they would indeed share with him his throne and indeed drink of his cup and share his baptism of death and have place in his kingdom.

Let us hold fast to these precious promises. If others lose their hold and claim that they can no longer thus see with us, our pity should be for them that the light that they had has gone from them. Let us not smite the blind, but rather be kind and generous toward all. The greater the number of the blind, the greater is the blessing and privilege of those who do see. Let us remember the Master's words, "If the light that is in thee become darkness, how great is that darkness." Such are in a more pitiable condition than the world who never saw. Let us remember, too, that all kinds of blindness are more or less contagious and let us guard our spiritual sight as one of the most precious boons given of the Lord.

THE FIELD OF BATTLE

To grasp the two-edged sword, and forward rush upon the foe,
To hear the Captain's cry, to see the flash of answering eyes,
To feel the throbbing hearts of battling comrades in the ranks—
That rapturous inspiration know, of warring for the Right,
The holy joy of following him who points and leads the way!

Ah, yes! 'tis glorious thus to fight the goodly fight, and yet,
Methinks, beyond the firing line, beneath those snowy tents,
A fiercer conflict rages, day and night, where trembling hands,
Wan lips and fever-lighted eyes do battle with a host
Of deadly foes—grim giants, Doubt and Disappointment, fierce
Despair—before whose fiery darts the bravest well might quail!
They also hear the call, and hoarsely cry, "Lord, here am I!"
They strive to reach their swords, to struggle to their feet, but back
In helpless agony of weakness on their pallets fall,
With brain afire, and reason tottering on its throne, their tears
Of anguish flow. Sometimes the noise of battle sweeps beyond
The range of those poor straining ears, and then the spectre Fear
Stalks through the room, and lays an icy hand upon each heart:
The awful thought, Our Captain hath forsaken and forgot,
Our comrades forge ahead, they leave us here alone to die!

But, no! the Lord of Battles is most merciful, he sends
A swift-winged messenger: "Yea, though a mother may forget
Her suckling child, yet will I not forget!" Then, like the calm
That cometh after storm, sweet peace and quiet reign within
Those troubled breasts; and so he giveth his beloved sleep.

Ah, then! true-hearted comrades in the forefront of the fight,
Remember that the wounded to God's army still belong,
And send betimes to them a white-winged messenger of cheer
Oh, give Love's roses now, nor keep them for the coffin's lid,
(A single flower is sweeter far than thousands by and by).
Take time to speak a tender word, to shed a pitying tear,
Or breathe, at least, a prayer throughout the watches of the night,
And thus prove more than conquerors through the power of deathless love!

G. W. S.—Jan., '09.

SAMPLES OF INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

I am sorry to hear that the untruthful statement has been circulated that you are denying the ransom. Of you it can be said emphatically that you are the great defender and expounder of the ransom—from the year 1872—and especially from 1878 even to this day.

For centuries the doctrine of the ransom held a prominent place in orthodox theology, but there was no distinction made between the act of providing the ransom price and the act of paying that price over to justice. This is most convincingly set forth in your writings. The "anti lutron" did not remove the sentence of death from the world; this is to be done by the hilasmos act. In your writings the act of presenting the ransom price as an offset for sins in the heavenly court of justice is divided into two parts—the Atonement for the church and the atonement for the world; that the legal atonement for the church was made on the Ascension day, and when the "ransom money" shall have been stamped with the image and with the superscription of the death of the church, it will be paid over to Justice and God and the world will be at one—legally only. God cannot be reconciled to sinners; they must first be brought into a perfect condition ere they can enjoy the friendship of God; hence the necessity of an effective covenant.

With greatest interest and pleasure I have followed you in your explanation of the three Covenants. I was used to speak of this Gospel age as the New Testament time and of the Gospel

church as the New Testament church, but you made a clear cut of it, declaring that the New Covenant is not yet in existence, that it belongs to the Millennial age. This declaration dispelled the mist and caused me to see the wondrous doings of our God more clearly. The Seed promised in the Abrahamic Covenant is to bless Israel and all nations by the arrangement of the New Covenant. The New Covenant will be established as soon as its Mediator, Christ Head and body, shall have been completed. Then will begin the great transaction. Christ as the High Priest shall enter into the Most Holy with the blood of the church to justify God in his act of letting the world go from the chain of death—legally. God will then be at liberty to exhibit his wisdom, love and power toward mankind. The work of the atonement will then be finished and Christ shall come forth as the Mediator. The antitypical Ishmael, the Jewish nation, shall come from the wilderness condition to the promised land, even to Mt. Zion, the center from which God will rule the world during the Millennium. The New Covenant will be sealed and the precious work will begin—the work of taking away the sins of Israel and the taking away of the sins of the world, and the writing of the law of God in the hearts of the children of Israel and in the hearts of the people of other nations.

You have brought wonderful things to my attention. I am taken captive by these things. What am I that I should come under the offer of getting the choicest portion of the Abrahamic Covenant? I remember the days when I was reading and thinking of the two covenants mentioned by Paul in Galatians 4, but I did not understand, so I have watched and received eagerly whatsoever has come from your pen along the line of the covenants. How precious it is to walk under the light shed upon them! Precious, sanctifying truths indeed they are. Daily I remember you and all your dear colaborers at the throne of heavenly grace.

Yours in love of the truth,

K. P. HAMMER,—Can.

DEAR BROTHER RUSSELL:—

For some time I have wanted to write and tell you how greatly I have been blessed since making the Vow my own, which I did at 11:15 p. m., January 9 last. Words fail to express the peace of mind I experienced as soon as I registered it with our heavenly Father. I am happier now than I have been since I came into present truth, and can truthfully say, each day I have received more light and knowledge and have increased joy in the Lord and in his service. My heart overflows with gratitude and extreme thankfulness to our heavenly Father for his goodness to me.

Dear Brother Russell, I grieve very much when I think of the things I believed and thought of you. I am very deeply impressed by the way in which you have taken this trial and by your love for the brethren amid such terrible persecution, and I want you to know you have my heartfelt sympathy. I pray that those who are still in opposition may also have the eyes of their understanding opened before it is too late.

May the Lord's blessings be with you all in "Bethel Home." May I ask you to pray on my behalf? With much Christian love to you all,

Your sister in the blessed Lord,

M. L. JAMES,—Pa.

DEAR BELOVED BROTHER RUSSELL:—

I rejoice to tell you that Saturday, April 24th, the anniversary of the day I registered my "vow" to the Lord, found me "safe in the arms of Jesus," much grace having been obtained in time of need. I love the Vow's sanctifying power and protection. The Lord bless thee abundantly. With sincere love and prayers,

By his grace, C. WHITE,—Texas.

DEAR BROTHER IN CHRIST:—

"Grace to you, and peace, from God our Father, and the Lord Jesus Christ." "We give thanks to God always for you, making mention of you in our prayers daily," "Remembering without ceasing, your work of faith and labor of love, and patience of hope in our Lord Jesus Christ"; making request that your trip among the dear ones abroad may be prosperous and assist in "building up many in the most holy faith."

I want to tell you what a great blessing the vow has been to me—and especially so since Brother Brown went home and I have had no earthly one to lean upon. The dear Lord has been very near, guarding and strengthening me for the daily battle with "the world, the flesh and the adversary."

"May he who is able to guard you from stumbling and to set you before the presence of his glory, without blemish, in exceeding joy," be with you to the end of your life's journey.

Your sister in the Anointed, MARGARET REID BROWN.

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VIEWS FROM THE WATCH TOWER

EVOLUTION AND CHARACTER

In his book on "The Wonderful Century," published ten years ago, Alfred Russel Wallace, the distinguished scientist and co-discoverer with Charles Darwin of the theory of Evolution, asserted his conviction that, in the matter of mechanical discovery, the human race had made more progress in the nineteenth century than in all the preceding eighteen centuries. It is somewhat difficult to reconcile this statement with the attitude he takes in his latest article on "Evolution and Character" in The Fortnightly Review. He has evidently grown more pessimistic. He declares now that it is doubtful if there has been "any considerable improvement in man's average intellectual and moral status during the whole period of human history"; and he says further:

"In comparing a savage with a civilized race, we must always remember that the amount of acquired and applied knowledge which we possess is no criterion of mental superiority on our side, or of inferiority on his. The average Zulu or Fijian may be very little lower mentally than the average Englishman; and it is, I think, quite certain that the average Britain, Saxon, Dane and Norseman of a thousand years ago—the ancestral stocks of the present English race—were mentally our equals. For what power has been since at work to improve them? There has certainly been no special survival of the more intellectual and moral, but rather the reverse. . . . When we consider further that the effects of education and the arts are not hereditary, we shall be forced to the conclusion that we are today, in all probability, mentally and morally inferior to our semi-barbaric ancestors!"

The Romans and the Greeks, Mr. Wallace reminds us, looked down on their ancestors with just as much contempt as we look down on Kaffirs and Red Indians. It is quite superficial to conclude that because people are in a savage or barbarian state as regards knowledge and material civilization, they are necessarily inferior intellectually or morally. "I am inclined to believe," says Mr. Wallace, "that an unbiased examination of the question would lead us to the conclusion that there is no good evidence of any difference in man's average intellectual and moral status during the whole period of human history at all corresponding with differences in material civilization between civilized and savage races today. . . . There is good reason to believe that some of the lowest savages today (perhaps all of them) are the deteriorated remnants of more civilized peoples."

MENACE OF YELLOW JOURNALISM

One of the severest and keenest indictments of yellow journalism ever written has lately appeared in The American Magazine from the pen of Prof. W. I. Thomas, of the University of Chicago. He takes the ground that the yellow papers published and spread broadcast in our American cities today are "a positive agent of vice and crime," making for all kinds of immorality. Our failure up to the present time to regard the yellow press as an immorality and to take steps to exterminate it is due, he thinks, in part to the fact that we have been reluctant to lose a time-honored faith in the printed page, and in part to the slowness with which we carry generalizations into practice. In connection with this last point he writes:

"Moral exactions never, in point of fact, reflect the most advanced states of consciousness. Our practices run behind our judgments by a generation or two, but that we do slowly and surely carry our generalizations into practice is indicated by the fact that society has since the beginning been constantly changing the content of its commandments, and practices which at one time were not the objects of moral judgment (slavery, polygamy, blood-vengeance) have come to be classed as immoral. At the present moment there is a focus of consciousness containing commandments in the making. In it are located questions of political graft, monopolistic manipulation, the tyranny of labor, patent medicine fakes, impure foods, the race question, the woman question, and the question of the yellow journal. These are now being agitated and revalued by public opinion and the legitimate press, and when we have made our reconstruction we shall have some new commandments and some new crimes; and among them will be: Thou shalt not have the perversion of truth for a gainful occupation."

Professor Thomas' first and fundamental objection to yellow journalism is based on its appeal to what he calls the "hate

attitude" in men. This attitude exists in all of us. It dates back to the days when human beings spent most of their time killing animals or fighting with their fellow creatures. It partakes of the nature of impulse or appetite, and is almost as blindly elemental as hunger itself. During centuries of civilization this hate instinct has been modified and controlled, but under the surface it slumbers yet. A murder trial, a prize fight, a slanderous bit of gossip, an exciting game, have still the power to call it into play.

In the light of these facts, says Professor Thomas, it becomes plain that the yellow journal owes its existence to the persistence in men of a primitive feeling of essentially anti-social character, and to the fact that a revival of this feeling brings a sense of pleasure. He continues:

"Pleasurable shocks may be classified with some reference to their social significance. We have, first, the emotional interest of the reflex type represented by the whole gamut of competitive games from marbles to chess, which are pleasant, recreative and valuable—to the child, in developing a normal organism, and to the adult (in a society where the division of labor prevails), in taking the strain off certain overworked nerve centers and equilibrating the organism. A second form of shock is associated with horrors, misfortunes, detractions and slanders. Railroad wrecks, fires, murders and domestic scandals are types of this interest, which, as in games, is primarily of the nature of a blind reflex. Artistic presentations, of which tragedy is an example, are conflict situations of a generalized and reflective type, presented with such technique and perspective as to give an added significance to life. Scientific and business 'pursuits' are really of the hunting pattern of interest, involving the same emotional strains as the chase, though the emotion is subordinated to the reflective processes involved."—*Current Literature.*

TURKEY ASKS JEWS TO COME

Offers to Confer Full Citizenship Upon Immigrants on Arrival

"They shall bring all your brethren for an offering unto the Lord out of all nations."—Isa. 66:20.

The Jewish Morning Journal gave out recently a special cable dispatch from Constantinople saying that the Turkish Government had invited the Jews of Russia and Roumania to settle in Turkey, agreeing to remove all restrictions and to grant full citizenship to them. Here is the text of the cablegram:

"Ahmed Riza, President of the Chamber of Deputies visited today Hahm Pasha, the ritual head of the Jews in Turkey, and on behalf of the Turkish Government extended an invitation to the Jews of Russia and Roumania to migrate to Turkey. As proof of the good faith of the Turkish Government Ahmed Riza informed Hahm Pasha that the Government would abolish all restrictions against Jewish immigration, and, what is still more significant, will confer full citizenship on Jewish immigrants immediately on their arrival in Turkey."

AN UNSECTARIAN PRESENTATION

Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking recently on Leadership in the Colleges, said:—

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this criterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is a part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason of his belonging to, or of his not belonging to a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party."

"I WILL CALL FOR THE GRAIN AND INCREASE IT"

EZEKIEL 36.

Ours is the "day of God's preparation" for the glorious abundance of the Millennium and its blessings. Fresh proofs of this come to us daily. The electric light has superseded the tallow dip; the steamship, 1000 feet long, has succeeded the canoe; the railway train has succeeded the pack-mule and the stage-coach. Already we live in a new world, which, in many respects, would be Paradise were it not for our fallen condition—our mental, moral and physical imperfections—our dying state. Still, however, the necessities of life require labor, toil, sweat of face; but how great a blessing is in this fact few seem to appreciate. Without necessity, idleness would soon breed vice and crime still more abundantly.

Statistics tell us that the wood supplies of the world are running short and that already there is little to spare for fuel. They tell us also that the coal supply will last only about one hundred and fifty years more. The wonder whether or not mankind will soon freeze to death. God's people, however, looking from the standpoint of the divine promises, may have full assurance of faith that the divine foreknowledge has provided for every emergency. Already we know that the air that we breathe contains the very elements necessary to supply us adequately with heat, if we could but learn how to separate its component parts. Science has long been striving to accomplish this end. Faith tells us that when the Father's due time shall have arrived the problem will be solved simply enough, furnishing oxygen for fuel and nitrogen for the enrichment of the soil.

Similarly scientists tell us that the earth cannot much more than provide food for its present number of inhabitants. They are in trepidation as to what kind of farming will be necessary to feed the world five hundred years hence. Through the Word of God the eye of faith may see that the time of human productivity is drawing to an end, that soon after the inauguration of the Millennium, conditions will change gradually—until finally human propagation will cease entirely. Still, however, according to the Scriptures, the world will gradually become filled with people; as our Lord's words declare, "All that are in their graves shall hear the voice of the Son of man and come forth." "Every man in his own order," says St. Paul.

There will be an abundance of room for all of this population, but where their food supply will come from would be an astounding proposition to scientists. The child of God, whose eye of faith has already seen some of Jehovah's mighty power, may rest assured that he who planned all this has made necessary provision for the successful carrying out of its every feature.

In the light of God's Word the eye of faith has assistance, and perceives that humanity's present fallen condition involves a great waste of food, which will be rectified as the race rises out of its imperfection and learns more thoroughly how to use blessings which are now comparatively wasted. Then again the eye of faith sees in the divine promise at the head of this article, and in other assurances of the Scriptures, that "the earth shall yield her increase"—sees the divine provision for the needs of humanity. Already we have evidences of how these Scriptures may be fulfilled. In the once arid deserts of the United States artesian wells and irrigating canals are causing "the wilderness to blossom as the rose and the solitary places to be glad." Similar developments will doubtless later on extend to other desert lands. Contrariwise the marshes are being drained, and the eye of faith can see how the world will eventually be made all that is implied in God's promise of Paradise restored; that Jehovah "will make the place of his feet [his footstool] glorious."

MIRACLE WHEAT—MIRACLE CULTIVATION

A year ago we called attention to the miracle wheat, which was developed in Virginia, seemingly by accident. We know not to what extent it has been sown elsewhere, nor whether any wonderful results have been obtained. However, it gives to the eye of faith a suggestive lesson as to how God could "Call for the wheat-corn and increase it" many fold. Now we learn of some wonderful experiments which have recently been made by the Russian Government, which serve to show that in soil that is at least twenty inches deep a new method of cultivating wheat, gives promise of almost miraculous results. Even if only one-tenth of the results claimed can be obtained the advantage seemingly would be considerable. Even if the method be at present found impracticable for any reason, the suggestion to the eye of faith would be valuable everyway as showing God's people something of the hidden powers divine, which are held in reservation for man's time of need.

PLANTING WHEAT INSTEAD OF SOWING IT

The new method of cultivating wheat, based upon these experiments, is the making of pits or trenches, twelve to twenty inches deeper than the surface level and forty-two inches wide. One grain of wheat planted at the bottom of each pit or forty-

two inches apart in the trenches is covered lightly with two inches of soil. Every three weeks the covering process is repeated about two inches more each time, until ten coverings have been put on. The grain gives forth three shoots with the first covering. With the second covering each of these shoots "bushknots" and gives forth three more shoots, so that with the final covering the total amounts to 59,049 stalks or heads of grain.

The ten coverings will require about thirty weeks or less, according to the climate. It is said that this method of cultivation requires no watering, that the air, having free access to the roots, provides the moisture and gases necessary for the growth of the plant. It is difficult to believe all this—that a single seed could thus produce seventy pounds of grain, and that at the some ratio an acre of land be made to produce forty-five tons of grain. Assuredly, as our text suggests, when the Lord's time shall come he will be well able to call for the increase of the grain for the benefit of the world of mankind, whom he so loved as to redeem and for whom the blessings of restitution are shortly to be made available.—Acts 3:19-21.

"MY GRACE IS SUFFICIENT FOR THEE"

ACTS 19:23; 20:1.—AUGUST 22.

GOLDEN TEXT:—*"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness."*—2 Cor. 12:9.

For two years and three months St. Paul had actively engaged in the service of the Truth at Ephesus, the Gateway or Eye of Asia Minor. He was about ready to leave and had already sent word to the churches en route, which he had established, informing them of his journey and of the fact that a famine had recently prevailed in Palestine and that he purposed taking to the Christians at Jerusalem a present of money from their fellow-believers in the Gospel and fellow-members in the body of Christ in Gentile lands. However, the Lord was pleased to permit the great adversary to stir up persecution and riot against the truth and especially against the Apostle just on the eve of his departure. As the Apostle declares, "We know that all things work together for good to those who love God, to the called ones according to his purpose;" hence, we may be sure that God saw some good that could be accomplished by permitting this panic of persecution and that otherwise he would not have permitted it.

"FAITH MAY FIRMLY TRUST HIM, COME WHAT MAY"

Ephesus was one of the greatest cities of that time. This may be judged from the fact that just at the entrance of the harbor stood one of the "seven wonders of the world," an immense statue of "Diana of the Ephesians"—the deity of Ephesus and indeed of Asia Minor. To her shrine thousands of people came, as opportunity offered, believing that they received a special blessing from her, which affected favorably the prosperity of their homes. Her blessing was supposed to greatly increase the flocks and herds and the birth of children. Unlike the other (virgin) Diana, this one was represented to be the mother of all things living, fecundity being her special blessing. 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. The business of making these shrines grew as the people of that region learned to desire her blessing and to offer her worship. In the Apostle's day the business of making these shrines of various sizes out of silver was immense, employing hundreds, perhaps thousands.

A man named Demetrius was the representative or head of a silversmith's guild or union. He, becoming incensed against the propaganda of the Apostle and the early Church at Ephesus, aroused his fellow-craftsmen by a stirring speech, in which he pointed out the great prosperity of their city through this idol, and how they themselves had prospered by the making of her shrine. Then he painted a black picture of how the prosperity would shortly die, as a result of the preaching of this man Paul. He called attention to the fact that it was not merely at Ephesus that this new religion, opposed to the worship of Diana, was spreading, but that it prevailed throughout Asia Minor amongst people who might be expected to place orders with them for shrines. With a wonderful cunning, he combined with this thought of the duty of supporting their city religion that of the duty also of looking out for their pocketbooks. Who can think of stronger grounds of argument with people in general? That he was successful in arousing the prejudices and creating a riot causes us no wonder. The whole city was in an uproar in the very tenderest spots, religion and worldly prosperity.

The adversary, no doubt, helped on the matter, with the result that the people were shortly in a frenzy of despair, as though the feared collapse for their religion and their prosperity were already upon them. The home of Paul was known; so 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 and to the cause to the very last degree. Thus the Apostle, subsequently writing respecting them, remarked that they endangered their necks for the sake of the truth. As working people and home-keepers they were not molested; but two assistants of St. Paul found in the home were taken by the mob. They hurried them to the theatre, or place of public entertainment, whose capacity, we are told, was 56,000 persons, indicating that Ephesus must have been an immense city. St. Paul, learning of the commotion, would have courageously entered into the thick of the trouble in defense of his friends and, above all, in defense of his Master and his message. But wiser counsels prevailed and St. Paul remained away. The brethren suffered him not, believing that his presence would have accomplished nothing with people in so unreasonable a state of mind and St. Paul agreed with them, because no other course would have been the wise or proper one.

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 that they had become unduly excited; that they and everybody knew the greatness of Diana, and that one Jew or many Jews could not injure her great fame. And then he concluded, Seeing that these things cannot be gainsaid, ye ought to be quiet and to do nothing rash, for ye brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If, therefore, Demetrius or his companion have any matter against these men, the law courts are open. Let them accuse one another. In other words, let us mind our own business and not allow ourselves to be unduly excited over a matter of no moment. Besides, he pointed out to them that, while there were lawful assemblies provided for them, the present one was an unlawful one, which if it were reported to the Government at Rome, might bring disrespect to the city and perhaps cause it to lose some measure of its eminence. With this he dismissed the assembly.

PRINCIPLE AND LACK OF PRINCIPLE

Notice the contrast between the chief actors in the account of this lesson and those mentioned in the preceding one. In that case many people, realizing that they had been working in conjunction with the powers of evil—of demons—brought their books of magic, etc., and burned them, as a result of the influence of the Gospel message upon their hearts. They not only stopped the practice of the black art; they not only refused to use the books of magic; but they refused to sell to others, lest they should do injury to them. They were willing, glad, to suffer financial loss and be thought foolish by their neighbors, rather than to do injury to others, after they had come to a true realization of the situation. On the contrary, the chief actors in this lesson were moved to a frenzy and to riotous conduct by their love of money—their fear lest they should suffer loss. Evidently it was not their respect for religion, but their love for filthy lucre which prompted their actions. Moreover, the religion of this goddess was a demoralizing one. Hence we see the stronger contrast between those who raised a riot in order to perpetuate idolatry and sensuality and to bring money to their own purses and those, on the contrary, who are ready to sacrifice their earthly interests rather than do harm, and in order that they may do the more good. Verily there is a power, a wonderful power, in the religion of Jesus, our Redeemer.

It is to be noted that the Apostle and his co-laborers were not guilty of the charge of which they were accused—blaspheming the goddess of Ephesus. Here we have a point of importance and a valuable lesson. St. Paul elsewhere said, "Let none of you suffer as an evil-doer nor as a busy-body in other men's matters." It was not necessary for the Apostle to say one unkind word in reference to the goddess Diana. His commission was to preach the good tidings of great joy—not to quarrel with false gods, or their worship. The persecution was therefore for right-doing. There is a lesson here for us, too.

It is not necessary for us to do or say a single unkind word or act towards our friends in Babylon. It is not necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel message. Of course, the Apostle did not fail to call attention to the fact that Diana was merely the work of men's hands and not, as claimed, a divinity. So we may properly enough set forth to our friends that there is but the one true church, which was organized by our Lord, established at Pentecost, and that all other churches, therefore, are merely human systems. But it is not our privilege to tirade against these churches, as we learn some of the dear friends are inclined to do. The command, "Speak evil of no man," may properly be applied also to religious systems. Particularly those who recognize the foundation of Christianity in the redeeming merit of the death of Christ, and that favor and teach morality, if nothing more, should be let alone by us. In divine providence that appointed hour will come, the Scriptures assure us, when everything which can be shaken will be shaken and overthrown in the great "time of trouble." Against that evil day we warn men that they repent and develop meekness and righteousness; "it may be that they shall be hid in the day of the Lord's anger." 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 fulfillment of the divine purposes. Let us be content to fulfil our mission of assisting the brethren, building them up in the most holy faith and telling the good tidings to the meek and such as manifest an ear to hear.

THE LESSON OF OUR GOLDEN TEXT

This is a wonderful text. Our Lord's words therein expressed applied, we may be sure, not only to St. Paul, but to all of us who are of the one body and energized by its one spirit. Doubtless St. Paul's experiences in connection with his thorn in the flesh were given to him and recounted in the Scriptures largely for the benefit of ourselves and of all who, from his day until now, have been suffering under peculiar experiences, trials, whose necessity and value were not clearly discerned.

When St. Paul, blinded by the great light which accompanied his conversion, finally received the Lord's forgiveness and the restoration of his sight in considerable measure, he doubtless bore patiently with the continued weakness of his eyes, considering it a proper chastisement for his wrong course as an opponent of the Anointed One and an injurious person in respect to the body of Christ, which is the church. The measure of his afflictions which remained helped the Apostle, doubtless, to appreciate very distinctly how close is the relationship between the church and her Lord, as members of the one sacrifice, as explained in the Lord's Words, "Why persecutest thou me?"

However, as weeks and months and years passed, and the Apostle found his defect of vision a great burden, he doubtless wondered why the Lord should permit any measure of the ailment to continue. Well did he know that it would be as easy for divine power to give him perfect sight as not. Indeed, he had evidence along this line continually—the power of God in healing the sick—so that handkerchiefs and napkins which he had blessed were sent for from far and near, and carried with them divine blessing and healing. Evidently the Apostle reasoned that after he had suffered awhile in this affliction it would be removed. He may even have surmised that God wished to bring him to the point of humbly asking for its removal.

St. Paul explains to us that he did request healing—the removal of this grievous affliction or "thorn." He tells us that he did this three times. There is a point in connection with the matter which apparently up to that time he had not discerned clearly, namely, that the healing of his eyes would be so much of restitution blessing. But St. Paul, like the others of us, had been called of the Lord not to restitution, but to sacrifice; as he himself explained the matter to others, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) Knowing that the blessings of God were passing through him to others, he wondered that some might not have been for himself. He had yet to learn that the gifts conferred to him were for the worldly and not for the saints, who had consecrated to sacrifice. He had yet to learn that, if permitted of the Lord to take back his consecration to sacrifice, it would mean his letting go proportionately of the spiritual blessings and favors which God bestows upon us when we sacrifice earthly things.

TWO WAYS OF ASSISTING US

It would not have been right for St. Paul to have been encouraged in a wrong course, in harmony with his prayers for healing. Hence, those prayers were refused. True, the Lord has granted similar requests from many who knew no better than to ask such favors. But with the great Apostle the matter was different. Like his Lord he was an example to the flock and hence it was not appropriate to grant his petition. However, what God did do not only furnished a lesson to St. Paul, but a blessed lesson to us, his brethren, throughout the Gospel age.

While it was not proper to remove the burden from the Apostle in answer to his prayer; while God saw a special way in which this thorn in the flesh would be specially helpful to him in the development of the holy Spirit, nevertheless his prayer could receive an answer still more effective, still more blessed, in a different way. Instead of removing the difficulty, the Lord promised the more grace, the more strength, the more endurance to meet the difficulty, to overcome it, to compensate for it. This was really much better for St. Paul in every way than if his prayer had been answered. We do not know, neither did he know, how necessary to the preservation of his humility and usefulness in the service was that "thorn in the flesh." We may know assuredly, however, that the giving to him of more grace was the greater blessing; because the grace of the Lord is helpful in all things, in all of life's interests, while the taking away of the thorn would have been merely a relief in the one line. No wonder the Apostle, when he understood the situation, cried out, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." —2 Cor. 12:9.

There have been blessed lessons for all of the Lord's dear people throughout the Gospel age in these experiences of St. Paul. We have various thorns in the flesh, various difficulties, various trials; some of them mental; some physical; some well understood by others; others unknown except by ourselves. What a comfort it has been to many to have the Lord's assurance that what trials and difficulties he does not remove from us, he permits for wise and loving purposes. These, he assures us, will all work together for our good. Of these he declares, "My grace is sufficient for thee; my strength is made perfect in weakness."

Taking this, the Apostle's viewpoint, dear fellow-servants of the cross, let us take all of our experiences in good faith, realizing the truth of these words, that our weaknesses, our imperfections, our frailties, so far from working injury to us, will, under the Lord's supervising care, enable him to supplement the more our willing endeavors with his strength.

WRESTING THE SCRIPTURES

"They that are unlearned and unstable wrest . . . the Scriptures to their own destruction."—2 Pet. 3:16.

An instance in point is found in the columns of a journal, the editor of which was once an earnest co-laborer with us in the promulgation of the harvest truth. While still assenting to the fact that we have been in the Harvest for thirty-five years and that it will shortly end, he tells his readers that he apologizes to God that for nearly eighteen years he has been preaching what he now believes to be serious error, namely, that the church of Christ has a share in her Redeemer's sufferings, a share with him in his sacrifice as members of his body, filling up that which is behind of the afflictions of Christ —suffering with him that they may also reign with him, becoming dead with him that they may also live with him on the spiritual or heavenly plane.

This Editor now calls all this darkness, and evidently thinks that just at the close of the harvest he has struck the match and lighted a fresh lamp which shows that the path he was previously traveling was a wrong one and the light which previously shone on his pathway was of the adversary. He has not yet given up all of the beautiful harvest truths, but we may reasonably expect that with this repudiation of the foundation of all spiritual hopes he will shortly conclude that everything that he saw on coming out of Babylon was a delusion, and that he will return fully to the "outer darkness" of Babylon. "If the light that is in thee become darkness, how great is that darkness," said our Master.

Said Editor seems to have become sour towards us personally, for some reason unknown to us. The alienation or bitterness of spirit presumably led to a desire to find fault with us And since our personality is sunk in the service of the truth, personal antagonism finding no other course led to an attack upon the truths which we present. How much the adversary had to do with twisting and warping of judgment we do not know. How much others may be responsible by reason of overencouragement or evil suggestions we do not know. But we do

believe that the Lord will not allow any outside influence to separate from himself and his Truth any whose hearts are loyal to him.

This case is not parallel to the one of which our Lord said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part." (Mark 9:39, 40) This is a case of direct opposition—a direct attack upon the harvest work, which he had been serving for years—a direct attack upon the very doctrine which, next to the ransom, lies close to the foundation of our hopes. This erstwhile brother is now seeking to disrupt the harvest work to the best of his ability. He would have the Lord's people everywhere follow him into outer darkness under the delusive cry, "We were all blinded and misled by 'The Watch Tower;' but now, Eureka! I have fortunately found the true light which the Lord was anxious to give us earlier in the harvest but did not succeed in getting to us until now near the close."

But, dear readers, we need have no fear of any disruption in the Lord's work from that quarter, or from any other. If this harvest message and its service be of God it cannot be overthrown. If it be not of God we would be glad to have it overthrown, that we and others might be delivered from error. Oh, how the adversary would like to convince us that our present Lord had served us with poisonous food and that we should straightway leave his table and go elsewhere to satisfy our hunger and thirst for righteousness and truth. These and other efforts will be successful merely to the extent of sifting out those not worthy of the truth. The others who remain will be stronger than ever, by reason of the agitation of the subject of the covenants, sin-offerings, etc.

THE COMMUNION CUP

Twenty-nine years ago we were publishing some features of present truth respecting the second coming of our Lord, the time of harvest, the Millennial age, the times of restitution; but up to that time we had been in a measure of confusion, darkness, respecting the heavenly and the earthly promises. We saw that the church had promise of heavenly and spiritual nature and glory. We saw also that the promises to the world were seemingly of an earthly nature, that they would build houses and inhabit them, plant vineyards and eat the fruit of them, etc. We had not fully discerned why this distinction of natures and were inclined to wonder why we could find nothing in the Scriptures to intimate that at the close of the Millennium the world would be granted the heavenly nature.

It was about that time, 1880, that the Lord drew our attention to other features of his plan previously unseen by us and, so far as we are aware, unseen by others since the days of the Apostles. We realized that this further light was harvest light for the ripening of the wheat, and by no means an evidence of greater wisdom or ability in Bible interpretation on our part. The due time had come and the unfolding came with it. The Master who had already been serving us brought forth from the storehouse "things new and old," respecting the Covenants and the Atonement sacrifices. We were astonished at the length and breadth and height and depth of the divine plan and set them forth in a pamphlet entitled Tabernacle Shadows of the Better Sacrifices.

It was through those Tabernacle Shadow blessings that the Lord showed us how and why the church of this Gospel age has been called to heavenly glory while the divine purpose respecting mankind in general is restoration to human perfection with everlasting life to all the willing and obedient—to be granted to the faithful in the close of the Millennial age, when they shall have reached human perfection and the "paradise restored" shall have been extended to the whole earth.

We then understood for the first time the meaning of the Apostle's words respecting the "hidden mystery," namely, that close, intimate relationship between Christ and his faithful followers, the "more than conquerors." It was then that we understood the Apostle's words, "God hath given Christ to be the Head over the church, which is his body," and "We are members in particular of the body of Christ." "This is a great mystery; but I speak concerning Christ and the church." Oh, yes, this is indeed a hidden mystery—that the church is completely separated from the world and offered a great prize of glory, honor and immortality, the divine nature. But we came to see, also, that this prize was offered on certain sacrificing conditions—not merely upon condition of faith, though faith is the basis of all our hopes. This "high calling" proffered is justification from sin as the reward of faith, but it additionally held out the promise to the justified that if they would suffer with Christ as his members, they should also be glorified together with him in his heavenly kingdom and be with him and sit upon his throne and share his glory.

Now we began to understand why the way during this Gospel age should be made so "narrow," so difficult, while the Lord promised to make the way to eternal life a broad, "high way" during the Millennium. Ah, yes! all is clear from this standpoint, and the Apostle's words were full of meaning to us as we read, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." (Rom. 12:1) Now we saw the two steps; first, justification by faith, and, secondly, an entrance into this grace of the "high calling" by being begotten of the holy Spirit. As expressed by St. Paul, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God," which is to be revealed in our Lord and in us as his members in his kingdom. Now we know why St. Paul was so anxious to fill up a measure of the afflictions of Christ and we were stimulated also to follow his example, filling up a share of Christ's afflictions, which he left for us. Now we know what St. Paul meant when he said, "Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:13.

We perceived from this last text that he referred to the sacrifices of the Day of Atonement mentioned in the context and in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of these sacrifices was the bullock and the second the Lord's goat (Levit. 16); that the priest first killed the bullock provided by himself, and afterward killed the goat provided by the congregation of the Children of Israel. We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to us, the church, the members of the body of Christ.

This has been the basis of our presentations to the church for these twenty-nine years. We consider it the only key to all the wonderful harmonies of the divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the divine plan, which alone explains the "mystery" of this Gospel age, which is the church and her special call—to the privileges of sacrifice now and the privileges of glory by and by. The Apostle made no mistake.

Not anything of the merit belongs to us. Now, and first and last and all the time we have shown that the merit belongs to our dear Redeemer, who, by reason of the "body prepared" for him for the sacrifice of death, was able to become the justifier of all who trust in him. Our justification came by faith in his blood, and hence any merit and all merit would be his, not merely on that account, but also because our begetting of the holy Spirit was based upon our full consecration to be dead with him.

THE THINGS NO LONGER SEEN

These are the things said Editor tells us that he no longer sees—that our sufferings as members of the body of Christ are part of His sufferings. All this he now claims is a mistake. That we are to reign with him because we suffer with him is claimed to be an error. Some day if he will tell us we shall be glad to know any other reason why we do suffer and with whom else we suffer; what we do sacrifice and for what we sacrifice and what useful purpose our sacrifice will ever accomplish. Possibly some may find ways of applying these Scriptures, but we are sure they will find no interpretations satisfactory to our minds other than that we have already found connected with the "mystery." Our friends in the nominal churches have wrestled with these Scriptures for centuries in a kind of hazy bewilderment, not knowing how to intelligently apply them and not understanding the "mystery," because the due time for its unfolding did not come prior to the harvest.

THE BLOOD OF THE COVENANT

This erstwhile co-laborer now assaults us and charges that we have committed the sin unto death, in connection with this application of the Scriptures—because we claim that we suffer with him; that we share in his sufferings (Christ's) and not some other suffering. If this position is true we have been under the second death condemnation for twenty-nine years and this co-laborer has been under it for eighteen years. Yet those years were the most blessed of our experience and, we presume, also of his. And this doctrine during these years has been the "key" to the "mystery of God," which has brought more Christians to a full and deep consecration to the Lord than anything else ever known since the Apostle's day.

There certainly is plenty of inconsistency connected with the position of this brother, and with that of all others who ever leave the light of present truth. For instance, the Scriptures intimate clearly enough that any who ever commit this

sin unto death cannot be renewed unto repentance, seeing that they have crucified the Lord afresh and put him to an open shame. (Heb. 6:6) If, then, this doctrine of the church's participation with our Redeemer in his sacrifice as his "members" is the "counting of the blood of the Covenant an unholy thing," how could this brother claim that, after eighteen years of such delusion and second death worthiness, he has now escaped such a condemnation and obtained a special blessing from God and a special privilege to light a new torch and to call the Lord's sheep in an opposite direction?

But let us examine the ground of this serious charge respecting which this Editor waxes eloquent, saying, "We do not know any consideration on which we would occupy their position. Oh, that we had ten thousand trumpet tongues to warn those who accept this latest of the last-day delusions. It is a test! Who will be on the Lord's side?" We agree that it is a test and that it will fully discover those who are on the Lord's side; those who will share of his cup, share in his sufferings—none others will share in his glory.

Notice the Scriptures which this new light-bearer assures us condemn all who have been believing that they were sharing the sufferings of Christ as the condition by which they might hope to share his glory future. It reads, "If we sin willingly after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."—Heb. 10:26-29.

This marvelous exegete lifts his hands in horror and, pointing at this Scripture and then at us and the thirty thousand or so who similarly believe, he intimates that he has gotten out of this second death condition and that he is willing to help all of us out, if we will follow him, and subscribe for his Journal. On the contrary, the very Scripture he quotes tells that there is absolutely no hope for the class described in these verses, because "there remaineth no more sacrifice for their sins." They consumed their share in the merit of Christ's sacrifice.

The Apostle speaks of wresting or twisting the Scriptures and it may easily be surmised that a considerable amount of wresting and twisting of this Scripture needs to be attempted in the endeavor to make it serve this Editor's purposes. He lays all his stress upon the words, "Counted the blood of the Covenant wherewith he was sanctified an unholy thing." To serve his purpose he has twisted the Scripture thus, "Has counted the blood of the Covenant wherewith he was sanctified a thing shared by a number." The attempt is to prove that all who claim to have fellowship with Christ in his death or, as the Apostle says,, "to be dead with him," "to be baptized into his death," thus participate in the blood of the New Covenant, which Jesus is sealing with his own blood and in which he invites us to be partners and share—all these are guilty, according to this indictment, based upon this Scripture, of "treading under foot the Son of God and counting the blood of the Covenant wherewith they were sanctified an unholy thing."

This expositor has lost his bearings altogether. The Apostle tells us that we were justified through faith in the blood of Jesus and he here speaks of those who had gone on after justification through the blood of Jesus to sanctification through the blood of the covenant. What is the difference between justification and sanctification and between the blood of Jesus which justifies and the blood of the New Covenant which sanctifies?

We answer that there is a great difference—two distinctly separate transactions are thus brought to our attention. Nowhere in the Scriptures are we said to be justified by a New Covenant or by any covenant; nor by the blood of the New Covenant; nor by the blood of any other Covenant. We are justified by faith—faith in the blood of Jesus as our Redeemer. Our justification comes as soon as we accept the great fact that we were sinners and that Jesus gave his life for our redemption and accept our share in that redemption by faith. It is only those who are thus justified by faith in his blood that are invited to become his disciples, his followers, his joint-sacrificers and his joint-heirs in glory, as members of the great Prophet, Priest, King, Judge and Mediator, who will come in power with great glory as soon as the last member of his body shall have been perfected through a participation in the sufferings of Christ. Let us keep in memory the fact that only the justified are called to this "high calling," this great privilege of participation in Christ's covenant, the blood of the New (Law) Covenant. This being true, it will be readily seen that the Apostle is referring to this consecrated class—"sanctified through the blood of the Covenant."

Get the thought that our Redeemer, "the man Christ Jesus," laid down his life that he might seal the New (Law) Covenant with Israel and through Israel with the world. He consecrated his earthly life and laid it down in death with this in view. His ignominy and death are symbolically called his cup, of which he drank. He offers a portion during the Gospel age to justified believers, proposing that if they drink the cup with him, if they suffer with him, he will accept such as "members of his Body." The Father will beget them of the holy Spirit and in due time they shall be born from the dead in "his resurrection," as his glorious Body and sharers with him in the work of dispensing the new (Law) Covenant blessings to Israel and to the world.

All who accept his proposition are counted in with him as messengers of the covenant or servants of the covenant—those whose lives have been devoted, consecrated, sacrificed with a view to the establishment of this new (Law) Covenant, by which the Christ, including the church, as the Seed of Abraham, will bless Israel and all the families of the earth. The Apostle says, "We are made able ministers of the New (Law) Covenant"—that is to say, qualified servants of that covenant. Part of our service we perform at the present time in serving our great Head and the fellow-members of his body, "edifying one another and building one another up in the most holy faith." (Jude 20) But in a larger sense of the word we are being qualified or made able servants of the New (Law) Covenant by present experiences, which we shall put to effective service when the New (Law) Covenant shall go into force and the Millennial age be inaugurated.

We trust that we have made clear the fact that our consecration, our sanctification, our acceptance of the Lord, our sacrificing with him, and our final glorification with him, are all in connection with the great Work which he has undertaken, namely, the mediating of the New (Law) Covenant between God and mankind in general. We were called out from mankind in general, from the world, for these very purposes—that we might be made members of this "mystery" class, the Mediator's Body. Hence our sanctification was in connection with "the blood of the New (Law) Covenant." Had it not been for the New Covenant and our invitation to share in its mediation with our Redeemer, there would have been no present call to glory and honor and immortality and joint-heirship in the kingdom. Hence, when the Apostle is speaking of those who "count the blood of the covenant a common thing," we should understand that he meant that some who desert the Lord, renounce his teachings, renounce their consecration, do disrespect to this special call to joint-heirship. The Apostle explains that this is because they do not sufficiently appreciate the value of this consecration, the value of this "blood," the privilege of sharing with Christ in his sacrifice. They count the statement, To be dead with him, an ordinary thing. They lose sight of its real value. They lose sight of what they really undertook to do when they made a consecration unto death. They lose sight of what it meant to present their bodies living sacrifices. Having changed towards the Lord, they no longer count their covenant to be dead with him as a sacred obligation, but rather as an ordinary matter, a common thing.

PROVING IT BY THE GREEK

The Brother whose inconsistency of argument we are criticising tells us that his contention is supported by the Greek text—that the Greek word rendered unholy in Heb. 10:29, Koinos, really should be translated "a thing shared by a number." He would apply this to us and all who see with us; because we say that the blood of Christ, the cup of Christ, is shared by a "little flock" of Christ's disciples, who become dead with him, suffer with him during this Gospel age. Our answer is that the Brother has not dipped deeply enough into the Greek. The Greek word which would have suited his purpose is koinonia, which signifies partnership, or literally, participation, as defined by Strong's Unabridged Dictionary. The same dictionary defines koinos to mean common, defiled, unclean. In other words, while the thought of participation is in both of these words, the one has the unclean thought connected with it, while the other has the clean and pure thought of partnership. Manifestly the thought we present of participation with Christ in the sufferings of this present time and his glory to follow is not the common or unclean thought of koinos, but the partnership and participation thought of the other Greek word, koinonia. This is our answer to the charge and to the misinterpretation of the Scriptures to support it

But let us look a little further in the same direction and see what we find. We turn to 1 Cor. 10:15-17 and hearken to the Apostle saying, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion

of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we, being many, are one bread, and one Body, for we are all partakers of that one bread." This passage is very plain and clear as it stands in the English, but when we point out the Greek word twice rendered communion, in respect to the blood and in respect to the Body of Christ, the passage becomes doubly forceful. This Greek word is koinonia, which signifies partnership, literally, participation.

Here the Apostle tells us that all the members of the body of Christ have koinonia, participation in the blood of Christ, of the one cup, and in the body of Christ, the one loaf now being broken, that through the operation of the New (Law) Covenant sealed with his blood, Israel and the world may be fed with the bread of life. Of course no one can be convinced against his will, but we hold that all of the Lord's people enlightened under his Spirit should be able to see that the Apostle commends, approves, endorses, that which said Editor condemns and by twisting of the Greek, endeavors to make out to be the basis of his own second death condemnation and yours and ours.

BLINDED BY WILFULNESS

We have pointed out for years that on the same night in which our Lord was betrayed he instituted a Memorial of his own death, substituting it for the Jewish Passover Supper and setting forth the bread and cup, as representing his flesh and blood, as instead of that of the passover lamb, saying, This do as often as ye do it in remembrance of me—not in remembrance of the lamb, nor of the type, as in Egypt, but looking forward and recognizing the antitype. He wished them to realize him as the lamb and the church as the first-born saved during the night of this Gospel age, and ready to go forth in the morning of the Millennium, typified by Aaron, the high priest, his sons, the under-priests and the tribe of Levi, their servant-associates, typified on the other hand by Moses, the great law giver and mediator. As it is written, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:22, 23.

God raised up Jesus to be the Head of this great antitypical Mediator. And during this Gospel age he is raising up the church of the first-borns as members of his body. Shortly the whole will be complete, and then, as the great Mediator of the New (Law) Covenant, this antitypical Mediator will seal that covenant with his blood, with the merit of his sacrifice, which he is now passing through the church, which is his body, permitting us to share in his sufferings, that we may also share in his glory.

This share of Christ's sufferings is symbolically represented in his "cup," styled the blood of the New Covenant, New Testament, New Will. By his death the Lord surrendered his earthly rights to seal that New Covenant and by permitting justified believers to join with him in his sufferings, he permits us to share as his Body members in this sealing of the New (Law) Covenant.

Consequently when he passed the disciples the "cup" he did not mean them to understand that the drinking of that cup meant their justification. They were already justified. Already he had said to them, "Now ye are clean through the word I have spoken unto you." "Ye are not of the world, even as I am not of the world." By passing the "cup" to them, saying, All of you drink of it, and, Drink ye all of it, he meant, I thus symbolically give you the privilege of sharing in my sufferings, which are symbolically represented in this cup. I am laying down my life to seal that New (Law) Covenant long promised of the Father and, if you would be members of the spiritual seed of Abraham, now is your opportunity. You are already justified by faith. My death will make that effective to you and you will be sprinkled from all consciousness of evil. All that was preparatory, and with a view to giving you this opportunity of sharing in my cup of ignominy, of woe, of sacrifice. If you suffer with me, if you drink of my cup, you shall sit with me in my throne. If you do not drink of my cup you shall not sit with me in my throne.

All Christ's faithful members who partake intelligently of the bread, understand it to mean not only our Lord's broken body, but also the broken body of his church, as St. Paul explains. And similarly the "cup" was both Christ's blood or sacrifice and ours if we accept it at his invitation and partake with him. As to our argument in respect to our sharing the Lord's cup, this Brother was apparently so anxious to get rid of it that he declared in so many words that our Lord did not drink of it. Let us see whether Jesus drank of one cup representing one set of sufferings and gave his followers another cup representing a different kind of sufferings. Is this true? What say the Scriptures? We read particularly, "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. 11:23-25.

The records in the four Gospels leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that he first drank and then gave to his disciples. But the Apostle Paul, as above, makes the matter positive.

Furthermore, notice our Lord's words to the two disciples who requested special nearness to himself on his Throne in the kingdom. He said, "Can ye drink of the cup that I shall drink of? and be baptized with the baptism that I am baptized with?" When they assented their willingness he assured them that he would see to it that they should have the opportunity and thus gain a seat in the throne, though he could not tell them how near to himself they would be, since this would be arranged of the Father. Have we any doubt as to what cup he meant and what baptism? Surely not, because the Master's cup was that of suffering, ignominy and death. Ours must be the same "cup," his cup, else we shall have neither part nor lot in his kingdom glory.—Mark 10:38-40.

THE DUAL FEATURE IN RACHEL

In our February 15th issue, page 63, questions re the covenants, 6-8, we did not, it seems, express ourself so that all could understand our meaning; hence we now add a few words.

The Sarah Covenant represents the divine promise in its entirety as a Grace or Faith Covenant. As St. Paul explains, in Gal. 4:22-28 her child of promise represented The Christ, Head and body, the great antitypical Prophet, Priest, King, Judge and Mediator between God and men—the world of mankind in general. Sarah had but the one child, and hence the earthly seed of Abraham or any other could not be represented by her. But God had promised Abraham an earthly seed, as well as a heavenly. His seed was to be "as the stars of heaven and as the sands of the sea," the Apostle explains: "that the promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham." Abraham's seed according to the law was cut off entirely, and must get its blessing through the spiritual seed—The Christ, Head and body. The spiritual seed lays down in sacrifice all earthly rights, bequeathing these or willing them by testament or covenant to natural Israel—thus sealing for natural Israel the "New (Law) Covenant." This was in order that the natural seed may, during the Millennial age, become the Seed of Abraham—as the sands of the seashore. And into the same Covenant as members of Israel, may come whosoever will of the Gentile nations. Thus the Apostle declares that eventually, according to divine promise, Abraham will be "a Father of many nations." All of these will be blessed by The Christ, the Mediator of the New (Law) Covenant, under which they will be permitted to come back into harmony with God and obtain eternal life through obedience to its law. It is in accord with this that we read in the same epistle, Romans 11:27-31, that fleshly Israel, under that New (Law) Covenant, will "obtain mercy through your mercy"—the mercy of The Christ, the mercy of the Spiritual Seed of Abraham.—Gal. 3:29.

The Apostle gives us to understand that after the Abrahamic Covenant was confirmed through Isaac, his two sons became in a measure typical characters, Esau, the elder, representing natural Israel, and Jacob, the younger, representing spiritual Israel of this Gospel age, to whom the Abrahamic blessing has come. Similarly Jacob in due time had the Abrahamic Covenant confirmed to him; and his two children, by his wife Rachel, seem to typify the fact that there will be two classes of spiritual Israelites, represented by Joseph and his younger brother Benjamin. We need not rehearse the various evidences that Joseph was a type of The Christ, head and body. We remember how he was hated of his brethren, sold into captivity, suffered various abuses for righteousness sake, yet took all of his trials faithfully. We remember how he was taken from the prison to be next to Pharaoh in the throne, and there became the dispenser of the food which kept the Egyptians and Israelites alive through the seven years of famine. We have already noticed how beautifully many of these features

fit as types to the antitype, which will soon be revealed. Christ, both Head and body, must be brought out of the great prison-house of death before the exaltation to the kingdom and glory and honor will be effected and the work of feeding the world with the bread of life will begin. Joseph, the life-giver of Egypt through that bread of life, was unquestionably a type of the greater Life-Giver, The Christ, Head and body.

Joseph had but one brother of the same mother, but he had ten half-brothers. Our thought is that those ten half-brothers represent the Jewish people, who will very shortly be brought before the exalted Christ and be given a share in the great feast which will come to them from his table. It will be remembered that Benjamin, Joseph's full brother, was with the other ten when the feast was made, but that Joseph sent to Benjamin as his portion five times as much as any of his brethren received. Benjamin, to our understanding, represents the "great company," the foolish virgins, otherwise called the virgins, the bride's companions, who will follow her into the presence of the King.—Psa. 45:14, 15.

There is another reason for considering Benjamin a prefigure of the "great company." It is this: his name, Benjamin, signifies "son of my pain." He was born in sorrow and travail, even as the "great company" will "come up out of great tribulation." His mother died in giving him birth, as we expect the spiritual feature of the Abrahamic Covenant to pass away entirely with the change of those who will constitute the "great company." It is our thought that the ancient worthies belong to this same class and, as already suggested, that they will reach the spirit plane in the time of trouble at the end of the Millennial age.

We are loath to give any explanation of types not directly or indirectly referred to in the New Testament. These types seem to us to be not directly but indirectly implied by the New Testament teachings already referred to. Those who cannot receive this interpretation are entirely welcome to have as their own any better interpretation, or none at all, as they see fit. Indeed, we might remark that this is true of all that we write. Hence, should any cease to see eye to eye with us, they have full right to their own opinion, without any need for a quarrel with us. If they find new and better light our sentiment towards them is, God bless you. We are glad if you have something that will do you more good than that which we present. If we thought that there were anything better, we, too, would want it. But, on the contrary, we are fully content with the leadings and blessings, the enlightenments, the spiritual food and refreshments which our present Lord has spread before us as his family. It is so satifactory a portion that we could not think of looking for anything more or different. For long years we hungered and thirsted and searched and finally, when we found the satisfactory portion, we knew it. It satisfied our longings as nothing else could do. The time we have to spare from the eating of such food and the dispensing it to others we have full use for in giving thanks to the Father of Light, who has brought us out of darkness into his marvelous light, wherein we greatly rejoice.

PROPER AND IMPROPER STATEMENTS

A subscriber to this Journal writes us inquiring, Is this right? and quotes a recent utterance of one of the pilgrims in the following words:

"I can endorse Brother Russell's views on the New Covenant, but cannot see that the term 'Mediator' has the restricted significance he attaches to it. He probably thought the term applicable only to one who would mediate a Covenant, whereas the Greek word really means one in the middle. Thus *Young gives it*, 'a middle man,' and Strong, 'a go-between.' This surely describes Christ's position towards us in justification (Rom. 5:1, 2; Heb. 7:25) It even looks to me as if an Advocate was a mediator, a go-between.

"However, Christ does not mediate a covenant for his church. He mediates the matter of making their sacrifice a possibility, just as the Jewish priest acted as a mediator when the sacrifice was brought to him; he stood between God and offerer in the presentation.

"I really think Brother Russell has the thought in his mind this way, even though he limits the meaning of the term. And I cannot but believe that if the broad meaning of the word mesites was brought to his attention he would acquiesce."

We answer, No! such a statement was not right! It was wrong! It produced a false impression! We are much surprised that any pilgrim would so express himself. Such an expression would certainly have the effect of arousing the suspicion of our friends, while no doubt the opponents of the harvest work would appreciate it. Instead of stating himself as opposed to Brother Russell's presentations on the Mediator and being sure that by and by Brother Russell would see his expressed position and surely agree with it, the pilgrim should have realized that this was neither the wise nor the truthful presentation. What he hoped to gain by such an expression we know not.

According to his own statement he should more wisely and more truthfully have expressed himself about as follows:

"I fully agree with Brother Russell's presentation in the 'Watch Tower' respecting the Mediator. He therein stated that our English word Mediator is quite broad enough to cover the work done by our Redeemer for the church; but that the Scriptural usage of the word Mediator confines it to a mediator of a Covenant. Hence, to be in accord with the Scriptural usage we will do wisely to use the word Mediator in the same restricted sense—only in connection with a covenant. It is wise for us to use the Bible term Advocate when referring to our Lord's work for the church. See the 'Watch Tower' April 1, '09, page 106, column 2, paragraph 3."

Again we repeat that the usage of a word in the Bible should guide us in our use of it. If the word Mediator were loosely used in the Bible in respect to any and all kinds of service between God and the church, then we, too, might so use it. But as soon as we find out that it is not so used, we should desist from such a use of it and use it only in harmony with the Biblical usage. This is why we no longer use the word Mediator in respect to our Lord's various and valuable services for the church, and refer to him as the Bible does—as "the Mediator of the New (Law) Covenant," but as our "Advocate with the Father."

That New (Law) Covenant is for natural Israel and the remainder of the world, and not for the church of this Gospel age, which church is the body of Christ, the body of the great King, Mediator, Judge and Priest.

Only one text containing the word Mediator could be in doubt, and it only until the right interpretation is suggested. The text is—"There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

The Apostle does not here refer to the church, but to the world. Of the church Jesus said, "Ye are not of the world, even as I am not of the world." The Apostle tells us that Jesus is the Mediator between God and the world—men. He is not mediating now, but, as the Mediator is getting ready to deal with the world in the Father's stead. He is now performing the sacrifice of atonement—accepting the willing offerings of believers and counting their sufferings as his own, even unto death. Shortly, with these his members, added, this great Mediator will present the blood which will seal the New (Law) Covenant. And then the blessing of Israel and all the nations by restitution opportunities will begin. Note the context. The Apostle is not discussing the church, but the world—"kings and all in authority."

When did our Lord become the Mediator of the New (Law) Covenant or a mediator in any sense? Not when he was born the babe of Bethlehem! Not when baptized at Jordan! but when he had sacrificed to the finish and was raised from the dead to be a Prince and a Savior, as the Head of the Spiritual Seed of Abraham. That entire seed will be the Mediator when all the sacrificing will be finished and the entire church glorified.

But look again! In the Old Testament this "Messenger of the Covenant" is mentioned in Malachi 3:1. And the mention of a New (Law) Covenant in Jeremiah 31:31 implies a mediator for it. Nevertheless the scroll of Divine purpose was still sealed and in the hand of Jehovah, up to the time that the Lamb had been slain. Not until after he was slain was it proclaimed, Worthy is the Lamb that was slain to receive glory and honor, etc., and the scroll.—Rev. 5:1-12.

The explanation is that God prophetically foretold that he would find one worthy of this great honor of being Abraham's Seed and Mediator of the New (Law) Covenant. However, it was left to our Lord still to demonstrate his worthiness to be that one—that Mediator. Nor was his trial a mere farce! He was in an agony in Gethsemane lest he had failed to make his calling and election sure. Do we not read, "He offered up strong crying and tears unto him who was able to save him out of death, and was heard in regard to the thing which he feared"? (Heb. 5:7) And is it not the same with his members—the members of the Mediator? He who foreknew Jesus foreknew us also by Jesus. Were we not "chosen in him from before the foundation of the world"? Hence the exhortation to us, also, to make our calling and election sure.

Nor does the church need either a mediator or a Covenant for her justification. She is justified by faith, not by works of the Law either under the Old Law Covenant or under the New (Law) Covenant. As it is written, "Abraham was justified by faith"—and so were all the ancient worthies, of whom it is written, "They had this testimony, that they pleased God." This testimony to their justification was given long before Jesus was born. And similarly, before Jesus died, he testified, "The Father himself loveth you." If God loves us and we love God, what need is there for a mediator between lovers? See how we were justified.—Rom. 4:22-24; Gal. 3:14.

Indeed our Lord's testimony is that all called during this Gospel age come first to the Father and then to the Son. We read: "No man can come unto me, except the Father which sent me draw him."

Let us settle the matter in our hearts that our call is to become members of the Mediator between God and the world—the antitype of Moses, the mediator of the Law Covenant. This antitypical Moses has been in process of raising up for nearly nineteen centuries. (Acts 3:22, 23) Our Redeemer's death is the "surety" for us, his members, and for the New (Law) Covenant.—Heb. 7:22.

If our correspondent is in communication with the Pilgrim Brother whom he quotes, we trust that he will call his attention to this, our reply. We prefer not to inquire for his name.

HEROISM

It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods, and ideas;
To hold that back with one hand, and support
With the other the weak steps of new resolve!
It takes great strength to bring your life up square
With your accepted thought, and hold it there,
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is so easy to drift back—to sink—
So hard to live abreast of what you think!

It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure, and succeed at length
In living your belief—well, it takes strength—
Courage, too. But what does courage mean
Save strength to help you face a pain foreseen;
Courage to undertake this life-long strain
Of setting yourself against your grandsire's brain;
Dangerous risk of walking alone and free,
Out of the easy paths that used to be;
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above.

But the best courage man has ever shown,
Is daring to cut loose, and think alone.
Dark are the unlit chambers of clear space
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they fumble through;
And our rich wisdom that we treasure so,
Shines from a thousand things that we don't know.
But to think new—it takes a courage grim
As led Columbus over the world's rim.
To think—it costs some courage—and to go—
Try it—it taxes every power you know.

It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow, is not small;
Is not for one or two, but for them all.
Love that can wound love for its higher need;
Love that can leave love though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force—to give!
Love, strength and courage; courage, strength and love—
The heroes of all time are built thereof.

—C. P. S. GILMAN.

LIKE UNTO JANNES AND JAMBRES

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest to all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecution I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and leaders astray shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."—2 Tim. 3:8-14.

We are asked whether or not this Scripture is applicable to the present time; and, if so, how we shall understand the expression, "Men of corrupt minds"? Shall we look for these amongst moral reprobates?

We reply that we should understand this Scripture to be applicable at the present time. We should be able to find classes today corresponding to Jannes and Jambres. The Apostle distinctly says in introducing these words, "This know also that in the last days [of the age] perilous times shall come." Undoubtedly the Apostle meant that we should look for the fulfillment of his declaration in the "harvest" or the end of the Gospel age.

We are not to expect these leaders astray in the church to be moral lepers, reprobates. Assuredly Satan would be too wise to use such as his tools, knowing that he could effect his purposes better through those who outwardly, at least, would be moral and religious. Notice that the Apostle did not say reprobate as respects morals, but reprobates as respects the faith. It does not say men of corrupt morals, but does say men of corrupt minds—men whose minds have become perverted, changed, altered, as respects the truth. He who does not see any fulfillment of this prophecy and who yet believes that we are living in the close of the Gospel age should certainly at once begin to look for them and endeavor to locate them.

This passage, in harmony with many other Scriptures, assures us of the trials of faith to be expected in this, our day. Remember the Apostle's words respecting the fire of this day, which shall try every man's work, of what sort it is—gold, silver, precious stones, wood, hay, stubble. Remember the Prophet Malachi's declaration that in this time the special Messenger of the New Covenant would sit as a refiner and purifier of silver. Remember the Prophet David's explanation of our day with its arrows, pestilence, stumbling blocks, etc., and the declaration that a thousand would fall at our side.

Let us not forget either our Lord's positive assurances, that he would keep his very own, his elect—those making their calling and election sure. Remember the declaration respecting this elect body of Christ that a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee, because thou hast made the Lord thy refuge and habitation. The shielded ones will be those who live very near to the Lord—not only outwardly, but in their heart experiences. These very elect have the assurance that God will give his messengers charge concerning them, so that the feet shall not be dashed against the stumbling stone, but be borne up, lifted higher by the divinely appointed agencies of Jehovah.—Psalm 91.

Remember again the assurance of the Apostle that although this day shall come upon many "as a thief and as a snare," and that they should not escape the snares, nevertheless the faithful would not be in darkness. Remember our Lord's assurances that although trials and difficulties are to be expected which would deceive, if it were possible, the very elect, yet it will not be possible to deceive the very elect. So close will they be in sympathetic fellowship with the great Shepherd that they will discern his voice and not be deceived by others, of the Jannes and Jambres class.—Mark 13:22.

Remember also the Apostle's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6:13) He pictures the armor, the protection that would be granted to a certain class—the helmet, the breastplate, the shield, the sword of the spirit. He expressly indicated that these defences would be provided for "the evil day" with which our age would close. He specially advised that while this armor

was available to all of God's people and to be had for the putting on, nevertheless only those who will put it on will be safe. Why so, is it asked? We reply that this is one of God's tests by which he would prove our love, our devotion, our loyalty to him. Those of little love will be careless respecting the details of the divine plan of the ages. "They will not have time" to search the Scriptures. They will not be disposed to make use of the agencies which God will use for providing this armament in this evil day. They will have preference for some sectarian brand of armor or insist that it must come from some particular quarter, or refuse to wear any armor that they have not manufactured for themselves, or refuse assistance in putting on the armor of light.

All such objections, we may be sure, would mean to the Lord disloyalty, headiness, self-will, lack of humility, etc., incompatible with the conditions of his "call." He is looking for those who humble themselves, and who are glad to have his truth at any cost, and whose hearts, long famished, hunger and thirst for the truth, and who know the Shepherd's voice, and who find in his message that which "satisfies their longings as nothing else could do." These will gladly accept the armament and by becoming faithful students will make it their own—will put it on. These will be kept while others will fall at their side.

Those who fall away after once having been partially enlightened, for the most part, are those who never properly applied themselves to know, to understand the divine plan. Their disobedience to the words of the Lord through the Apostle, their neglect to put on the armor, proved that they are not of the class whom the Lord prefers in the present "election."

On the other hand it must not surprise us either, that some, after wearing the armor, they tell us for eighteen years and preaching to others its value and necessity, should put it off now, in the closing hours as it were. And now, while the enemy is about and the fight in progress, they assure us that this armor is proving unreliable, that they themselves have been deceived and have deceived others and that they now have taken it off, exchanging it for a new kind of their own make and brand. We are sorry for such.

Doubtless there were many people in Moses' day who were not at all in sympathy with him and his presentations, but who let him alone and hindered him not. Jannes and Jambres, on the contrary, specially opposed Moses and sought to bring to naught the force of his presentation to Pharaoh and the Egyptians, by imitating his doings to a certain degree. It is not known if these two men were Hebrews or not. Their names are nowhere else mentioned in the Scriptures, though they are mentioned in the Jewish Talmud, where the Hebrew names given justify the inference that they were Hebrews who, to curry favor with Pharaoh or to add to their own fame, resisted Moses and his presentations of divine truth, seeking to nullify the influence of the latter. Have we not some similarity in the conditions of the present day? Are there not some whom St. John describes as having gone out from us because they are not of us? Do not these, instead of assisting with the harvest work, now seek by every power they possess to oppose it, to nullify it, to belittle its influence? But St. Paul declares that they shall not go far in this opposition until "their folly shall be made manifest," as that of Jannes and Jambres was—by their failure to hinder the Lord's work.

Let us leave such matters with the Lord to reward and to rectify in his own time and way. Let us seek by patient perseverance in well-doing, loyalty, faithfulness, to make our calling and election sure.

"WEEP NOT FOR ME," BUT "WATCH AND PRAY"

We give an extract from a letter just received from a brother who was active in opposing the vow, and our answer, for the benefit of all our readers. We are glad to note the loving solicitude of our friends on our behalf, and surely deeply appreciate the fact that more prayers ascend for us daily than probably were ever received at the throne of heavenly grace for any other person who ever lived. The knowledge of this is a constant source of strength and encouragement for which we continually thank God, making mention of all of his dear Israel in our prayers. However, dear friends, do not become so absorbed in thought and prayer for us that you will neglect to follow the Master's advice to also Watch and Pray for yourselves.

EXTRACT FROM A LETTER

(a.) A Test of Faith—that this time of inspection was being delayed;

(b.) A Test of Brotherly Love—a tendency to smite or lord it over his fellow-servants;

(c.) A Test of Loyalty—eating and drinking with the drunken, becoming drunk as Luke says.

Brother, are you being tested along these lines? If that is too blunt or embarrassing a question, I rescind it, but the matter weighs pretty heavily upon my heart, and if you are, I want to let others know and exhort them to special prayer along those lines.

We replied as follows:

DEAR BROTHER KELL:—

Your favor of the 11th reaches me on my return. Thanks for its words of caution and kindness. I occupy a peculiar position, dear brother—opposed by the hosts of Babylon and surrounded by a small company of friends who, by reason of the truth, have their senses exercised to such an extent as makes them the most critical people in the world. The world, the flesh, the devil and Babylon I make no particular effort to please. I am delighted to use every legitimate opportunity to serve and to please the "brethren." But I must not wonder at it if I fail to please all of them all the time. My resolution, therefore, is and has long been, to do my best to please the Lord and to leave it to him to keep all his true sheep from stumbling over my imperfections or through their own awkwardness and combativeness.

I note your three queries and am happy to tell you that none of them is embarrassing. My faith, my brotherly love and my loyalty to the Lord and his Word, I would not boast of, though I rejoice that, by the grace of God, I am what I am in this respect.

Having so little trouble along these lines myself, yet having them brought to my attention frequently by dear and well-meaning brethren, has led me to philosophise upon the subject. My conclusions is that these dear brethren are judging me by themselves and that, knowing their own trials and difficulties, they sympathetically suppose that I am similarly afflicted. Indeed some of them have plainly intimated that if they occupied my position they would surely be away off on all of these points, and hence marvel if I would not be.

I take no credit to myself, dear brother. I had the good fortune to be born with the organ of self-esteem very small and, whatever my character is, I am pleased to credit any good to the grace of him "who loved us and bought us with his precious blood."

Hastily your brother and servant in the Lord.

ABRAHAM'S THREE WIVES

A correspondent objects to our suggestion that Keturah, Abraham's third wife, represented the New Covenant, as his secondary wife, Hagar, represented the Law Covenant, and his primary wife, Sarah, represented the Covenant of Grace, "the New Jerusalem, the mother of us all," the mother of the promised seed, Isaac, typical of Christ Jesus the Head and the church his body, as the Apostle declares in Galatians 3:29; 4:28.

The objection is that Keturah was not a wife, but a concubine or secondary wife, and that Abraham had several of these, according to Genesis 25:5, 6, where we read, "Abraham gave gifts to the sons of his concubines." The claim further is that Abraham was already old at the time of Isaac's birth and that the probabilities are that he had several concubines while Sarah was still living.

We reply that there is always room to speculate in contradiction to the plain statements of Scripture; so that the worldly-wise and all who lack faith in the divine record will have abundant opportunity to stumble themselves. The Scripture record is clear to the effect that Abraham's companion, fully recognized as his wife and joint-heir, was Sarah, and that her son was specially recognized as Abraham's heir. As for Hagar and Keturah, the record is similarly explicit—that they bore children to Abraham—the former with Sarah's consent and as her special representative, the latter after Sarah's death. Whether these two women be termed secondary wives or concubines matters nothing and we need not quibble over a point of no consequence. Evidently concubine is the name which preferably describes the relationship of these two women to Abraham. And this was eminently proper,

since it was evidently the divine intention, as declared by the Apostle, that Abraham himself should be a type of the Almighty, Sarah a type of the Abrahamic Covenant, and her son Isaac a type of The Christ, the Messiah, the Prophet, Priest, Mediator, King, Judge, through whom the blessing of the Almighty should ultimately proceed to all the families of the earth. The Apostle carries out this figure by showing that Hagar, the bondwoman or concubine, represented the Law Covenant, and that her child Ishmael represented the Jewish people, born under that Law Covenant. The Apostle shows that they could not be both children of the bondwoman and children of the free woman. He shows that the Jews, in order to become united to Christ and members of the spiritual Isaac, the heir of all, must become dead to the Law Covenant and be married to Christ, begotten of the holy Spirit; otherwise they could have neither part nor lot in the spiritual Seed of Abraham. The Apostle does not carry the figure on and declare that Keturah typified the New (Law) Covenant. We believe that this omission was of divine intention, because the time for this particular feature of the divine program to be clearly understood was not yet due.

One thing, however, can be clearly seen by all who have the eyes of their understanding open and their spiritual senses exercised, and that is that Isaac did not have two mothers. It was the same Sarah who from the first was recognized by Abraham as his mate and only full and proper wife, who for so long was barren, but who finally bore Isaac, the seed of promise. Similarly the Sarah Covenant, which was barren for centuries, at our Lord's first advent bore him as the antitypical seed of Abraham. Then also the Hagar or Law Covenant and her child, the Jewish nation, were "cast out." In the Apostle's figure of Galatians 4:28 he represents the spirit-begotten, faithful overcomers of the church, as members of the Antitypical Isaac, the spiritual seed of the Sarah Covenant. "We, brethren, as Isaac was, are the children of the promise." In the picture he gives us in Galatians 3:29 the Apostle presents the church as the bride of Isaac and his joint-heir—now betrothed and in the end of the age to be married to him, and to enter into his mother's tent—to enter into all the blessings and privileges that belong specially to this great covenant which God made with with Abraham and which he confirmed with an oath.

The record in Genesis 24:67 and 25:1 shows that after Sarah's death Abraham took Keturah as his wife—not, however, as taking the full place of Sarah as his joint-heir, as the word wife in olden times evidently signified. She was accepted as his companion in a secondary sense without disparagement to the first wife Sarah and her son Isaac, to whom Abraham "gave all that he had." We submit that Keturah is a very proper figure of the New (Law) Covenant, as Hagar was of the old Law Covenant. It is not the Oath-bound Covenant, which relates to the spiritual seed, which becomes heir of all. As the Law Covenant was no part of the original one, but merely an addition to it—so likewise the New Covenant is an addition to the Oath-bound Sarah Covenant. As the children of Hagar and the children of Keturah did not inherit the original promise, so neither will those who inherit the New Covenant be fellow-heirs with those who inherit as members of Isaac or as his bride and joint-heir.

We therefore deny that it is possible for anybody to be logically, truthfully or Scripturally a child of two Covenants or two mothers at the same time. And on the other hand we urge the reasonableness of the proposition that if the Law Covenant was represented as a mother and a concubine wife the New (Law) Covenant, to take its place, should also logically appear as a concubine wife. We also urge upon the attention of all that the word "New" implies, as the Apostle suggests, that another had become old and ready to vanish away. It was not the original Oath-bound Covenant which vanished away, but the Law Covenant. Hence the New Covenant did not take the place of the original or Sarah Covenant, but is to take the place of the old Law Covenant as a New (Law) Covenant under a new Mediator, superior to Moses.—Acts 3:22, 23.

The query is raised, Was not our Lord the child or seed of two Covenants or two mothers, since we read that he was "born under the Law (Hagar) Covenant" and the Apostle teaches that he was the Seed of the original or Sarah Covenant?

We answer, No! If our Lord Jesus had kept the Law Covenant merely and had not consecrated his life, had not sacrificed it, he might thus have had eternal life as an earthly being. Then truly he might have claimed to be Abraham's seed and heir of all earthly things. But, then, he could not have been the promised seed; for the promised seed was to "bless all the families of the earth"—implying the resurrection of the dead. This blessing ability could be our Lord's not by keeping the Law and becoming Hagar's wonderful son, but by sacrificing all of the earthly blessings proffered by the Hagar Covenant, accepting instead the spiritual privileges of the Sarah Covenant. Let us get clearly in mind that it was not the "man Jesus," but the "new creature" Jesus who became heir of all and who liveth to bless Israel and all nations. Similarly only such believers as have become New Creatures, begotten of the holy Spirit, are members of the great Prophet, Priest, King, Mediator and Judge which God is now raising up as the Seed of Abraham to bless the world.

SAMPLES OF INTERESTING LETTERS

BELOVED BROTHER RUSSELL:—

I want to express to you the rejoicing in my heart in that you are safely back from your European trip, and that you were so richly blessed amongst our dear brethren across the water. I could almost fancy myself there with you from the vivid presentations of your letters as published in "The Watch Tower."

Also I want to tell you of the great blessing I have experienced from the renewal of the vow. When I took that vow last year I had not given much thought to the matter and consequently took it in rather a half-hearted way. I took it more in the sense of a resolution on my part than as a promise or covenant. I read in the "Tower" of great blessings coming to the hearts of those who had taken the vow and wondered why I was not much happier too. Thinking over the matter carefully and prayerfully, it occurred to me that there is a difference between a resolution and a promise; that a resolution involved only myself; whereas a promise involves two parties—the Lord and myself. As I have said, I had taken the vow with more or less half-heartedness, thinking I did not need to concern myself about certain parts of it, which I felt quite confident did not apply in my case.

Dear Brother, it was those certain parts I needed most to be on guard against and did not know it. Where I felt especially strong there was I weakest, and I thought of the similarity in Paul's case. The Lord allowed me to come into a severe mental chastisement. For days I was most miserable, most unhappy. Finally it dawned on my mind that I had not rightly taken the vow. I prayed earnestly for divine guidance and took the vow anew, and this time with wholeheartedness and went to sleep peacefully. Early on the morrow—before breakfast—my prayer received answer. God's blessing came suddenly and pronouncedly. My heart gave as it were a mighty bound. My soul filled with rejoicing. I felt like shouting aloud. I never was so happy in my life. There is now in my heart a peace that passes all previous comprehension of heavenly bliss. I know of a surety now that God wants his children to take that vow. Nothing in the nature of argument or reasoning to the contrary could have any effect on my mind. As Paul of old has said, "I know." My experience in this connection is wonderful. Such a change of blessing from comparative misery I could not have believed possible. Oh that all the dear saints could realize the blessedness resulting from the proper taking of the Vow that I have realized from its renewal in the proper attitude of heart!

Pray for me, brother, as I pray for you and the Bethel family and all of like faith. The Lord bless you for giving me the opportunity to get so close to the Lord. Thank God for the Vow.

Your brother in Christ,

J. A. BOHNET.

DEAR BROTHER RUSSELL:—

I have been feasting on the fat things God has been providing for the "household of faith" out of his storehouse, things both new and old in this harvest time. When I first came to the table which God has been pleased to appoint you steward of I was spiritually starved. I had sat at many other tables, and while I had been stimulated by the wine of Babylon I was hungry for solid food, and, thank God, I found just what I was hungering for when I received present truth. I am now able to "give a reason for the hope that is within me."

Dear Brother, the spiritual food God has empowered you to provide the "household of faith" in due season satisfies me fully, and I have come to realize that God is using one channel through which he is serving us who have made a covenant with him by sacrifice.

So when the vow came out, although I had never realized any danger to myself from the fallen angels, I did not hesitate in making it mine, knowing that it must be "meat in due season;" and so it has proved to me. Within a month after taking the vow I was tried along those very lines, and if it had not been for my vow I should very likely have had my curiosity awakened and perhaps have fallen into a snare.

Although I may not fully understand some of the deep spiritual things being served us, I know God is providing the food through his own appointed way and it must be good and wholesome.

Dear Brother, there are thousands like myself who are feasting and growing strong on the good things God is providing us through you; many you may never hear from or of until we all meet beyond the vail. We pray for you.

I am your brother in his service,

FRANK W. MAIN,—*Mich.*

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VOL. XXX BROOKLYN, N. Y., AUGUST 1, 1909 No. 15

VIEWS FROM THE WATCH TOWER

INTERNATIONAL CONCILIATION

(EXTRACT FROM AN ADDRESS BY HON. ELIHU ROOT)

"There is a peculiar situation created when a diplomatic question arises between two countries. It is the duty of the diplomatic representatives to argue each the cause of his own country; he cannot turn his back upon an opponent in that friendly contest and state to his countrymen the weaknesses of his own position and the strength of the other side's position, and it is one of the great difficulties of peace-making and peace-keeping that the orators, the politicians, the stump speakers, aye, often the clergymen of each country, press and insist upon the extreme view of their own country, and impress upon the minds of the great masses of people who have not studied the question, the idea that all right is upon one side and all wrong upon the other side.

"If you would help to make and keep peace, stand behind the men who are in the responsible positions of government, ready to recognize the fact that there is some right on the other side.

"War comes today as the result of one of three causes: either actual or threatened wrong by one country to another, or as the result of a suspicion by one country that another intends to do it wrong, and upon that suspicion, instinct leads the country that suspects the attack, to attack first; or, from bitterness of feeling, dependent in no degree whatever upon substantial question of difference, and that bitterness of feeling leads to the suspicion, and the suspicion in the minds of those who suspect and who entertain the bitter feeling, is justification for war. It is their justification to themselves. The least of these three causes of war is actual injustice. There are today acts of injustice being perpetrated by one country upon another; there are several situations in the world today where gross injustice is being done. I will not mention them, because it would do more harm than it would good, but they are few in number.

"By far the greatest cause of war is that suspicion of injustice, threatened and intended, which comes from exasperated feeling. Now, feeling, the feeling which makes one nation willing to go to war with another, makes real causes of difference of no consequence. If the people of two countries want to fight, they will find an excuse—a pretext—find what seems to them sufficient cause, in anything. Questions which can be disposed of without the slightest difficulty between countries really friendly, are insoluble between countries really unfriendly. And the feeling between the peoples of different countries is the product of the act and the words of the peoples of the countries themselves, not of their government. Insult, contemptuous treatment, bad manners, arrogant and provincial assertion of superiority are the chief causes of war today."

SPIRITISM CONQUERING SCIENTISTS

We reiterate our warnings re all that disregard the divine assurance that the dead are dead and that resurrection is their only hope. The Bible alone gives us the key to Spiritism's power, showing that it is by the fallen angels, demons, who personate the dead so as to deceive mankind to favor various falsities and superstitions built upon the error that the dead are alive. The Bible also foretells that at this time the wise men of the world will be deceived. Note the evidence of this in the following item which is going the rounds of the press:—

"Mme. Blavatsky was exposed in India by a strenuous Australian investigator, Richard Hodgson, who afterward settled down in Boston, where he became head of the old American branch of the British Society for Psychical Research, and where also he met Professor James, who took him to see Mrs. Piper. Dr. Hodgson studied this woman for eighteen years and she convinced him that telepathy, automatic writing and communication with the dead were bona fide phenomena. To give her a special test, Dr. Hodgson arranged a unique course of experiments, in which he was aided by Dr. James H. Hyslop, professor of logic and ethics at Columbia.

MASKED HIMSELF AND DISGUISED VOICE

"The professor masked himself and disguised his voice during his visits to her, and while she lay unconscious, with her head upon a pillow resting on a table, her hand wrote out messages alleged to come from his father. She converted Hyslop to the spiritistic hypothesis, and his announcement of the fact made a stir in the scientific world. He and Hodgson formed a compact that whoever died first would communicate with the other, and Professor Hyslop expressed some time ago his satisfaction that he has received messages from Hodgson since the latter's death.

LOMBROSO AND FLAMMARION CONVERTED

"Across the deep no less a proportion of thinking men have turned their thoughts in the same direction. Caesare Lombroso, the great Italian criminologist and anthropologist, after having studied the medium, Eusapia Paladino, has announced his belief in disembodied spirits, although he does not indorse the theory of the return of the dead. Professor Charles Richet, of the Faculty of Medicine, Paris, is a French leader in psychical research work and claims to have photographed the spirit of a Spanish soldier, while Camille Flammarion, the French astronomer, is now an aggressive convert to Spiritism. He says that he has proved that such phenomena as the movement of chairs without contact and the suspension of heavy tables in space are bona fide.

"No less than an ex-prime minister has recently been a leader of the ghost hunters of England, where he recently served as president of the Society of Psychical Research. He insists that science cannot explain the psychic wonders which he has witnessed. While he headed the society it made a special investigation of 350 cases of apparitions of the dying in England and Wales, and of these fifty-two cases were accepted as beyond the laws of chance or the possibility of fraud.

EDITOR STEAD NOW A MEDIUM

"William T. Stead has become a medium, so he now says—a writing medium, not one of the tambourine and trumpet band. At first the noted editor accepted telepathy and claimed to have written down the thoughts of living men many miles away. Then, of late years, he alleges, he has gotten into close communion with the dead. But it is only this year that he claims to have developed automatic writing, his right arm becoming impassive while its fingers guide a pen over paper on which appear letters from his son, the brilliant young writer, William, who died a year ago last Christmas eve. Mr. Stead claims that this writing appears without his exercising any will power to either hold the pen or move it.

SIR OLIVER LODGE NOW A SPIRITIST

"If the English-speaking public was surprised to hear that Mr. Stead had strayed thus far into the spiritualist camp, it was startled to learn a few months ago that Sir Oliver Lodge, head of the University of Birmingham, had announced his be-

lief in such communication with those beyond the grave. In a recent journal of the Society for Psychical Research he has given details of messages which he claims to have received from dead members of the society through the pen of a writing medium."

SUGGESTION A POTENT WEAPON

"The spread of Eddyism and the Emmanuel movement merely emphasizes the fact that we have another potent weapon at our command," said Dr. William H. Dieffenbach, of New York, in his annual presidential address to the National Society of Physical Therapeutics, affiliated with the American Institute of Homeopathy, which was recently in session in Detroit.

"The use of suggestion to patients," continued the doctor, "should be studied and taught as should every other agent promising relief in the cure of the sick."

SCIENTIFIC INVESTIGATIONS

"I have made careful records of about five hundred deathbeds, studied particularly with reference to the modes of death and the sensations of the dying. Ninety suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse. The great majority gave no sign one way or the other; like their birth, death was a sleep and a forgetting."—Prof. Ossler.

JEWISH COLLEGE IN PALESTINE

Jacob Schiff, the New York banker, has placed $100,000 at the disposal of the Central Jewish Relief League toward establishing a technical college for Jews in Palestine. The college is expected to attract Jews from all part of the world. It will be located at Haifa.

LAW-RIGHTEOUSNESS AND FAITH-RIGHTEOUSNESS

Although the church is not developed under a Law Covenant—neither the old Law Covenant nor the New (Law) Covenant—nevertheless it is being measured by the divine law standard; as the Apostle says, The righteousness of the law is fulfilled in us who are walking not after the flesh but after the spirit.—Rom. 8:4.

The Jew under the Law Covenant was unable to be justified because unable to keep the letter of that law, and because Moses, the mediator of that Law Covenant, had no merit or grace to contribute to the people which would excuse them from the letter of the Law and make the spirit of that Law available for their justification.

The New (Law) Covenant, like the old one, will require obedience to the letter of the law of God, and not merely to its spirit. The rule of that Covenant will be, "He that doeth these things shall live by them." What advantage, then, will accrue under the New (Law) Covenant above and beyond that which the Jew enjoyed under the old Law Covenant?

We answer, The difference will be that the New (Law) Covenant will have the better Mediator, who will have the right during the existence of the Millennial kingdom to instruct, and chasten, and reward, and assist, and uplift all who will be obedient to him, so that by the close of the Millennial age all who desire eternal life, all who appreciate righteousness, or who could be made to appreciate it, will have been brought up to that perfect condition mentally, morally and physically which Adam enjoyed but lost by sin, and which Christ redeemed by the sacrifice of himself.

The mediation will last for the thousand years, and at its conclusion the world will be turned over to the jurisdiction of the Heavenly Father—Christ will "deliver up the kingdom to God, even the Father." (1 Cor. 15:24) They will be delivered up perfect, mentally, physically, morally, and be all that Adam was, plus the experiences received through the reign of evil and through the subsequent reign of righteousness. Thus the old Law Covenant and the New (Law) Covenant have special points of similarity, and we see the difference between the two to be, as St. Paul points out, that the New (Law) Covenant has the better Mediator, who is able to cancel the sins that are past and to take away the stony heart, and by restitution processes restore the heart of flesh. Additionally, he will instruct mankind to that condition where they can if they will keep the Divine Law perfectly, both in letter and in spirit.

This was lost sight of in the dark ages. The real object of this Gospel age—the selection of the members of the antitypical Moses, the antitypical Mediator of the New (Law) Covenant—the mystery—became obscured. No future age for the blessing of Israel and the world was acknowledged. Instead the New Covenant was considered as but another name for the Abrahamic Covenant, to which, instead, it is to be an addition.

THE CASE WITH US IS DIFFERENT

The covenant under which we became Abraham's Seed—i. e., the Abrahamic Covenant (the Sarah Covenant), had no law provision and no mediator. It was a one-sided Covenant, and needed no mediator. It was made with one who believed God, who was justified by his faith, and whose faith was tested by obedient works to the extent of his ability. To this tested, proved man, Abraham, God gave the great promise, "In thee and in thy seed shall all the families of the earth be blessed." This was the covenant to which was added the oath of confirmation. That promise and that oath become our strong consolation, our anchorage of hope, because we have become united to Christ as his members—members of the spiritual seed of Abraham, which is to bless natural Israel and the world by the long-promised New (Law) Covenant, of which we are being made able ministers or servants.

To Christ the original Covenant came with the Law "added," and he inherited by obedience to the law. He is now accepting us separate and apart from the law on condition of faith and obedience to the extent of our ability. To us the righteousness of the Law is counted as fulfilled when we walk, not after the flesh, but after the spirit of the law, because we thus give evidence that if we had perfect ability we would keep the divine law perfectly. And we who have been accepted as members of the body of Christ have entered into a covenant of sacrifice as respects the earthly nature, and to be copies of our Redeemer to the extent of our ability—in heart, in will, and, so far as possible, in deed.

After testing us thus, if found faithful, God will accept us fully and grant us spirit bodies like unto our Redeemer's. It is thus, as new creatures in Christ, that we may be the spiritual seed of Abraham, and members of the body of the great Mediator, the great Prophet, Priest, King and Judge, who during the Millennial age, under the New (Law) Covenant sealed with his blood, shall establish righteousness in the earth, and lift up the willing and obedient of humanity out of sin, degradation and death to harmony with God and everlasting life.

Is it asked, Under what covenant is the royal priesthood, the church of the first-born, justified? We answer, Under no covenant. Our justification, like that of Abraham, is by faith. As it is written, "Abraham believed God and it was counted unto him for righteousness. Now it was not written for his sake alone that it (righteousness) was imputed to him, but for us also to whom it shall be imputed, if we believe on him who raised up Jesus, our Lord, from the dead; who was delivered for our offenses, and was raised again for our justification." —Rom. 4:3, 23-25.

St. Paul in this connection points out that Abraham was not justified because of his circumcision, for he was justified by faith and reckoned righteous before he was given the seal of circumcision. Likewise, he was not justified by the covenant made with him, but the covenant was made with him because of his faith, and his justification through faith. And thus it is also with all of us who are counted Abraham's seed. After being justified by faith, we are granted the privilege of becoming dead with Christ, and thus becoming members of his body, the spiritual seed of Abraham, whose circumcision is that of the heart.—Gal. 3:29.

"THE GREATEST OF THESE IS LOVE"

1 COR. 13:1-13.—AUGUST 29.

GOLDEN TEXT:—*"And now abideth faith, hope, charity (love) these three; but the greatest of these is charity"—love.*—1 Cor. 13:13.

The church at Corinth had been founded for nearly five years and had enjoyed a wide range of experiences and divine providences. St. Paul, in addressing them this epistle, was evidently considering well their needs and seeking to minister to the same the divine message of grace and truth. The Apostle 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, as the mouthpiece of his Lord. Such a knowledge might have been too much for him and might have made him heady, the very condition of things the Lord was warding off by permit-

ting him to still have the "thorn in the flesh," considered in our last lesson.

The Apostle had been discussing God's "gifts" to the early church, which, to them, took the place of other blessings now enjoyed. They had no Bibles, as we have; no concordance or helps in Bible study. They needed once a week to consider the message of the Lord. They needed that the message should come in this miraculous way, in order that it might be the better appreciated by them and be of the Lord and not of themselves. Then, too, this made opportunity for another gift. "the interpretation of tongues." Thus by the various gifts they were drawn together and edified and built up, until such times as the books of the New Testament gradually accumulated and, after the death of the Apostles and the consequent cessation of the "gifts," these divine providences of the written Word were quite sufficient, yea, better every way, as the Apostle sets forth in this lesson.

In this epistle St. Paul has been gradually leading the minds of his readers up to a higher appreciation of the blessings they enjoyed. In the chapter preceding our lesson he calls attention to these various facts and the oneness of the church, and the divine intent that each member should love and co-operate with the other. He pointed out to them that they were putting rather too high a value upon the "gift of tongues." That, while this "gift" had its proper place in the church as a blessing, a still higher lesson lay in the ability to present truth in a well-understood tongue or language. He declared himself able to speak with more tongues than any of them, and yet pointed out that he preferred to speak in the tongue which would be understood hy his hearers. Finally in his argument he came to our present lesson and gave it as a climax to his hints preceding.

THE TONGUE OF LOVE SUPERIOR TO ALL

Boldly the Apostle sets forth a great truth, which has come to be more and more recognized amongst Christian people everywhere, and that in proportion to their development in the character-likeness of their Redeemer, in proportion to their development as children of God. St. Paul sets forth that not knowledge, not wisdom, not talents, not "gifts" of any kind are the things most to be sought for, but love—because God is love, and because all who would be pleasing to God must develop this character, this disposition, and because, according to the divine law, none will ever have full divine approval or eternal life on any other plane of being, without the full establishment in the heart, in the character, of this divine quality —love. Therefore "Love is the fulfilling of the law."

In St. Paul's forceful language, if he had all the tongues of earth and of heaven and could speak them with perfection and charming rhythm, these would still not constitute a proof of his harmony with God and 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 and welfare of his fellows, he might still have no heart in the matter, but be merely like a sounding brass or a tinkling cymbal. The argument is that tongues, therefore, were not to be esteemed as a proof of Christian character.

Next he argues respecting prophecy, oratory and the understanding of mysteries and knowledge and the possession of mountain-moving faith, and he asks, Would these abilities not signify a glorious development and a full acceptance with God and an assurance of life eternal? He answers us, No, any of these or all of these abilities, precious as they are, in the divine estimation would have no value whatever, would profit us nothing unless mixed with love and based upon love. How his argument exalts this love quality before our minds! He proceeds to say that although all of our goods were given to feed the poor and though, as martyrs, our bodies should be burned at the stake, if the motive, the sentiment, behind the giving and behind the endurance of martyrdom were not love, there would be no reward—it would profit us nothing.

LOVE'S CONSTITUENT ELEMENTS

To those of the Lord's people who have never studied out what love is—what are its elements, its constituent parts, the Apostle's suggestions here will seem like a revelation. He enumerates nine ingredients:

(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—"Does 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."

What a wonderful world this would be even with all of its aches and pains physical, if every member of our 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 unnecessarily chide our neighbors and friends because they, like ourselves, are not perfect in love. Indeed, the more we come to understand the teachings of God's Word, the more of 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 evil, the error, the wrong. 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 of us can do the things which we would.

The Scriptural key to the situation is that as a race we were born and shapen in iniquity and in sin did our mothers conceive us. The calamity of sin, imperfection and death affecting us morally, mentally and physically, has injured the whole world and made us what the Apostle describes a "groaning creation." How this knowledge of the facts of the case possessed by so few, understood and appreciated by so few, should tend to make these few a peculiar people in their loving sympathies and kindnesses 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 their constitutions, and are so oppressed by the cares of this life that their sympathies are often not all that they should be.

NEW CREATURES ONLY APPEALED TO

It is for these reasons that the Scriptures do not address the natural man—because 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 specially draws some possessed of certain qualities of heart and mind, and specially 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 Jesus and his blood; then are granted further to them special opportunities, and exhortation to make a full consecration of themselves to the Lord and his service forever—unto death. If they still respond and make this consecration they then have 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 as new creatures in Christ—as 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—to be made actually fit, prepared, suitable, for eternal life and a share with their Redeemer in his kingdom.

THE LESSONS OF THE SCHOOL

When we enter the school of Christ, the lesson, as a whole, set before us is expressed in the Great Teacher's words "Be ye like unto your Father which is in heaven." The same thought is presented to us in the Apostle's words when he assures us 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. We did not know that so much was required when we entered the school of Christ. 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 did consecrate to do, includes everything in our power and no more—even unto death. So, then, no lesson that can come to us is beyond our covenant or agreement to perform.

The Apostle in the spectrum of love given in this lesson 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 desires we shall have, and such as God has predetermined we must have, in order to be worthy of the gift of God, eternal life through Jesus Christ our Lord.

LOVE VIEWED IN COMPARISON

It 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 bear, to endure under all sorts of opposition, wherever it sees a proper subject for its sympathy. It believeth all things in the sense that it is not given to doubt, to disbelieve, to impugn the motives and 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 is continually striving, in harmony with its desire, to do them good. Love endureth all things in the sense that it cannot be quenched wherever there is anything that it

can properly exercise itself upon. These qualities viewed from another standpoint might be interpreted thus: "Beareth all things," as enduring pressure on every side without being crushed; "Believeth all things" as being full of faith in the divine promises and arrangement, doubting nothing; "Hopeth all things" in the sense that this perfect love toward God enable the heart to be full of confidence toward the Almighty One, in whose love it reposes; "Endureth all things" in the sense that the soul that is united to the God of Love by the link of love cannot be crushed, cannot be overcome, because this is the divine will, the divine arrangement. God will not suffer such to be tempted above that they are able to bear, but will, with every temptation, provide a way of escape.

The Apostle institutes a comparison between love and some of the "gifts" which the Corinthian brethren properly estimated highly. He would have us all see how infinitely higher love is than any of these gifts in which the early church rejoiced. Love is not a gift, but a growth, a fruitage which must be developed in the garden of our souls and be tended with much care, in order to its proper development. He says that love never faileth; but that other things will fail, namely, the power of prophesy or oratory, the gift of tongues, knowledge, etc. These would lose their value as the changing conditions would comparatively do away with their necessity. Prophesying would be done away with, the gift of tongues would cease, and knowledge would vanish. The Apostle's argument is that these things would all come to an end necessarily, when perfection would come in, because all of 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 would be so different that many things highly esteemed in the lesser light and under the unfavorable conditions of the present would then be valueless. Just so flints were once valuable for the striking of a light, but are now never used, being 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—ceased shortly after the death of the Apostles, because those gifts were imparted only by the Apostles.

Next the Apostle compares the gifts of the spirit with the fruitage of the spirit and shows that the former, in contrast 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, but when I became a man I put away childish things." So the gifts of tongues, interpretation of tongues, etc., were given to church in its infancy and served useful purposes then, but might well be 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 intended 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 supplemented by the fruits of the Spirit, much more valuable to the church in its developed condition.

St. Paul points us further to the fact that we are living not merely for the present, but specially for the future; and that whatever we can develop here which will last us into the eternal future, must certainly be the most important matter for us to acquire. He would have us see that most important thing to the Christian—love—the love which he has described. Our knowledge, tongues, etc., of the present time are only 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 but darkness in comparison with that full light of the glorious morning-time. 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 as we are known.

FAITH, HOPE AND LOVE

St. Paul would have the church see that faith, hope and love, three fruits of the spirit, are far superior to all the "gifts" of the Spirit of any kind, because these will abide all through the age. Until the Millennial morning we shall need faith; we shall need hope; we shall need love. We cannot get along without them. We cannot make any progress in the footsteps of Jesus without them. But if we seek to contrast these imperfect qualities amongst themselves, he points out that the chiefest of these is love. Why the chiefest? Because it is the divine quality without which, with all the other qualities possessed, we should still be unsatisfactory to God. It is the quality which will persist to all eternity. We shall always need to have love, if we abide in divine favor. As for faith and hope, excellent qualities though they be, the time will come when they will be swallowed up by sight, by fruition, 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.

Only because of serious misconceptions of love is it necessary or even proper for us to remind our readers, in the Apostle's words, that this love quality is not merely a form of loving words, not merely kind words and smiles, but that it goes deeply into our natures and includes our deeds and our heart sentiments.—1 John 3:18.

OUR HEAVENLY HOME

To little children "home" is that dear place where mother is,
Where every wound doth ever find the healing kiss of love,
And little sobbing hearts are soothed to rest upon her breast.
In later years that dear word "home"awakes the precious thought
Of loving wife and happy little ones, and peace and rest,—
A refuge sweet where outside cares and worries cannot come.
And when the sun of life is sinking in the west we dream
Of "home" as that blest gathering place where often through the year
Our children, and their children, come with wealth of grateful love,
That makes our hearts forget the pain and toil of former years.

But to the Christian, though the earthly loves be near and dear,
The thought of "home" belongs to that most heavenly place where God
And Christ, and all the holy angels are, where sorrow finds
No place and every longing heart is fully satisfied;
Where we shall love and serve him perfectly, and meet again,
Nor ever part from fellow-pilgrims on "the narrow way;"
Where we shall sit with Christ upon his throne, and bless with peace
And joy the whole creation, groaning now in pain and tears!

And year by year the golden chain grows longer, that doth draw
Us closer to our heavenly home, as one by one, "the priests"
In silence pass beneath "the vail"—each one an added link.
Ah, then, to gain an entrance to that blest abode, shall we
Not count the present things but "loss and dross," and lightly touch
Each object that might hold our heart's affections to this earth,—
For where our treasure is, e'en there our hearts will also be!

—G. W. Seibert.

WANDERING INTO "OUTER DARKNESS"

In the Scriptures the "outer darkness," the darkness of the world, is frequently mentioned in contrast with the inner light, the light of truth, as divinely revealed. Thus our Lord said, "Blessed are your eyes, for they see, and your ears, for they hear." And the Apostle reminds us that we were translated out of darkness into God's marvelous light. The world in general is represented as lying in darkness, as being unable to see the light of truth. Thus again we are told that the light shineth in darkness, but the darkness comprehendeth it not. Some of the world are asleep, and hence see not the light, while others are very much awake to worldly aims and worldly ambitions and schemes, but thoroughly blind to the divine purposes.

To a certain class who have certain characteristics of mind, God is pleased to reveal the light, and to guide them by that light in the right pathway. Such as see and improve the opportunity and walk in the way are called "the children of light," while others who go contrary are called the "children of darkness." Addressing some of these children of the light, our Lord said, To you it is given to know the mysteries of the kingdom of God, but to outsiders all of these things are spoken in parables and dark sayings, that seeing they might not see, and hearing they might not understand.—Luke 8:10.

While it is true that this power to understand is "given," yet it is not given indiscriminately; it is given only to those of certain character. To these alone the light is profitable; to others it would be more or less injurious at the present time. We may well thank God, as Jesus did, that for the time being the divine purposes are hidden from the wise and prudent and revealed only to the "babes." For others to have the light

would mean injury to themselves, if not a disordering of the divine purposes and arrangements. As, for instance, St. Peter tells us that those who crucified the Lord did so in ignorance, in blindness, in darkness, "for had they known, they would not have crucified the Lord of glory;" even though their hearts might have been no better, they could have regulated their conduct by the greater knowledge and thus the divine purpose, that Christ should be crucified by them, the just for the unjust, would have been defeated.

In Matthew 6:22, 23, our Lord gives us a suggestion respecting the condition of heart and what it has to do with our ability to see or not to see divine truths. He says, "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." And then he adds, "If the light that is in thee be (become) darkness, how great is that darkness!" Evidently our Lord is using the natural eye and the natural body as an illustration to draw our attention to the higher eyes of understanding and their power to bless and to guide and to control the interests of the body.

A single eye would seem to signify singleness of purpose, or of heart intention toward God, because in the succeeding verse our Lord calls attention to the fact that there are but the two masters—good and evil, righteousness and sin, God and Satan. Those who are under the power of Satan completely are blinded; as St. Paul tells us, The god of this world hath blinded the minds of all those who believe not, lest the glorious light of divine goodness should shine into their hearts. (2 Cor. 4:4) The only ones who are not blinded are those who are the servants of God, and the degree of the clearness of vision depends upon the singleness of their eye, their singleness of heart, their singleness of purpose, their loyalty to the one Master, to the principles of his government, etc.

All who have seen the light of "present truth" have therefore reason to be specially congratulated on having passed from darkness to light, and having been delivered from the kingdom of darkness to the kingdom of God's dear Son, from the dominion of Satan as his servants to be disciples of Christ and servants of God, St. Peter speaks of our translation out of darkness into his marvelous light. St. Paul says, We are not of the night, nor of the darkness. St. John says, In him is no darkness at all. Again, Darkness is past, and the true light now shineth, but he that hateth his brother is in darkness.

THE SINGLE EYE OF LOVE

The point we are establishing is, that as our natural bodies are edified by good eyesight, so as new creatures we have clearness of spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of his spirit of holiness, the spirit of love.

The question arises, Is it possible for any of us, after passing from darkness into the Lord's marvelous light, to again get into the dark—to go out of the light? The Scriptures answer that it is possible. They tell us that in certain instances God will force people out of the light into the "outer darkness" common to the world in general; that disloyalty to the Lord and to the principles of his teaching tends in this direction.

We might suppose that those who should thus be cast into "outer darkness," either suddenly or gradually, would be greatly distressed, but on the contrary, we have every reason to believe that the world in "outer darkness" is not greatly distressed by its darkness, but rather, as our Lord suggests, "loves darkness rather than light"; because it is in an evil condition; because it has not the Spirit of the Lord, the spirit of love. The inference, therefore, is plain that those who go out of the light into darkness will feel as contented as those who have never come into the light of "present truth"—who even are boastful in respect to the darkness and very unkind in their criticisms of the light—hating the light.

In the Scripture quoted above, under the figure of a single eye, the Lord pictures the singleness of purpose and of heart which must characterize all who become his disciples indeed, or children of light. He even intimates that those who lose this singleness of heart, singleness of eye, singleness of purpose, and then go into darkness, are in some respects in a grosser darkness than are others who have never seen the light. He says, "If the light that is in thee become darkness, how great is that darkness!" Our experience fully corroborates this. Those who have once been in the light of the Lord's countenance, and in the light of the divine Word, and who lose this, seem to be in a condition much more to be regretted than that of the world in general who have never had their eyes of understanding opened. None others in the world seem capable of such violations of the spirit of love, the spirit of truth, the spirit of righteousness, the spirit of justice. They seem to be capable of saying and doing and thinking more mean, uncharitable, wicked things, than before they were enlightened.

We have tried for years to see the philosophy of this fact which has been painfully manifest to us on various occasions, and we believe we have found the correct explanation of it as follows:—

THE WORLD-STANDARD VS. NO STANDARD

The natural man guides his conduct, words and thoughts considerably by the conduct and words of his fellowmen. The strongest appeal to the natural man is, What would Mr. Brown, or Mr. Smith, or Mrs. Jones, or Mr. and Mrs. Smith think of such words, or such conduct? This measuring of themselves with others of the same character and standing, and the gauging of conduct by that of others whom they respect, seem to be the only standard by which the world walks. It sees not clearly the principles of righteousness, justice, truth and love.

But when true conversion to the Lord takes place, when the eyes of understanding become opened, new standards appear before the opened eyes of understanding. The Master's word is heard, saying, "Be ye like unto your Father which is in heaven," and "Be ye followers of me," and "Take my yoke upon you and learn of me." Some see cross-eyed, endeavoring to serve two masters, and to walk according to two standards—to be pleasing to the Lord, and also to walk according to the earthly standards as formerly. But this is found to be a very unsatisfactory course; it has neither divine approval nor the approval of worldly friends. Those of single eye, of single purpose, say within themselves to the contrary,

> "To the Lord I must be true
> Who bought me with his blood."

These soon learn that the world is in darkness, and that to walk with the world, and according to worldly standards, would mean to fail to progress from grace to grace, from knowledge to knowledge, and from glory to glory, under the leading of the Master, who instructed us to walk in his steps. Hence these of the single eye cut loose entirely from the worldly standards which formerly were their guides, and they look to the Lord, and, so looking, have the very best of guidance, the very highest standard imaginable. Looking unto him, copying Jesus, they come more and more to appreciate the lengths and breadths and heights and depths of divine love and justice, and seek more and more to be transformed in all their words and thoughts and doings into harmony with the glorious pattern which their single eye entitles and enables them to clearly see. How blessed is their condition! Instructed by the example of the Lord and by his word of grace and truth they are rising daily to newness of life in the character-likeness of their Redeemer, and becoming fit for the heavenly kingdom and for the glorious resurrection change.

THE LORD WILL JUDGE HIS PEOPLE

The divine purpose is not only to call out the single-hearted, the single-eyed, and to instruct and guide them, but also to test and to prove them. Thus we read, The Lord your God doth prove you to know whether ye do love the Lord your God with all your heart and with all your soul. (Deut. 13:3) The test of obedience is the divine law—supreme love for God and absolute justice to your neighbor—to love him as ourself. Additionally, the consecrated have the New Commandment to love one another as the Redeemer loved them—to the extent of sacrificing, laying down anything and everything on behalf of each other, for each other's welfare and assistance. If this test be faithfully endured, it means that the individual has not only reached the mark of perfect love, but has stood tests thereat and has demonstrated his worthiness of eternal life under divine terms and conditions. But if these tests be not endured, it means the rejection of the individual from the light, and that he will go from the light, so that the things which were once light to him will appear dark, and the things of darkness will appear right, just, proper.

It is not for us to complain, therefore, of these trials and testings which the Lord declares to be necessary; it is not for us to insist that those whom we love must be maintained in the light and ultimately be accepted to the kingdom. It is rather for us to show our obedience to the Lord, to demonstrate our love for him with all our heart, and mind, and soul, and strength by acquiescing in the divine arrangements and judgments. The Lord is selecting the members of the bride class. He has given us the privilege of being co-laborers with him in this work, but merely along the lines of his instruction. With him is the decision. If they do not maintain the single eye, the singleness of heart, the singleness of purpose, loyalty to God, to the principles of righteousness, justice and love they cannot continue to be his disciples; they cannot continue in the light; they must go into "outer darkness."

If any fail to go on in the development of the spirit of love, the spirit of holiness, the spirit of God, they will surely retrograde, and the light that is in them will become darkness —great darkness. Instead of the spirit of love exemplified by

our Lord, who laid down his life for us, a spirit of hatred, envy and malice will come in; a spirit of murder which, although hesitating to do outward violence and come under the ban of the law, will not hesitate to assassinate character and to say all manner of evil against those toward whom they become embittered. By such fruits ye shall know them. Such thorns do not grow on the grapevine, nor on the fig tree.

The philosophy of their course is this: When they lose the spirit of the Lord, the spirit of justice and of love, of kindness, and mercy, and truth, they lose the Lord's supervision, direction and control. And having previously discarded the rules and influences which control the world in general, they are without any guidance or restraint in respect to their course of life. Hence they not only act contrary to the divine standards, but violate the principles of justice and decency, in word and conduct, that assist and guide the world in general. It is for this reason that those who once go out of the light of present truth can think, and say, and do, more mean and contemptible things than can the worldly who still retain helps to order and decency by having in mind what their fellows in life would think of their course, their words and conduct.

WALK AS CHILDREN OF THE LIGHT

In conclusion, then, we urge that all who have been once enlightened, and made partakers of the holy Spirit, who have tasted of the good Word of God, and the powers of the age to come—we urge these to be zealous, to maintain the standing to which they have already attained. We urge that they be conformed to the character-likeness of God's dear Son; that they be perfected in love, that they put off all these: anger, malice, hatred, envy, strife; for if any of these be retained, they will tend to blindness and "outer darkness." More than this, we urge that they put on all these graces of the Lord's Spirit: meekness, gentleness, patience, longsuffering, brotherly kindness, love. These will strengthen and develop the character-likeness of the Redeemer which God has predestinated must be attained by every one who will be accepted as a member of the bride of Christ. And then the Apostle suggests, If we do these things we shall never fail, but an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

"MIND THE SAME THINGS"

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, . . . that there are contentions among you."—1 Cor. 1:10, 11.

So accustomed have we become to difference of opinion that many of God's children have come to feel that if there is perfect unity of thought, of mind, it must surely betoken a wrong condition, a subserviency. In the words quoted above the Apostle Paul shows that he is not in agreement with any such sentiments. He is criticising such a sentiment. Doubtless there were "Independents" in the church then, as there are today, some who set themselves up as teachers, and boast of their independent thinking, boast that they do not agree with the "Dawns" and "Towers" on certain features of truth, and by implication give the impression that they should be the more highly thought of on account of this independence.

It is not for us to judge of their motives and intentions, but we believe they are deceived, and working more injury to the cause of the Lord than they probably are aware. The Apostle's conception of divine truth as above set forth was that all who are speaking and teaching should speak and teach the same things; and elsewhere he says that we should all mind the same things. He goes into the subject in considerable detail, and shows wherein the differences have been fostered, and wherein is the error. He points out that these conditions are the result of a party spirit, a sectarian spirit, one claiming to be of Paul, another of Apollos, another of Peter, etc., whereas they all should have recognized the error of such a course—all should have recognized that Christ is not divided, and that his Gospel is not discordant, but that it is one glorious, harmonious message of divine revelation.

Are we asked how it would be possible for "many men of many minds" to view divine truth in exactly the same light? And are we pointed to the various creeds of Christendom which contradict each other on so many points of doctrine? Our answer is, that these divisions of sectarianism are all evidences of the truth of the Apostle's words quoted at the head of this article. The sectarian spirit has torn the Word of God to pieces. The Spirit of Christ, which would have preserved the unity of the body, the church, in the bonds of peace, was neglected and a spirit of "independence" was fostered until the result is—Babylon, confusion.

The remedy is the one which we have sought to present in all of the Society's publications, namely, the ascertainment of the mind of Christ, the spirit of the truth, by the acceptance of the entire Word of God, and the bringing of every interpretation into alignment with it, and the rejection of everything found contrary to it.

The questions of the hour, which may as well be faced one time as another, are these: Have we who believe in "present truth"' greater mental acumen and greater ability in the interpretation of the Word than all of our forefathers for eighteen centuries? Or, are we living in the glorious epoch which is designated the harvest time? And is not the Lord to receive the credit for having brought to our attention the harmonies of the divine Word?

We believe that all who have a proper conception of "present truth" realize it to be indeed the divine plan of the ages, and realize, too, that it is so far above and beyond the natural man's ability that it would be a miracle for him to construct such a theory—the most stupendous miracle of which we have any knowledge. If its discernment now is not of man, nor by man, but by the holy Spirit, then the holy Spirit should be looked upon as the Teacher and not the human instrumentality through which the presentation has been made to the church. And if this be accepted as a reasonable and truthful solution of the matter, is it not equally true that the "independent thinker" and the "independent teacher" is more likely by his independence to lead into darkness than to lead into further light?

It is surely in vain that we pray in the hymn, "Be thou my teacher, Lord," if in practice we give no heed to the Lord as the Teacher, but, on the contrary, encourage great independence of thought, and encourage the suggestion that anybody could strike a spiritual match which would give greater light and throw the divine plan of the ages into the shadowy background.

Whoever believes this to be possible cannot believe that the divine plan is the truth—the true plan of God. It cannot satisfy his longing as nothing else could do, else he would not be longing for or seeking for something further, an independent and special light. Rather, he would be so over-awed with the wonderful grace of God in the light of divine truth, which had percolated through the blindness of his previous superstitions and given him the light of the knowledge of the glory of God, that he would be bowed down in humility and gratitude. He would fear to lift his eyes even for a moment from the beatific vision lest a single feature should be missed. Nor could he rationally expect to find a grander one, if he has really seen and really tasted the riches of God's grace and truth, as now made manifest to the saints.

The only explanation that at all fits or explains present conditions, and the present bright-shining of the divine Word, is that given us by the Master himself. He assured us that at his second coming he would make himself known to those who would be at that time his true, loyal, faithful servants. He assured us that he would gird himself, become their servant, and cause them to sit down to meat, and bring forth to them from the treasuries of divine truth things new and old. (Luke 12:37) This is the only explanation of the wonderful light on the divine plan now shining; the only explanation of the bounties that crowd the table of the Lord's faithful ones. Meat to eat indeed have they of which the world knoweth not.

The Lord is proving us to see to what extent we recognize him as the giver of all good; to what extent our hearts are feeding upon the truth; to what extent they are being nourished spiritually; and to what extent in others there is merely a feverish excitement and dissatisfaction, and looking for something new. We may be sure that to those who are in this dissatisfied condition Satan will present himself as a messenger of light, offering them other food and other light—"newer and better." We may be equally sure that God will be pleased to permit him to bring such delusions upon his people to prove them, to test them.

Our Lord's parable of the wheat which fell on the highway and was devoured by the birds of the air, and on the stony ground where the earth was shallow and the sun of persecution wilted it, and on the thorny ground and was choked by the cares of this life, and on the good ground where it brought forth thirty, sixty and an hundred fold, has fulfilment in our day as well as in the past. Truth tests the character, and God desires that it should do so. We must see to it that whatever we might have been by nature, by God's grace our hearts shall

be in a productive condition, and that if possible we shall be of those who bring forth a hundred fold.

Only those who take heed to the Lord's Word and cultivate its spirit, and recognize the Master, and his providential leadings and care, and the feeding of the flock, will be ready to mind the same things, and be able to bring forth much fruit, and to gain the kingdom.

Since writing the foregoing we have received inquiries from several quarters on matters closely allied to this subject and give our responses herewith:

(1) What shall the Lord's sheep do when those who have been leading them object to references to and quotations from Dawn-Studies in the church meetings, at which there is otherwise full liberty of expression? The specious claim is that this is "man worship, or book-worship," and that God's people should use God's Book only—the Bible.

We reply that the answer which should be openly made is this: We are unable to see the difference between hearing a teacher expound orally and having his teachings in printed form read or quoted by another. If teaching by the printed page is wrong, then all teaching is wrong. If it is not unreasonable for us to hear with respect the words of one who claims ability to assist us in the right understanding of God's Word, it cannot be unreasonable for us to hear the words from these books which already have actually and truly taught us nearly all that we do understand of God's Word. If we ever conclude to have only the one human channel of instruction our decision will be to stick firmly to the one God has used and blessed to our enlightenment rather than to an oral teacher, who thus shows his opposition to the agency God has owned, used and blessed to us. To do otherwise would be not only unwise but dishonoring to the Giver of all good.

(2) Our chosen class-leader or elder is a clever brother, and yet we often think his exposition slightly in error—different from our own views drawn largely from our study in the light of the Towers and Dawn-Studies. When we call the elder's attention to the matter, he generally replies that it is a good while since he read the Dawn-Studies, and, that as for the Towers, he really is too busy to read them. What would our duty as a class be in this case?

We reply that there are two duties to be considered: (a) The duty towards the leader or elder would be to tell him in love or kindness that according to his own statement he is "overcharged with the cares of this life," and that it is your duty toward him to excuse him from the leading of the class that he may have proper time for personal study and development. (b) The duty toward the class would be to set as leader of its Berean Lessons a naturally less talented brother possessed of more time for study or more zeal for truth. Elect him elder and then all turn in and help him by studying well the questions for each lesson. We feel sure that the Lord will bless this courage and loyalty to the principles of his Word.

Remember that we and our forefathers have had Bibles and attempted to have Bible studies, Bible classes, etc., for centuries, without gaining much wisdom or light as a result. Did the light which you now enjoy come to you by "independent Bible study"? We doubt it!

What are the "Dawn-Studies" but the Bible arranged topically, with citations for every point and paragraph? Is it not probable that the great adversary who delights to pose as an angel of light and an upholder of the Bible is really deceiving some of our dear friends—attempting to gradually draw them away from the great light which our Lord has now provided for us all, back to the methods in vogue before the true light shone upon our pathway?

DELIVERANCE FROM THE ADVERSARY

BROTHER C. T. RUSSELL:—

Dear Sir.—Yielding to an impulse I am writing to you, baring the present thoughts and intents of my heart before him who knoweth them all and who—O wondrous grace—careth for me even after all these years that I have been in the hands of the adversary, who beat and pounded and plucked me bare while I cried, Oh, my God, why hast thou forsaken me? I trust you will bear with me while I recall the past and try to explain how I got so far out of harmony with the "Watch Tower Society" and the spirit of the truth. I had been a very close student of scriptures and a "come-outer" since 1875; your chronology in Vol. III., M. D., was just suited to my mind and I began to study the subject closely. I saw a chance to differ from you and sent my findings to a brother in the truth who rather liked them and encouraged me to study and write some more.

Now this was all lawful, and it helped me much because I had arrived nearly at the same conclusion as you, but the thought that I could successfully cope with Brother Russell in his findings on chronology had puffed me up considerably, and I felt that I might be able to find other flaws. At this time you called for such as were "in fullest harmony," with M. D. and W. T. teachings, who had some talent in the way of leading meetings, that they might be sent here and there under the name of pilgrims and representatives of W. T. office at the society's expense. I had not the least talent in that direction, so I could not feel slighted at not being invited.

At this point, and through hints dropped by others, I became fearful that Brother Russell was seeking to draw around us the lines of sectarianism and bind me within a society where "fullest harmony" with the teachings of M. D. was to be the test of the Lord's approval.

I rebelled against this with what to me seemed righteous indignation, and right here the adversary got me. I know it was here because I am not ignorant of his method of attack, as you will see further on.

Some unclean demon appealing to me through my righteous hatred of sectism gave me the mental suggestion that Bro. R. was trying to place himself over us, and this demon kept suggesting these words—"I will not have this man reign over me." This was not a passing thought, it was a suggestion applied to my mind over and over again, and while I was not sure of this at that time I am positive now because of my experience with these evil spirits.

I then began to lose interest in the truth and tried to save myself by writing continuously on subjects differing from Bro. R., while I longed for something to inspire me and take the place of the "Watch Tower" but found nothing.

This was the demon's opportunity, and he began to torment me at my work. If I put something down I could not find it when I wanted it. Everything went wrong; business was a failure, debts piled up, and I was now fighting mad. Let me pass over the rest of this sad experience; it would only give you pain if I should relate it here. I come now to the time I became personally acquainted with four unclean demons. I had heard that they were in darkness as to the truth, but I found that they knew the Scriptures and Brother Russell better than I. I merely mention here a few things, such as discussing Scripture with them and English translation of Greek words.

The subject turned to the "Seventh Trumpet" and "the strong delusion that should deceive even the very elect if it were possible." They represented themselves as the angels of the seventh trumpet sent forth with the truth of God for the elect and to save them from the strong delusion with which Spiritualists were to deceive the whole world by their wonderful feats.

The intense inquisitiveness in my make-up that made a close student of me had now got me into communication with demons through reading Spiritualistic books and papers, together with that longing desire for the spiritual. Nevertheless I still held on to the truth and was proof against all these vain sophistries that make for "outer darkness," and I prayed God in desperation to take me out of the depravity into which I had fallen. How I longed to be a Christian and back in the sunshine of God's love once more. I even apologized for God's favor on the ground that he might use me in the other age, exhibiting me as a miracle of his glorious grace for the encouragement of the depraved.

It is now more than a year since I began to find my way back into the favor of God through continuously watching and praying. It has been a wonder to me how God could ever look upon me again with the least desire. The thought seems to answer this, that it was not on my account but on account of the great love wherewith our Heavenly Father loved his only begotten by whom and for whom all things were created. John speaks of those who manifest the Spirit of Christ in love for the brethren that in such God's love is made perfect. He loves them for what they are, and this love seems to be that kind referred to by the Apostle in these words—"Keep yourself in the love of God."

I feel grateful to God for the encouragement he has given me, and his tender care over me has been wonderful. He has led me back over the same lines of Truth and has granted me, seemingly as a tonic, to see new beauties in the truth I had learned so that they come to me with new relish as when I first received them. Just so you have found new beauty in the truth on the covenants. Without unlearning anything you have added greatly to the truth as a whole, and I have entered into your joy.

Dear Brother, I wish I could say something as a warning to others, not because you do not see the danger to those who seem to have the contentious spirit, but because I have had

such a sad experience. I feel anxious to put the brethren on the alert that they might judge themselves and weed out any little root of bitterness in their heart so that they may escape the chastening of the Lord.

If those brethren who are just a little fearful for the Lord's work in your hands could only realize how the hosts of darkness are pressing them and watching for an occasion to slip in a mental suggestion; appealing to their honor here, that they might find an entrance there! We read that "the angels of the Lord are encamped around them that fear him to deliver them." May it not be reasonable at least that the Lord has withdrawn his bodyguard at this crucial time that the soldiers of the cross might all the more place their reliance in "the sword of the spirit" and "the shield of faith"?

Realizing that the time is short, there is every reason that we give heed to what we have already learned. The command at San Juan Hill—"Every man watch out for himself," is appropriate at present, and he who insists on his comrade keeping step with him is in greater danger.

You have what is termed a "vow." I do not know much about it, only I read the one in last "Tower" and will say that it expresses exactly my heart's desire and prayer to God. The paragraph on the opposite sex is very timely in view of the great power which Satan has taken to himself, so that the members of Christ may refrain from every appearance of evil lest the powers of darkness gain an advantage.

Now I want to put myself on record here, and feel that my experience justifies the claim that I know whereof I speak. It is this. The closer one is living to the Lord, the more will he love Brother Russell and the truth which he stands for, the more love will he have for the brethren, and, as a consequence, the more God will love him.

If this "vow" be intended to bring the church of God into closer fellowship with each other, that they be of one mind and one spirit, then the present is the providential moment to use this "vow" as it is intended. It is well to have the sheep disposition and to flock closely together in time of danger.

I have written this with a full heart and eyes moistened, but not with the hopeless tears of Esau, because the Spirit of the Lord is with me and has caused me to hope when there was no hope, and with God's help I feel encouraged to take up the lines where I let them slip and press forward to the mark of the prize, and where it will be the very law of my nature to walk in the paths of righteousness and peace.

Yours very sincerely, ALEX ALLAN.

DEAR BROTHER ALLAN:—

Your letter made me glad. I rejoice with you that you are recovered from "the snare of the fowler." Surely it is true that "we wrestle not with flesh and blood merely, but with wicked spirits in high positions," possessed of great intelligence and wily. What your letter expresses we have often wished to say to the dear friends, but have hesitated lest, instead of doing them good as we desire, we might do them harm by giving them even a flimsy excuse for saying that we endeavored to throttle their liberties. Alas! how few realize what a dangerous thing liberty is—how carefully it must be used for our benefit and how easily it might be misused to our eternal danger. Because God created us free agents; because this is part of his likeness; and because, additionally, ambition must be a part of every progressive individual, therefore this free agency and ambition in conjunction bring us all under tests of character. And the greater our abilities, the more our talents and the wider our influence, the stronger the power of ambition may become. Then comes the test. Will this laudable ambition be subject to the divine will—thoroughly consecrated to the Lord's will even unto death?

If our devotion to the Lord be absolute, fully in control of our thoughts and words and doings, our liberty and largest ambition will be rightly directed and eventuate in blessings to ourselves and to others. But if the divine will be not first and absolutely in control of our wills the more ambition and the more liberty we have the greater will be our danger. Where the Lord is not reverenced, obeyed with all the heart, mind, soul and strength, some one else has an influence in our hearts, husband or wife, parents or children, or more than probable, self. We cannot be "overcomers" except as our hearts are absolutely loyal to the Lord, with self-will and every other will subjected to the divine will. This is the lesson of life to those who would come off conquerors. How we rejoice with you, dear Brother, that, although you were nearly vanquished in this struggle, you have finally, by God's grace, recovered your balance.

It is not to be wondered at that the more prominent brethren have the more severe trials along this line. It must not surprise us if, in this evil day into which we have entered, we should find a considerable number of those possessed of talents or influences stumbling. Of this condition of things the Apostle forewarns us, saying, Be not many of you teachers, knowing that he who is a teacher will experience the more severe trials. (James 3:1) The deflection of some recognized as teachers will cause special trials to others not teachers and will prove to what extent they have a personal relationship to the Lord through an individual consecration to him and through his instructions by his Word and the prophecies—in the school of Christ. We fear that too many are in this attitude of leaning on others whose fall might bring them disaster.

It is because we have long recognized this principle that, in all our writings, we have presented the Lord's message as his message, and not as our own; giving the chapter and verse for every doctrine. If any are leaning on us or on anything but the Lord's Word for guidance, we believe that the fault is not traceable to our teachings. We have striven to bring all the members of the body into direct personal contact with the Head. While not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of truth which they receive. Notwithstanding this we fear that many of our dear readers lean upon us and upon others. We fully know that we are in the evil day and that the armor which the Lord provided is to be put on individually by each one of his faithful soldiers of the cross. We will use our shield, breastplate, helmet and sword in the defence, as much as possible, of all of the Lord's people; but each must see to it that he puts on this armature for himself. The great King of the Universe has provided it. The great Captain of our salvation, Jesus, has invited us to put it on. We, as a corporal, merely call attention to the Captain's order. Whoever is negligent will surely rue it.

The time for adjusting this armor is very short. The battle is on now. Many are falling at our side. What we do should be done quickly, energetically, systematically, thoroughly. It is important that we help others to the extent of our ability, but still more important according to the divine will, that we should take heed to ourselves and make our own calling and election sure. It has been our observation that some who have come into the Truth quite recently are much more clear in it and have the armor better adjusted and are able to use the "sword of the spirit" better, than some who have been in the truth for five, ten and even twenty years. Indeed some who have been long in the truth seem less skillful today in the use of the armor than they were years ago.

Why is this? And what is the remedy? The answer is a simple one, manifest to all. Divine providence has furnished to the people of God at this time an outline of the divine plan and a detail of Bible doctrines such as God's people have never before had in their possession. Without claiming any inspiration for the "Studies in the Scriptures" we surely may claim a divine supervision in respect to matter which they contain and the time of their presentation. Whoever admits that we are in the Harvest time at all—that we have been in it since 1875—must acknowledge this also. The Lord promised that at this time he would cause his people to sit down to a bountiful repast of spiritual food and that he would be their servant and bring forth to them "things new and old." (Luke 12:37) All who recognize these things must recognize these "Studies in the Scriptures" as being identified with the fulfillment of that promise. If they are not, how has the promise been fulfilled? It will not do to say that the "Divine Plan of the Ages" and the general elucidation of divine truth through those volumes is merely one man's opinion. That would be giving too much honor to any man. No one who understands these things can possibly believe that any man could fabricate a theory which puts all other theories of this and every other day completely into the shadow, as a tallow dip in comparison to the most wonderful arc lights of our day.

Neither is there reason or sense in the attempt of some to claim that these "Scripture Studies" are merely a rehash of what has been believed for centuries. True, they present the doctrines of Election and Free Grace, Baptism, etc., etc., but not as they were nor as they are discordantly believed. These books discuss the Bible's presentations and set them in order as showing their relationship to each other, as one harmonious whole as never before presented. They are opposed by those who cannot refute them. We repeat, then, that "Studies in the Scriptures" are either of the Lord's providence or else they are a fraud, and at the same time one of the greatest miracles.

The secret of the clearness and power of some who have come recently into the truth can be traced to the fact that they have been diligently using these divinely provided helps for Bible study. On the contrary many of those who today are less clear in the truth than they were years ago owe their loss of spiritual vigor and clear perception of the truth to the fact that they have neglected this divine provision for their needs. They have followed the worldly thought—that, having digested what some other man has thought, believed and taught, they

should break fresh ground for themselves, in hope of bringing forth still brighter jewels from the divine Word. Some of these diggers have searched long and carefully, but have found nothing, brought forth nothing, that has specially sparkled as a gem of truth before the eyes of the Lord's people. Some of them have sought far and near for other fruits and viands for the table of the Lord's family, but have added little, if anything, to that which the great Provider has set before us of "things new and old." Some of their new dishes, new viands, set before the church have proved to be unhealthful, indigestible, visionary, and calculated to give a fever, rather than real spiritual strength. Others failing of their ambitions in these directions have become destructive and have uttered what some of the friends have styled a "Midnight Howl," against the food that the Lord has prepared, against his service of his people, etc. They cannot approve his management of the harvest work; and although admitting that the time is short now for a radical change they feel they must take it in hand for him or everything will come to naught. "He that sitteth in the heavens shall laugh: The Lord shall have them in derision."—Psa. 2:4.

All these things are tests, dear Brother, and the sooner we realize this fact, the better for us. We have no fear that the great Shepherd now present with his sheep and gathering these who know his voice out of all the various pens of Christendom, will suffer the wolves to stampede his flock, or to devour them. Has he not said, "The Father who gave them me is greater than all and none can pluck them out of my Father's hand"?

The lesson to us all is, "Humble yourselves under the mighty hand of God that he may exalt you in due time." Let us not be heady, high-minded and worldly-wise, but humble, teachable and full of faith in the divine promises, which are so rapidly fulfilling and culminating.

Very truly your servant in the Lord,

C. T. RUSSELL.

SOME INTERESTING LETTERS

DEAR PASTOR RUSSELL AND CO-LABORERS:—

It is a real pleasure to me that I am permitted to write to you as one interested in the truth and the harvest work. I praise God that he has found me worthy enough to understand those glorious truths revealed through you to us.

I began my reading after Thanksgiving Day and found that I was prepared to receive instruction as I went from book to book, and, consecrating myself, I have taken my place in the ranks to do whatever he requires.

I find many who are glad to know about restitution, the resurrection and "The Plan" in general.

I was very much surprised today when a friend told me that one of my acquaintances wondered if I had become a Christian Scientist, as my health seemed so much improved of late, and was glad she was informed that I am a follower of the humble Jesus, and that the wonderful peace that follows the knowledge of our God's real love for the world, silencing all my questions, is responsible for my improved physical condition.

Some of my friends are chagrined that I do not now hustle for the church society. If they could only experience the happiness that husband and I find in the pure, simple Christian life they would understand. I pity them and they pity us. They think so much physical suffering has weakened my mind along religious lines.

Now about the Vow. Of course I have taken it and am stronger for it. Every feature of it appeals to me as a strong help in this "evil day."

I am sending $1.80, for which please send me the six volumes of DAWN-STUDIES, TABERNACLE SHADOWS OF THE BETTER SACRIFICE, THE BIBLE VS. THE EVOLUTION THEORY and some tracts.

I am leaving the request for pilgrims for an older member of our band to look after; but I must tell you that Brother Johnson's visit here did a vast amount of good. Am sure we can get a larger number next time. We under-laborers can tell the story, but you can tell it so much better and so much more thoroughly.

Yours in the One Hope,

MRS. A. M. VAN HORN,—*Mich.*

DEAR BROTHER RUSSELL:—

I thank you for the spirit you are manifesting in this testing time; it is quite a strength to me, and no doubt to others who are noting your stand for truth while manifesting the right spirit of love. Our Brother Paul also had many trials, and we see in 2 Cor. 1:14, that as he was rejoicing, those who were noting his trials and how he walked in them, were themselves stimulated to do likewise. As he said in another place, "Follow me, even as I follow Christ."

Many of the churches that I visit are in trials of one kind or another and I am rejoicing with them, for I know the Lord is dealing with them and that these trials are such as we all need to put on brotherly love and all the Christian graces.

May the blessed Lord enable each of us to be rightly exercised thereby (Heb. 12:6-13), and endure the corrections in doctrine and in character, that our heavenly Father may still deal with us as with sons.

Your brother in his service, S. D. SENOR.

DEAR BROTHER:—

After due consideration and prayerful thought on the matter, I want to register my name as one having taken the vow, as I do not see anything in it that I cannot heartily endorse; and I also want to add my thanks to what has already been said to you for all the light I have received through your works; and I also want you to know how much I do enjoy the TOWER, especially the little helps you give to us who have made this sacrifice.

With prayers for your continued blessing in the work, I remain,

Your sister in his dear name,

MRS. F. W. MAIN,—*Mich.*

TO THE BROOKLYN TABERNACLE:—

While riding on the subway train one day recently, a young man handed me your paper, "THE PEOPLES PULPIT," and as I am a Christian and trying to live as God would have me, the little paper seemed to make me feel as though I could help others through it. Therefore, please find enclosed 20 cents for two subscriptions to be sent to me.

I am yours in the Lord,

LOUIS TINES,—*N. Y. City.*

DEAR BROTHER RUSSELL:—

I again send you the little poem which I composed and sent to you about fourteen years ago, when I was located at Guttenberg, Ia. I little thought at that time that the ability to "receive" it would prove a sitting of those who had once been enlightened.

My constant prayer for you is that you may fulfil those conditions which shall enable you to continue to give meat in due season to the household of faith.

Your brother in Christ, ALVAH F. ROGERS.

THE HIDDEN MYSTERY.

Wondrous mystery, long concealed,
Unto us has been revealed,
Herald wide the gracious story,
"Christ in you, the hope of glory!"
Christ in you, the world's sore need,
Christ in you, the promised Seed,
Canst receive it? Then thou art
Of the Christ, indeed, a part.

July 5th, 1909.

DEAR BROTHER RUSSELL:—

My new route sheet has been received, and I am looking forward with much pleasure to resuming my pilgrimage after this brief period of rest. I never get tired thanking the Lord for the wonderful privilege that has been granted me the last eight years of spending all my time in such a direct form of service. And should it be his will nothing could give me greater joy than to continue to seek to glorify him in this way to the very end of my course.

It has been a source of pain to me to note so many inclined to put such extreme and unscriptural interpretations upon some of your recent statements, especially on the subject of the covenants. I have given the subject a most thorough investigation and am satisfied, perfectly satisfied, that you are right in applying the New Covenant to restitution times.

The consideration of the covenants from this standpoint has brought me one of the greatest blessings I have had since coming into the light of "present truth," while probably a score or more of passages which were rather vague have received an illumination which has meant much to me. Other passages which were quite clear have taken on new depths of meaning; for instance, the typical value of the recorded history of Abraham has had depths of significance added to it that we once never dreamed of.

It has assisted me to see why the Word of God so frequently speaks of God's promise to Abraham as a "Covenant."

When God says death he means death, and yet it always seemed that when he said covenant he did not mean a covenant at all, but merely a promise. I had frequently wondered at this, but it is all clear now. I see it was a Covenant; but, as you have always expressed it, an Unconditional Covenant, since God attached no conditions to it for Abraham or for us to observe. But he determined what he would do under that covenant, and then left it with Abraham as to what he would decide to do in view of such a promise on the part of God. It was one of the respects in which this covenant differed from the Law Covenant, for that was a covenant of bondage (Gal. 4:24), saying, You must do this, or you must not do that. But this Abrahamic Covenant was a covenant of liberty ,it being left to the liberty of each as to what he would do in view of God's oath-bound promise. But only those who are willing to sacrifice all are accepted of the Lord as joint-covenanters with him. This is why he says in Psalms 50:5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Likewise I can now understand how that covenant was barren for over two thousand years. It was barren as respects producing anything in Abraham's life that would not have been produced anyway. When God made that covenant with Abraham his loyalty to the Lord had been so decided that we have no reason to suppose that God's agreement prompted Abraham to do anything he would not have done even if this covenant had not been made. But beginning with the Lord Jesus, a result followed the coming into covenant relationship which had never occurred before; a begetting to a new nature. At last the barren state of that covenant was past, and, in the words of Isaiah and of Paul, we hear that covenant personified and called upon to rejoice, "Sing! O barren, thou that didst not bear."—Isaiah 54:1.

So to me it is as clear as day that we are not under a New Covenant, but under a covenant as old as the days of Abraham, far older than the Law Covenant; but which has at last been redeemed from its barren conditions.

And when the covenant that was typified in Sarah has finished its travailing, and has brought forth the Isaac class, Christ and the church (Gal. 4:28), then the people of Israel, the Ishmael seed, will be regathered for their blessing. (Micah. 5:3. Note preceding and following verses also.)

I fear that I am making my letter too lengthy, but my heart is filled with gratitude to the gracious Lord who not only sent his Son to be the propitiation for our sins, but who has additionally taken us into his confidence and revealed to us so much of the wonderful arrangements he has for the blessing and unlifting of our race.

Trusting that the Heavenly Father may ever find you in that same faithful and humble attitude as of old, so that to the end of the harvest season he may use you in the edifying of his people, and assuring you that, in harmony with the sentiments of our vow. I remember you specially at throne of grace every day. I remain,

Yours by the Grace of God.

BENJ. H. BARTON,—*Pilgrim.*

DEAR BROTHER IN CHRIST:—

I had thought to write you before you left on your trip abroad, but was prevented. I am taking this, my first opportunity, to write you and let you know that you had our prayers and sympathy while away. We feel thankful to our heavenly Father that he has permitted you to return. We all miss you when we know you are away from headquarters. We feel so thankful that we know and can see how the Lord has used you and is still doing so. The truth is becoming clearer and more precious to me. My sincere desire is to keep very close to the Master. When we see so many that once loved the truth walking no more with us it makes us want to be more careful and watchful.

My husband and I have noticed since we have been here that so many that are confused on these subjects have not been reading as they should. I am glad that there has been just one source from which we can get pure food. Otherwise how much confusion there would still be for the true child of God. We would still be as we were in Babylon.

Our meeting with the Allegheny church are very helpful. There is such a good spirit. We all miss you and all the office force so much. There are many friends here: some that have always been of the quiet kind seemingly, but loyal to the Lord and to you as the servant of God. We have been with you in your late trials and have suffered with you. We rejoice that you have been victorious so far. We feel that the Lord is on your side and our side.

I am longing for the time when we shall be united to our Living Head and begin the blessing of all. I am trying to embrace every little opportunity, and it seems I can be a help to some that are in need. I want to be ready always to be of any service that I can. May the dear Lord continue to bless and help you in my prayer.

With Christian love from my husband and self I am, as ever,

Yours in the one hope, LEONORA T. FOLL.

P. S.—We love the vow more and more.

DEAR BROTHER RUSSELL:—

Being one of the Lord's poor, and, noticing on date of wrapper of "Watch Tower" (June, '09) that my time has expired, I ask you to send me "The Watch Tower" for another year. I am now in my 64th year. About eight years ago I broke down from hard overwork as a traveling salesman and was discharged as an honest, faithful man, but too old ("we want younger men") and ever since they have refused to employ me, and I have not been able to secure remunerative employment since.

On my way home on July 5, 1901, the tract, "Do You Know?" fell into my hands. Although I had been a member of the Baptist church since November, 1877, and in good standing, too, I was not fully satisfied and had investigated about everything sectarian. Nothing satisfied me so much as the light revealed in this tract. It is full of truth as an egg is full of meat, and the deeper I have investigated present truth, the better I love it, and while I am poor in this world's goods, health, etc., I am doing what I can for the Lord's cause, both within and without. Have distributed over 30,000 tracts during the last eighteen months. It was a tract that led me into the truth.

Your brother in the Lord Jesus,

GEORGE W. PLEASANTS,—*Mo.*

DEAR BROTHER RUSSELL:—

I am becoming convinced that some whom we have counted "of us" (who seem to be drawing back unto perdition) have never been begotten of the Spirit at all, but are simply justified. Although claiming consecration they seem never to have completely consecrated, but to have harbored a "hope" that somehow God would not accept their offer and restitution might still be theirs. These say that do not believe any one can really know he is begotten of the Spirit. To me this explains an otherwise inexplicable situation. Having never been "begotten again" they cannot see some of the mysteries of the kingdom. This relieves me greatly—for if they had seen and fallen away into blindness, their condition would seem hopeless. I am happier than I was, for I was secretly grieving—contrary to commandment.

Every word of opposition I have read or heard in regard to "Tabernacle Shadows" has served to make your presentations clearer to me. For years I have read this precious, priceless little book just before Passover time. This year I read it twice. I am now more convinced than ever before that you, as our shepherd, by the Lord's grace, are leading us in green (nourishing) pastures, beside still waters—where the peace of God rules in our hearts—predominant over the tribulation in the world that confronts us. For sixteen years I have read and rejoiced in the marvelous truths brought out in "Tabernacle Shadows"—and now my soul magnifies the Lord as my faith rests on so sure and steadfast a foundation—God's holy Word.

Again (although it seems needless) let me express my confidence and trust in you and assure you of my abiding love and appreciation along with my continual prayers for you and the great work you represent. I thank our Father for the clear exposition of the covenants which he has enabled you to make.

To me the vow also is precious, an honorable emblem of our holy, heavenly fraternity.

Pray for me, dear Brother. We are not without trials, but in these we rejoice, if by their means we may attain the desired goal—the coveted immortal crown.

Yours in the holiest and happiest of bonds, the love and service of the King of Kings. H—.

HUNGARIAN (MAGYAR) VOLUNTEER MATTER

We now have Hungarian literature (PEOPLES PULPIT) for free distribution. There are 16 pages of matter, translated from recent English tracts. It will be remembered that there are thousands reading Magyar in all the principal cities of the Eastern and Central States. Order as many as you can judiciously use.

THE SEED OF ABRAHAM AND ITS WORK

Divine foreknowledge is one of the great lessons which God will impress. God would have us know that every feature of his plan was premeditated, forearranged from before the foundation of the world. He would have us recognize the fact that he is working all things according to the counsel of his own will, according to fixed rules, and principles which are unchangeable. This lesson is one of the principal objects served by a divine revelation; a secondary object is the blessing of a certain class in sympathetic accord with God by giving them in advance such information respecting divine purposes as would enable them to rejoice therein and to co-operate therewith.

THE SCROLL IN THE DIVINE HAND

A beautiful word-picture of this divine foreknowledge and prearrangement is given us in the fifth chapter of Revelation. There Jehovah, the Emperor of the Universe, is pictured upon the throne, and in his hand a written scroll, sealed with seven seals. That sealed scroll represents the divine plan which God purposed in himself from before the foundation of the world, but which he had revealed to no one, no, not to the angels, neither to the Son. (Matt. 24:36) In a word, all that has occurred since creation—the permission of sin, the fall, the Covenant with Abraham, the Law Covenant with Israel, the coming of Jesus, the Pentecostal blessing, the gathering of members of the church—all these things were foreknown to the Father and provided for. Additionally, that scroll contains a record of all that is happening now, and all that will occur throughout the Millennial age, down to its very close—down to the time when every creature in heaven and in earth and under the earth shall ascribe praise, honor, glory and dominion to him that sitteth upon the throne and to the Lamb forever.—Rev. 5:13.

In the picture John notes a proclamation made throughout heaven and earth, inquiring for anyone worthy of the great honor of having this scroll of the Divine purpose committed to his care—to be opened, to be executed in harmony with the divine purpose. He looked to see who the worthy one might be, but none was found worthy. Then he wept. It seemed to John too bad that God should have some great, wonderful purposes which might come to naught because no one was worthy to be the divine executor in respect to the plan. But his tears were checked by the angel, who said, "Weep not: Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And John said, "And I beheld, and, lo, in the midst of the throne. . . stood a Lamb as it had been slain." And to the Lamb was given the scroll. Then all the angels of God worshipped the Lamb, saying, Thou are worthy to receive glory, and honor, and dominion, and might, and power, etc.

Applying the picture, we see the signification. Until our Lord was slain, until he had given his life as man's redemption price, there was no being in all the universe worthy to be the executor of the divine purposes. By our Lord's loving obedience to the Father's will—even unto death, even the death of the cross—he proved himself loyal to the last degree. Him the Father raised from the dead, and when he had ascended up on high the proclamation went forth, Let all the angels of God worship him. He is the Lamb of God who was slain, and by his death redeemed a condemned world of mankind, and merited the Father's confidence that to him might be entrusted every feature of the divine program. "He is worthy." From that time on, every feature of the program would be under his supervision and he would open the seals and see to the execution of every feature of God's gracious purposes. He had promised his church that whatsoever things the Father would reveal to him, he, in turn, through the holy Spirit and by his providences, would reveal to his faithful ones, to those walking in his footsteps of full consecration.

THE GOSPEL BEFOREHAND

St. Paul speaks of the Gospel's having been preached beforehand to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." Here was a vague statement of the divine purpose, relating to the blessing itself as an acorn would be related to an oak tree. Similarly, seed-thoughts respecting coming blessings had previously been given, though with much less definiteness. Directly after the fall God had declared that the Seed of the woman should yet bruise the Serpent's head. In other words, he foretold that evil should not always triumph. Again, through the Prophet Enoch a seed-thought had been given in his prophecy, "Behold, the Lord cometh with his holy myriads, to execute judgment." But to Abraham the message was so much more explicit as to make it worthy to be termed a part of the Gospel, a part of the good tidings now more fully made known unto us who are in Christ Jesus.

Abraham no doubt expected that Isaac, the son of promise, would be "the seed," or the offspring, through whom the blessings would come; but when Isaac was grown and nothing wonderful was accomplished through him, God confirmed to him, and subsequently to Jacob, his son, the same Abrahamic promise, assuring them that "the seed" was still future, and implied that the promise meant a nation instead of an individual—a nation of Abraham's seed, Abraham's children. And this feature of the divine arrangement was made manifest at Jacob's death, when the blessing was passed on from him, not to only one of his children, but to all of them collectively. There he pronounced them a nation of twelve tribes, and indicated that to them as a whole descended this Abrahamic promise—that they, as the seed of Abraham, inherited the promise, "In thy seed shall all the families of the earth be blessed."

This promise held that nation together for all the centuries down to Christ—yea, it still holds them together as a peculiar people, separate from all the other nations of the world. St. Paul and the other Apostles refer to this repeatedly. St. Paul says, Our twelve tribes instantly (incessantly) serving God, hope to come to the fulfilment of this Abrahamic promise—the blessing of all the families of the earth through them.—Acts 26:7.

THE LAW COVENANT WAS ADDED

As St. Paul points out, the Law Covenant was added to the Abrahamic Covenant so far as the nation of Israel was concerned—to continue until the promised seed should come. He is particular to add that the Law Covenant itself did not disannul or make invalid the original covenant, which was of Grace and not of Law. (Gal. 3:17) He was particular also that we should see that the Law Covenant "made nothing perfect"—it accomplished no real reformation or restitution. It did, however, set forth in types and allegories some wonderful lessons illustrative of great divine principles of truth and righteousness—lessons which were beneficial to the Jewish nation, natural Israel, and also to the Gospel church, which constitutes spiritual Israel.

During the period from the death of Jacob to Christ, while the law made nothing perfect, a few of that nation, exercising faith above and beyond the Law Covenant, were blessed by the underlying Abrahamic Covenant. These the Apostle enumerates in Hebrews 11. They had testimony, that they died in faith, and that thus "they pleased God," although they did not by obedience to the Law Covenant secure the blessing which it proposed. Those faithful ones will get through Christ what the Law Covenant could not give them, for, because of inherited weaknesses, they were unable to fulfil the requirements of the Law Covenant.

THE PROMISED SEED

Let us keep in mind that the Law Covenant was added to the Abrahamic Covenant because of transgression—to show to the Israelites and to all the impossibility of an imperfect man's keeping the divine law, and also to manifest in due time our Lord Jesus, who, born under the Law Covenant, kept its provisions faithfully. By so doing, says the Apostle, Christ "magnified the Law Covenant and made it honorable." Previously it might have been claimed that the divine law was too rigorous and that nobody could possibly keep it; that it would be impossible for a man to love God with all his heart, all his mind, all his being, all his strength, and his neighbor as himself. But when Jesus did this, and did more in sacrificing himself, the just for the unjust, it demonstrated the fact that God had not given an impossible law; it demonstrated that the fault lay with mankind; that they had lost the original perfection with which the Creator had endowed them.

We read that our Lord was born under the Law Covenant "that he might redeem those who were under the Law" Covenant. So far as other peoples were concerned, he might have been of any other nation and redeemed Adam and the remainder of the world, but in order to preserve equitably to Israel the special blessing of God's Covenant with Abraham it was necessary that Christ should be of that nation, "born under the law, that he might redeem those who were under the law." That nation had been separated from the other nations of the world for the very purpose of giving the illustrations already referred to, and God would see to it that they should not be disadvantaged by reason of his having used them thus. The blessed opportunities offered them under the Law Covenant through the typical sacrifices, etc., lifted them above the other nations and gave them, as it were, a second trial for eternal life. In common with the remainder of mankind as children of Adam they

had one trial and one condemnation through him; and then, under the Law Covenant arrangement and its mediator, Moses, another trial for eternal life was granted to that nation; but it was lost because none of them did keep or could fulfil the requirements of that Law Covenant. The day was saved for that nation as respects that Law Covenant, by which they were bound, by the fact that Christ became a Jew and by obedience to the Law Covenant gained all of the rights which it held out.

The rights gained were earthly rights—human perfection, an Eden home, fellowship with God and the dominion of earth; as recited by the Prophet, "Dominion over the beasts of the field, the fishes of the sea, and the fowls of the air." Had Christ kept these rights, which were properly his through obedience to the Law, he could indeed have brought a great blessing to the Jews, instructing them along the lines of health and morals; and through Israel these blessings and instructions might have been imparted to all other nations. But as the race was under divine sentence of death, it would not have been possible for Jesus to give mankind perfection of mind or body. The blessings of the seed of Abraham in that event would have been very limited indeed, and then only to such as would exercise faith and obedience similar to the faith and obedience which Abraham exercised.

MESSIAH THE REDEEMER

Instead of keeping the earthly rights which his special birth and obedience to the law made possible to him, Jesus, in harmony with the Father's program, sacrificed these earthly rights at once—as soon as he reached manhood's estate, 30 years. He gave up all earthly rights and interests and privileges. His consecration was complete; he symbolized it by a water immersion at Jordan. The Father accepted it, and forthwith gave him the begetting of the holy Spirit to a new nature. For the three and one half years of his earthly ministry our Lord persistently sacrificed his earthly life and every earthly interest, finishing the sacrifice at Calvary when he cried, "It is finished." On the third day thereafter the Father raised him from the dead to a newness of life—again on the spirit plane of being. This was the reward for his obedience to the Father's will in the sacrificing of his earthly rights and privileges as the perfect man.

So, then, as the glorified one in his resurrection, Messiah was a spirit being, "partaker of the divine nature," and had at his command all those earthly rights and privileges which he had sacrificed, which he laid down in death in obedience to the Father's will. He had these now as a possession, as an asset which he might dispense, which he might give to others.

Let us not lose the thread of the thought: The Law Covenant promised earthly life and earthly blessings and earthly dominion—those which Adam had lost. Whoever would keep the Law should have these. Christ Jesus, as the keeper of the law, had the right to these and laid them down. And now, being exalted, it is these earthly blessings and earthly rights which he has to dispense—to the Jew, or to all mankind, or to such an elect or select number of mankind as he may please, and as will be in accord with the Father's program outlined in the scroll sealed with seven seals.

When the Israelites found that Moses could not give them eternal life, and that even under David and Solomon they did not reach the pinnacle of power and influence in the world to bless mankind, they might well have been discouraged. Hence God, through the prophets, sent them further enlightenment to the effect that they could never accomplish the Divine purpose of blessing the world except as he would send them a Messiah, an Anointed One, a King and Priest after the order of Melchizedek. When Messiah should come as the great Priest, and the great King, he would be able to do for them under a New [Law] Covenant what Moses and Aaron had not been able to do for them under the old Law Covenant.

It was in connection with this promise of Messiah that God told his covenanted people that he would replace the Law Covenant under Moses by a new and better Law Covenant under Messiah, the antitype of Moses. He said: "It shall come to pass, saith the Lord, after those days, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the [Law] Covenant which I made with them when I took them by the hand to lead them out of Egypt, but I will make a New Covenant with them, and their sins and their iniquities will I remember no more, and I will take the stony heart out of their flesh, and I will give them a heart of flesh, and I will write my law in their inward parts."—Jer. 31:31.

Israel was looking for this glorious Messiah greater than Moses, who would introduce to them and put them under a better, a New (Law) Covenant, and under more favorable conditions by which they would more fully accomplish the divine purposes in their own hearts, and be prepared, qualified, to introduce those blessings to all the families of the earth, as they had been expecting to do from the beginning.

THE HIDDEN MYSTERY

We can see a reason why the Lord kept secret from the Jews in general his identity; for, as the Apostle Peter says, "had they known they would not have crucified the Lord of glory." They did it in ignorance (Acts 3:17) We can see it was necessary that Christ should die; that he should lay down his earthly rights and earthly life and receive of the Father the higher life, and a spiritual realm, in order that he might have the earthly blessings to give, to dispense to Israel and to the world. We can see that otherwise no blessings of a permanent and eternal character would have been possible; hence, as our Lord explained to the disciples after his resurrection, "It was necessary that Christ should suffer and (then) enter into his glory."

Now the question arises, What disposition will the risen and glorified Jesus make of these earthly rights which in his death he had secured by his sacrifice of them? The most reasonable, the most natural thought to us would be: Surely having consecrated the earthly rights he will confer these upon Natural Israel: He will at once become King and Priest to that nation, and in harmony with their hopes cherished for more than sixteen centuries he will exalt Israel as a nation. He will open their eyes. As the prophets have declared, "They shall see out of obscurity"; and "They also that pierced him shall mourn," and he will "pour upon them the spirit of prayer and supplication."—Zech. 12:10.

But Jesus did nothing of the kind. Instead of so doing, he cast off the nation of Israel, saying, "Your house is left unto you desolate." He did not establish for them the New Covenant; he did not bless them at all. They have been the most outcast nation of the world for the nearly nineteen centuries since they crucified him. No wonder the Apostle asks, Has God cast away his people whom he foreknew?—the people to whom he made the promises and covenants?—the people whom he encouraged in every way to believe that they were his special people and would be specially used by him in carrying the blessings of the divine law and instruction to all nations? Has God set aside all his promises?

We shall see presently that God has not in any degree abandoned his original program as respects the nation of Israel—"the seed of Abraham" according to the flesh and according to the Law Covenant. Here comes in "a mystery," as St. Paul explains. This mystery he declares was bidden from previous ages and dispensations, and is now made manifest only to the saints, to the holy ones taught of God. It is still a mystery to Israel after the flesh. It is still a mystery to the world of mankind in general; for the world knoweth us not, even as it knew not the Master. The world does not perceive that God is selecting a "little flock" to be with Christ, members of his mystical body—members of the spiritual seed of Abraham.

THE MYSTERY SHALL BE FINISHED

In his last symbolic message to the church, the Lion of Judah, who received the scroll of the divine purpose, informs the saints, to whom it is "given to know the mystery of the kingdom of heaven," that the mystery shall be finished; but not until the days of the voice or sounding of the seventh trumpet —in the end or close of this Gospel Age and the dawn of the Millennial age. Whoever is interested may profitably search the Word respecting this mystery class, its calling, its selection, its testing, its completion, its glorification; but only those who are begotten of the holy Spirit will be able to understand in the sense of fully appreciating these "deep things of God" which "God has revealed unto us (the mystery class) by his Spirit, for the Spirit searcheth all things, yea the deep things of God."—1 Cor. 2:10.

This mystery class is composed of such as have the faith of Abraham and the obedience of Abraham—beginning with our Lord and continuing from Pentecost down to the close of this Gospel age. It is upon these that Christ's blessing of forgiveness, reconciliation, and earthly favors lost by Adam and redeemed by himself were conferred.

Call to mind that he has something to give away — earthly rights and privileges which were his by virtue of his keeping the Law Covenant. Those were not spiritual rights and privileges which he secured through keeping the Law, but earthly ones only. He got his spiritual and higher privileges and honors as a reward for the sacrifice of himself. What he had to give to us therefore is not spiritual life and honors and dominion, but the earthly. These come to us in the nature of a bequest. The earthly life and the earthly rights which Jesus sacrificed are willed or bequeathed to all those of the faith and obedience of Abraham. But here comes another feature of this mystery. It is not enough that we have the faith of Abraham and his loyalty to righteousness; an additional matter is necessary. All who would become sharers of this gift of Christ must now, in addition to faith and obedience to righteousness, take up their cross and follow Christ as the Captain of their

salvation; they must walk in his footsteps in the narrow way of self-sacrifice, even unto death. Any who do not thus will and thus covenant cannot be his disciples now, whatever blessing they may obtain by his grace later on. He is now, during this Gospel age, making a special selection of a special class, "elect, precious." These he styles his bride, members of his body, the royal priesthood, his jewels. These various names indicate his high appreciation of this specially called class.

THROUGH THE SPIRITUAL TO THE NATURAL

Let us keep in memory the Apostle's words that "God hath not cast off natural Israel whom he foreknew" and to whom pertained the promises, the giving of the law, etc.; he has merely turned them aside temporarily during this Gospel age, that in the interim he may develop a spiritual Israel, a royal priesthood, a holy nation, a peculiar people, to be the bride of Messiah, or otherwise his "members." This "mystery" is working no disadvantage to the Jew, but really is a further step in the divine program in fullest accord with the original covenant made with Abraham. The seed of Abraham was to be of two parts: (1) As the stars of heaven and (2) as the sands of the seashore. The mystery class developed during this Gospel age are the spiritual seed, symbolically pictured as the stars of heaven, while the natural seed of Abraham is yet to become as the sand of the seashore. The Apostle refers to both of these seeds (Rom. 4:16)—"Not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all." The old Law Covenant brought not forth the seed of Abraham, but the New (Law) Covenant will bring forth many children—as the sand of the seashore. The only children of Abraham thus far developed are those who are the Seed of Abraham according to faith.

As we have already seen, all of Christ's blessing goes to this faith class, the "mystery" class, according to a program which the world does not understand, but with certain conditions attached which obligate all who receive this blessing to become dead to earthly aims and hopes and ambitions, and thus as members of the body of Christ to have fellowship in his sacrifice of the earthly things that they may have fellowship and share with him in the heavenly part of the blessings of the Abrahamic Covenant. "If we suffer with him we shall also reign with him; if we be dead with him we shall also live with him." "To him that overcometh will I grant to sit with me in my throne."—2 Tim. 2:11; Rev. 3:21.

THE DEATH OF THE TESTATOR

The Apostle explains that no will or testament or bequest is of validity so long as the testator liveth. Whatever covenant of agreement may be had, it awaits a final sealing or completion by the death of the testator. The Apostle applies this to Christ. By his death Jesus passed on to us, the church, the benefit of his merit; namely, the earthly rights of "justification" to all that was lost in Adam and redeemed by the precious merit of Christ's sacrifice finished at Calvary. In accepting these earthly blessings we, as his members, agreed to the terms; namely, that we also surrender our rights to these as servants or "ministers of the New (Law) Covenant"—that these earthly blessings secured by our Lord's obedience and death should thus pass through us and still be the Redeemer's asset to be given to Israel, under Israel's New (Law) Covenant.

The fact that Israel is still outcast from God's favor is merely an evidence that the body of Christ is not yet completely sacrificed, for bear in mind that the covenant is of no validity until the death of the testator. The Lord Jesus, the primary testator, has accepted believers, as "members of his body," and he is working in them by his holy Spirit to will and to do the Father's good pleasure—that they may lay down their lives in sacrifice, filling up that which is behind of the afflictions of Messiah. As soon as the last member of the church shall have died as a member of his body, the New (Law) Covenant with Israel will be sealed—sealed with the blood of the testator, the death of the testator, the death of the Christ, head and members.

Meantime the resurrection change of the church as the body of Christ will have brought the Testator as a whole to the plane of glory, honor and immortality. On this plane the Christ, Jesus the Head, and the church, his mystic body, will be in antitype the great Prophet, the great Priest, the great King, the great Judge, the great Mediator between God and mankind in general. Then will come the time promised in the Scriptures when this Great One, this Glorified One, the Seed of Abraham on the spiritual plane, will begin the work of blessing all the families of the earth, under the conditions of the New (Law) Covenant, to be made with Israel first.

THE BLOOD OF THE NEW COVENANT

Our Lord when discussing his sacrificial sufferings, referred to them as his "cup." In the Last Supper, the memorial of his death, referring to this cup symbolically, he said. "This is the blood of the new testament, which is shed for many for the remission of sins: drink ye all of it." (Matt. 26:27, 28) That cup, which symbolized our Lord's death, our Lord's sacrifice of his earthly rights, was sufficient of itself to have sealed the New Covenant. He needed not to ask the Apostles, or us, or anybody, to become his disciples and to share his sufferings, to share his cup, and to share the rewards of these—his glory, honor and immortality. But he passed the cup along, passed the merit to us, or, rather, passed the merit of his sacrifice through us, his disciples, his followers. He did this because it was a part of the Divine program; for, as St. Peter declares, "The God and Father of our Lord Jesus Christ hath begotten us." He who foreknew Jesus foreknew us also by Jesus. This was no change of the divine program. It was surprising to us merely because it was a mystery not previously made known—that we should be made fellow-heirs with Christ in the sufferings of this present time and in the glory that shall follow.

However some may oppose this and claim that we do not drink, do not partake of the sufferings of Christ, the Scriptures leave no doubt about the matter. They declare of the symbolic cup that Jesus, after he had supped, gave it to his disciples, saying, "Drink ye all of it"—not only must all partake of my cup who would be my disciples, but drink all of it, leave none of it. The drinking of the Lord's cup, the sharing of his sacrifice, must all be accomplished during this Gospel age; none of it is to be left for the future. There will be no sufferings of Christ during the Millennium; there will be no drinking of this cup. By that time "the glory to follow" will have been ushered in, and under the reign of righteousness thus instituted there will be no sufferings for righteousness' sake, but only for evil doing, because the reign of righteousness will have commenced.

Let us remember, moreover, the Lord's words to the other disciples who made special request that they might sit with him in his throne, the one on his right hand and the other on his left. He said, "Ye know not what ye ask; can ye drink of the cup that I drink of?" Only those who drink of his cup may sit with him in his throne; only those who share in the sufferings of Christ will share in his glory, honor and immortality; only those who are thus partakers with him are members of the Spiritual seed of Abraham, through which the blessings will pass to the natural seed in due time, and through them to all the families of the earth. "If ye be Christ's (his disciples indeed), then are ye Abraham's seed and heirs according to the promise"—according to the highest feature of that promise, the spiritual feature.—Gal. 3:29.

"MERCY THROUGH YOUR MERCY"

We have already shown from the Scriptures that it is part of the divine program that the natural seed of Abraham shall receive its blessings through the spiritual seed—Messiah the Head, the church his body. We have already shown that this Great One is to be the Mediator of the New (Law) Covenant, which will bring to Israel actually the blessings hoped for under the old Law Covenant, of which Moses was the mediator. We have seen how and why this spiritual Messiah, Head and body, will be able to do for Israel and all who come under that New (Law) Covenant far better things than Moses, mediator of the old Law Covenant, could do. We have seen that the New Mediator has something to present to justice on behalf of Israel—something to give to Israel; namely, earthly blessings, earthly rights, earthly restitution to all that was lost in Adam. We see that these were secured by Jesus through keeping the law; that he surrendered them, or sacrificed them in his obedient death, and that he gave them to the household of faith during this Gospel age on condition that these earthly blessings should not be retained but sacrificed by all whom he would accept as his members. Now we see that it is these same earthly blessings that are to be dispensed during the Millennial age, first to Israel and, secondly, to all people under the New (Law) Covenant.

Notice how the Apostle Paul states this matter clearly and concisely in few words in Romans 11:25-36. There he tells us that we should think not of Israel as being cast off forever, but merely disfavored of God for a limited period—during the time of the calling and approving and acceptance of the elect number of spiritual Israel, whose first members were gathered from the Jewish nation and whose completeness is to be made up from amongst the Gentiles. He tells us that when this elect number of spiritual Israel is complete God's favor will return to natural Israel, "Jacob," and then "All Israel shall be saved"—recovered from the blindness and stumbling which came upon them when God thrust them aside until first spiritual Israel should be gathered. The Apostle explains that then God will fulfil his promise to Israel: "For this is my covenant unto them, when I shall take away their sins." Thus the Apostle shows that the New (Law) Covenant promised to Israel, in which their sins will be cancelled and remembered no more, comes at the close of the Gospel age and not at its beginning.

THE DELIVERER MUST BE BORN

The Apostle explains (vs. 26) that before the New (Law) Covenant with Israel could become effective the Deliverer must come out of Zion; for it will be he that shall turn away ungodliness from Jacob. Zion is another name for the New Jerusalem, of which the Apostle says, She is the mother of us all. Zion was typically represented in Sarah, Abraham's wife, who was the mother of Isaac. Isaac was a type of Christ—of Jesus the Head and the church his body; as the Apostle declared, "We, brethren, as Isaac was, are the children of promise"—the seed of Abraham. (Gal. 4:28) Zion was again typified by Rachel, Jacob's wife, and the two classes of the church were represented in her two sons, the first of whom, Joseph, was a child of promise, the second the child of tribulation—Benjamin, Joseph, who came to the throne of Egypt through much tribulation, typified the Christ, Head and body. Benjamin, his brother, born of the same mother, the same covenant, did not reach the throne, but typified the "great company" class, who will have a special relationship and nearness to the Deliverer. Benjamin's name, "Son of my pain," (Benoni), shows his identity with the "great company"; his mother died in the travail of his birth.

This is again expressed by the prophecy which says, Before she (Zion) travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought for her children. Shall I bring to birth (the Head) and not cause to bring forth? (the body).—Isa. 66:7-9.

Zion brought forth the Lord, the Head of the church, the Head of the Great Deliverer, eighteen centuries ago. Very shortly all the members of his body will come forth, similarly born from the dead in the "first resurrection." Thus shall a nation be born at once to the spirit plane, "a royal priesthood, a holy nation, a peculiar people"—distinctly separate from all others of God's creatures, partakers of the divine nature, higher than angels and men. Then in a great time of trouble the "great company" will be born to the spirit plane, though not to the throne and not to the divine nature. Thus the spiritual children of Zion will be complete, and the blessing will turn to natural Israel.

The Deliverer born out of Zion, the Christ, with the "great company" as servants or ministers of the great God, shall begin the work of blessing "Jacob"—natural Israel. Discerning these things, it is for all who have named the name of Christ, for all who have been accepted as members of his body and inducted into this "mystery," to be earnest, to be zealous, in making their calling and election sure, that they may not only come into the body of Christ, but by obedience to the instructions of the Head they may abide in him and grow in grace and in his character likeness, and be prepared for birth to the plane of glory, that they may have a share in the work of the kingdom, making effective to Israel and to the world the New (Law) Covenant for the blessing of all the families of the earth.

THEY ARE NOT ALL ISRAELITES

The blessings of the New (Law) Covenant are distinctly shown to be Israelitish. But this will not hinder these blessings from extending to all nations and peoples and kindreds and tongues. By circumcision of the heart, all who will may come into the holy nation which Israel will then be. Thus it is written in the prophets, "The Law shall go forth of Zion (the heavenly kingdom), and the Word of the Lord from Jerusalem" (the earthly phase of the kingdom). "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Micah 4:2) Thus all through the Millennial age Abraham's seed will be increasing, in harmony with the prophecy, "I have constituted thee a father of many nations."

But it would be a mistake for us to suppose that God's blessing under the New (Law) Covenant will come to the seed of Abraham, Isaac and Jacob, merely along fleshly lines. On the contrary, we are to suppose that the blessing of the New Covenant will apply first to Abraham and his natural seed who had his characteristics of faith and obedience, and who were developed or proved in the past. St. Paul refers to these, saying, "These all died in faith, without having received the things promised them, God having provided some better thing for us (the church, spiritual Israel), that they without us should not be made perfect."—Heb. 11:40.

"They shall obtain mercy through your mercy," as the Apostle explains. (Romans 11:31) It will, of course, be God's mercy, but through Jesus Christ, and it will of course be the mercy of Christ Jesus, but through the church—"your mercy." Thus will the blessings of God be passed on. The blessing coming to the ancient worthies will not be for themselves alone, but be passed on by them in turn to all who will come to the faith and obedience of Abraham. Undoubtedly at first this class will consist chiefly of the natural Israelites, but later, as we have shown, it will consist of many people, of many tongues, and of many nationalities. All of these, enlightened by the great Sun of Righteousness, will be brought to know the great Messiah, and to understand the principles of righteousness involved in the laws of the great Jehovah. These the new Mediator will most clearly set forth, until every knee shall bow and every tongue confess, until "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and until there shall be no need to say to the neighbor or to the brother, Know thou the Lord, because all shall know him from the least unto the greatest of them, saith the Lord."

THE NECESSITY FOR THE NEW COVENANT

If the Abrahamic Covenant was all-comprehensive, and included all the blessings which God intended, why was it necessary or expedient to add either the old Law Covenant or the New (Law) Covenant? We have already considered the value of the old Law Covenant as an addition to the Abrahamic Covenant, hence now we confine ourselves to the consideration of the advantage gained by the addition of the New (Law) Covenant.

When we read that "Without faith it is impossible to please God," and that Abraham pleased God by reason of his faith, we may know assuredly that none could be acceptable to God as Abraham's seed except such as had similar faith to his. Additionally, as God tested Abraham's faith, and obliged him to prove it by works of obedience, so we may be sure it would be with all who ever will be acceptable to God—that as Abraham's seed they also should have faith attested by works.

The comparatively few who exercised faith, and wrought righteousness in harmony therewith, up to the time of Christ, are reviewed by the Apostle in Hebrews 11. These were few indeed as compared with the millions of their time. These alone, therefore, could be counted as participants in God's favor because of Abrahamic faith and obedience. During the Gospel age a similarly small class has been gathered out of every nation, people, kindred and tongue—called by the Gospel message, and tried and proved by the narrowness of the way of obedience. These consecrated ones, and no others, of this age, could be acceptable to God for his blessing of eternal life, because these alone manifested the faith and the obedience exemplified in Abraham.

So, then, we see that if Christ, after redeeming the world, had merely sought out of it such as could exercise Abrahamic faith and obedience, and had blessed these with eternal life, the sum total of his work would have been comparatively small. He would have been on the spiritual plane and the others would have received from him the blessing of restitution, and nothing more.

LENGTH AND BREADTH

But note the breadth and length and height and depth of the divine wisdom and grace, which provided a more stupendous plan. Under its provisions the "little flock" become joint-heirs with Christ in the heavenly kingdom as the royal priesthood, and the "great company" become the spiritual assistants of that Priesthood—the antitypical Levites the great Prophet, Priest, King, Judge, becomes the Mediator between God and the world of mankind in general. He will not deal with them merely on the basis of faith, because in their fallen condition few indeed could be benefited thereby, because few could exercise the necessary faith and obedience. Indeed, as we have seen, the majority of those capable of exercising faith and obedience have already been found. The New Covenant takes over Israel through the ancient worthies and incidentally all of that nation and all of every nation willing, under the enlightening influences of the Millennial kingdom, to come into accord with the Mediator and to be taught of him. He will enforce obedience, to the intent that the fallen and degraded members of the race may learn what righteousness is and what justice and love are. He will exemplify to them the rewards of obedience and the penalties of disobedience, that they may learn the benefit of righteousness—and all come to a knowledge of God, not by faith merely, but by demonstrations. It will be after the Millennial kingdom shall have lifted mankind out of degradation and sin, out of imperfection of mind and morals, that their final testing will come.

God's law will stand forever. Only the willing and obedient will be partakers of the grace of life eternal; all others will die the "second death." But we have every reason to believe that as a result of the Millennial kingdom, the reign of righteousness, the restitution work, the enlightment of mankind, the bringing of all to a knowledge of the truth, many will learn righteousness and become servants thereof, and in full accord with the divine law, come to love God with all their heart, with all their

mind, with all their being, with all their strength, and their neighbor as themselves.

Thus we see how much more can be accomplished by the Seed of Abraham, the Christ, Head and Body, through the method adopted by the sealing of the New (Law) Covenant, and the establishment of the kingdom, than could have been accomplished without the New Covenant, under the Abrahamic Covenant alone with its terms of faith and obedience.

Is it any wonder that after having pictured this matter of the rejection of natural Israel, the gathering of Spiritual Israel, and the subsequent giving of God's blessings through Spiritual Israel to reclaim natural Israel, the Apostle should become enthusiastic? Is it any wonder that he concludes with the exclamation, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Who knew of this wonderful, deep, hidden plan of Jehovah? Who counseled him to make it thus? The Apostle's conclusion is that such depths of wisdom and knowledge and grace prove that the plan of God is superhuman; that no man ever thought out this plan. As the heavens are higher than the earth, so are God's ways higher than man's ways. Of him, and through him, and by him, are all things, and to him be glory forever!

OUR WESTERN CONVENTION TOUR

AT WASHINGTON CITY

Our first stop was Washington City. Several of the Baltimore friends joined our train as we passed through their city, while others preceded us on an earlier train—in all about twenty. We had a very enjoyable time and were very cordially greeted, not only by the Washington City friends, but by representatives from Alexandria, Annapolis, and various surrounding cities and towns. Our discourse was from the text, "The fear of the Lord is the beginning of wisdom." We endeavored to point out the importance of reverence to the Lord as an element of Christian character. We showed that it was necessary that we should reverence before we had a desire to come to the Lord, and that it is still necessary to us after we become acquainted with him. This reverence necessarily increased as our knowledge of God increased—as we accepted his gift of justification, through faith in the precious blood. Our reverence increased with every step of our progress, with every increase of our knowledge of our Heavenly Father's character. Thus reverence with each of us should have been in proportion to our progress in grace, until finally, overwhelmed with an appreciation of God's goodness to us, we were ready to hear with appreciation and to obey the Apostle's exhortation, "Present your bodies living sacrifices, holy and acceptable to God and your reasonable service."—Rom. 12:1.

We endeavored to point out that every failure on our part after reaching consecration and divine acceptance and begetting of the holy Spirit would be because of a loss of reverence or of a failure to continue to grow therein. We intimated, for instance, that neglect of Bible study and prayer implies a loss of reverence, or a deficiency of reverence. Likewise a failure to heed the divine Word, which is able to make us wise unto salvation, or a neglect to assemble ourselves as divinely exhorted would mean a lack of reverence for the divine wisdom which gave the exhortation. We admitted that carelessness on the part of the church in respect to the election of its servants, whereby sometimes unsuitable brethren were chosen to be the Lord's mouthpieces, was the result of a lack of reverence for the Lord, for had he been properly reverenced his instruction on the subject would have been more particularly sought and more carefully followed. We endeavored to show also that the various deflections from the Gospel message might be safely attributed to an insufficiency of reverence for the Lord's Word, which allowed self-seeking ambition to draw aside from the narrow way of humility and service and self-sacrifice. In a word, practically every difficulty with which God's people have to contend is the result of an insufficiency of reverence.

On the other hand, those who by nature have the mental qualities of reverence large have a difficulty in an opposite direction, namely, they are disposed to reverence persons and things unduly. Some reverence antiquities and, applying this along religious lines, they reverence too highly old religious systems. Some reverence wisdom and human ability and are in danger of "worshiping the creature more than the Creator," because the Creature is visible and near, while the Creator is unseen except by the eye of faith.

Thus we reached the conclusion that the naturally irreverent have much to study and develop in respect to reverence for God and his mighty works and his brethren and everything that is good. Reverence for the Lord can neither begin too soon nor ever be too great. It should discern divine wisdom and providences in all of our affairs, present and future. Reverence guides to the narrow way and keeps us therein and encourages us step by step to make our calling and election sure —to the glory, honor and immortality, which God hath in reservation for those that love him.

The dear friends bade us a hearty adieu, giving many expressions of their love, and of their interest in the convention tour, and in all the dear friends whom we would meet en route and who they hoped would be greatly blessed, comforted and cheered. A good night's rest at the home of Brother and Sister Pyle prepared us for our journey to Piedmont, Ala. A number gathered at the depot to bid us adieu and one colporteur, having concluded to take advantage of the Piedmont Convention, accompanied us on the same train

PIEDMONT, ALABAMA

At Atlanta, Ga., several friends joined us en route for Piedmont. We had a delightful season of refreshment and fellowship and arrived in due course at Piedmont. The Convention had already been opened. Considerable rain had fallen, but the friends reported that there had been no dampening of their ardor; that the convention already had been a most delightful season of Christian fellowship and that some of the testimonies given had been amongst the richest they had ever heard. Our stay was for the day only, but the convention continued four days. Brothers Wright, Senor and Stevens with others serving *spiritual refreshment.*

About two hundred, gathered from various parts of Alabama, Georgia, Florida, and Tennessee, were in attendance. Our address to the friends of the truth was an exhortation to a proper appreciation of the divine guidance of the harvest work, in its every particular. We pointed out that those who cannot recognize anything special in the harvest work and the harvest message were distinctly at a disadvantage and would not be likely to hold out to the end. On the other hand those are specially blessed whose faith enables them to realize that we are now in the harvest time and that the harvest message which we have received into good and honest hearts is the divinely appointed "meat in due season" intended for our strengthening. Our realization of the Lord's supervision of his own work helps to keep us humble in mind and in conduct. It also helps to keep us trustful, and looking to the Lord, and waiting on him for direction in respect to the future. It hinders us from feeling that a great amount of responsibility rests upon us. It thus deters us from rushing in where angels fear to tread. Instead of feeling like Uzzah of old, that we must steady the Ark or otherwise everything would go wrong, we may have fullest confidence in God and his still greater interest in his work, and his wisdom as to how it should be conducted and his omnipotent power in making all things work together for the accomplishment of his own good purposes. Twenty-four symbolized their consecration by water baptism.

The session for the public crowded the auditorium beyond its capacity. Piedmont is a small city, about two thousand population, including children. We must have had nearly all of the adult population, therefore, in our attendance of about seven hundred. We were glad of the assurances of the friends of the truth that they had been refreshed and encouraged, and hoped that some impression was made upon the public also.

As we boarded the evening train for Memphis a large crowd of the dear friends, gathered at the station, sang "God be with you till we meet again."

THE MEMPHIS CONVENTION

We had a grand time at Memphis. Here we were met by Dr. Jones and party in two Tourist Sleeping Cars, the party numbering about fifty. One of the sleepers had a kitchen served by a proficient culinary chef. We joined the party, a reservation having been already made.

To this convention came friends of the truth from a considerable area. It was certainly a very enjoyable convention and one long to be remembered. Our stay was for only one day. Brother Rutherford remained, with others, to serve the spiritual food on the following day. Our addresses here were along the same line as at Piedmont and here also there was a good turnout of the public, to the number of about five hundred. The dear friends were extremely cordial in welcoming us. A general dinner for all was served at noon and a luncheon in the evening. The chicken roosts must have suffered a considerable depletion in providing the bountiful repast. Everything that could be thought of was done for our comfort, and we trust and believe that correspondingly the dear Memphis friends received from the Lord a rich blessing upon their own hearts.

Our farewells brought tears to many eyes, and many requests to be remembered, at the Throne of Grace, and reassurances that we were remembered, yea, many times a day, in their petitions. Our night's journey brought us to New Orleans on Sunday morning.

NEW ORLEANS, LOUISIANA

A prayer and testimony meeting of the friends in the local church had preceded our arrival, and many of the friends were at the depot and gave us a very warm reception. They apologized for the heat of the weather, reminding us, however, that they with us had experienced a more intense heat at the St. Paul convention. We assured them that to have received a cool reception would have been a disappointment to us anyway.

Our discourse to the interested, many of you already have read in the public prints, although certain matter of special interest to the local congregation was added. The evening topic, for the public, was, "Where are the Dead?" We had a fine, cool auditorium and the attendance was excellent, the season of the year and the aristocratic character of the city being considered. About six hundred were present. Our topics received the closest attention and, we trust, proved timely and helpful to some. In any event we committed the results to the Lord with prayer that the effort might be blessed to the good of those who were fully his in that city.

HOUSTON, TEXAS

A night's ride brought us to Houston, Texas, our next stopping place. Our party numbered about fifty, and we were met by a Houston delegation of about the same number, who stood in line and greeted us with hearty hand-shakes and expressions of welcome as our party passed in review before them the full length of the station room and out into the street. Soon we were at the auditorium, where still others awaited and greeted us. A praise, prayer and testimony meeting proved very refreshing to us spiritually until one o'clock, when all were invited by the Houston friends to a generous dinner, a sumptuous repast indeed, most bountifully provided and most entertainingly served.

At 3 p. m. we addressed the household of faith, particularly seeking to make clear "the mystery hidden from past ages and dispensations, but now made known unto the saints," namely, the fellowship of the church, the "members of the body of Christ," the "bride class" in the sufferings, the sacrifices and the death of Christ the world's Redeemer;—the world's great Prophet, Priest, King, Mediator and Judge. We sought to prove that only by sharing in our Lord's sufferings have we any hope of sharing in his glorious reign of blessing for the uplifting of the world.

Our evening topic for the public was the "Thief in Paradise, the Rich Man in Hell and Lazarus in Abraham's Bosom." We had an excellent attendance, very attentive, numbering about six hundred. At the conclusion of the service, there were indications that some had been deeply impressed with certain features of the divine plan. The friends had the magazine edition of "Scripture Studies," Series First, for sale at 5 cents per copy. The public were invited to take them and to hand the price to the ushers at the door. About one hundred copies were thus placed in the hands of readers, besides hundreds of free copies of the "Hell Tower."

Once more we bade adieu to loving hearts, with mutual good wishes and prayers for divine blessing, taking the midnight train for San Antonio. Brother Rutherford followed us at Houston, no doubt with good effect.

SAN ANTONIO, TEXAS

Our train arrived in good season. We were most cordially received by the local friends and some who had come to meet us from the surrounding country. One brother and his wife came a distance of seventy-five miles by wagon; another a distance of six hundred miles by rail, and so on. Our personal comforts were carefully attended to at the home of Sister Frost. We did not attend the morning service for prayer and testimony, but sought to conserve our strength for the afternoon and evening meetings. Through others we learned that the morning session was one of great profit, many of the dear friends overflowing with praise and gratitude and love to God for his merciful providence in granting to them a knowledge of the present truth. We met them in the afternoon and surely their faces and their words of greeting manifested as strongly as could be done the intensity of their love to the Lord and their high appreciation of his merciful provision for us as his people in this harvest time.

Our afternoon discourse was from the words of our Lord to the disciples who asked him that they might sit, the one on his right hand and the other on his left hand in his kingdom, to which request he replied, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" We endeavored to show the value of the glorious offer now being made to the Lord's people of sharing his throne and his glorious work of the Millennial as his members, as his "bride," and joint-heirs of his glory, honor and immortality. Then we pointed out the meaning of the Lord's expression, "Are ye able to drink of the cup that I shall drink of?" We showed that it was the same cup that our Lord drank of, no other that we must share; and that we must drink all of it, and that thus we must "fill up that which is behind of the afflictions of Christ." We pointed out that this is the same as the Lord meant by the sacramental cup—which we must share if we would share with him in the blessed of all the families of the earth. In other words, this cup of self-denial and self-sacrifice with Jesus signifies our participation in the blood of the New Covenant—in providing the wherewithal for the sealing of the New Covenant. We pointed out, however, that the value of the "cup" was in our Lord's merit, that it is his cup, and that we are merely favored with the privilege of participation with him in his sacrifice, which has all the merit, all the blessing power.

Then we looked at the other features or conditions and saw that it did not refer to water baptism, but to the real baptism in Christ's death. We examined the difference between his death, in which we were to share, and the Adamic death, in which all mankind share. We pointed out that Adamic death was a penalty for sin, but that Christ's death was a sacrifice for sin. We pointed out that by being children of Adam we were sharers in his penalty, death, and that we must be justified or freed from that before we could accept a proposition to become dead with Christ. We showed that we were freed from our share in Adamic death by faith in the blood of Christ, so that thus being justified we should present our bodies living sacrifices and become dead with Christ, for only "if we suffer with him shall we also reign with him."

Here we saw the wonderful divine privilege granted to the church in this Gospel age, and to her alone, namely, a share in this "mystery," this hidden thing that the world knoweth not and which only the saints know. The appreciation of this mystery even the saints will lose unless their hearts are loyal and obedient to the Lord; for obedience is still better than sacrifice in God's sight. At the conclusion of the service an opportunity was offered for water baptism to those who had already made a consecration to the Lord by a baptism into his death through consecration, and who were striving to carry out that consecration by loyalty to the Lord. Thirteen responded and later were buried in the likeness of his death and raised in the likeness of his resurrection.

We started next morning for Los Angeles, leaving to Brother Rutherford and others the carrying on of the San Antonio Convention another day—praying for the dear friends a rich blessing from the Giver of every good.

More friends joined us here and a third car was added to the equipage, the party in all numbering sixty. How much the dear friends enjoyed the fellowship with each other in this journey may better be imagined than described. They are not all wealthy. Indeed, few of them have more than the necessities of life with merest comfort. Some in one manner and some in another, however, had succeeded in raising the money for this convention tour in the hope that the fellowship of so many and the refreshment, temporal and spiritual, of the journey itself might compensate them. Wednesday, Wednesday night and Thursday were consumed in the journey from San Antonio to Los Angeles. The ride was a hot ond dusty one, though less so than on the occasion of our previous tour. The friends apparently made good use of the time in Christian fellowship, discussing the Word, singing songs of praise, etc., while the Editor and stenographer in the end of one of the cars made ready this report, answered letters and prepared "Watch Tower" matter.

LOS ANGELES, CAL., CONVENTION

Our train was nearly four hours late, so that we missed the afternoon meeting of July 16th. We were in good season, however, for the well-advertised meeting for the public in the evening. The auditorium was crowded, about thirteen hundred being present. We had excellent attention, our topic being, "Where are the Dead?" So large an attendance was surprising, because at the same time a remarkable parade was in progress and apparently engrossed the attention of everybody. It should be remembered that the convention had already been in session for a day with Brother Sullivan, one of the principal speakers. The convention attendance was good, about 300, including some from nearby towns. The meetings of the 17th began at 9 o'clock with a testimony meeting. From 10:30 until 12:15 the Editor held a Question Meeting. The questions were remarkably good and, we trust, satisfactorily answered. A free luncheon was provided for all who remained to it and appar-

ently it was much enjoyed, not only for the good things upon the table, but also for the fellowship afforded.

At 3 p. m. we addressed another goodly audience of the interested, numbering about three hundred. Excellent attention was given to our remarks, based upon Romans 11:29-32.

We pointed out from our text that the mercy which the Apostle assures us is yet to come to natural Israel under their covenant—the New (Law) Covenant—is to be not only God's mercy and through Christ, but also the church's mercy—"your mercy." We traced the hopes of Israel and their disappointment in connection with the development of spiritual Israel and showed how, eventually, the New (Law) Covenant will bring them all the blessings and honor originally anticipated. We showed also the high honor conferred upon the church in becoming the members of the body of the great Mediator of the New Covenant—sharers with our Redeemer in his great work of sealing and executing the New Covenant for the blessing of natural Israel, and through them "all the families of the earth."

We called attention to the fact that only by drinking of our Lord's cup and sharing his baptism, his death, could we have shared with him in his great and glorious work. Opportunity was then offered to any who had made full consecration of their lives to the Lord, "even unto death," to symbolize their consecration by water baptism. Eighteen responded and several subsequently declared they had almost reached the point, but concluded to wait a little longer and still more thoroughly count the cost before taking the step, which they realized to be a great privilege.

Our party numbered about seventy as we left Los Angeles in three tourist cars. While waiting for a start the crowd on the platform and those in the cars sang hymns of praise to the Giver of all good and bade each other Good-bye, again and again. Quite a number had moist eyes as they thought of the pleasure enjoyed during the Convention, and that while we might not meet again on earth we have the glorious prospect of the heavenly reunion in the General Assembly.

THE OAKLAND CONVENTION

We arrived at Oakland just in time for the Sunday afternoon service. About fifty of the dear friends met us at the station. We had most hearty greetings and repeated expressions of Christian love.

The afternoon meeting for the public was held in the First Presbyterian church. It was crowded, the audience being estimated at eighteen hundred or more. We had most profound attention, our topic being, "Where are the Dead?" We were told that at least twenty ministers of the city were in attendance. The depth of interest may be gauged by the fact that nearly one thousand were present at the night service, which was very little advertised except by announcement at the afternoon meeting. The evening service was a question meeting for the public, and brought out an interpretation of our Lord's words to the thief on the cross, the rich man and Lazarus, etc., apparently to the satisfaction of the hearers.

On Monday morning we gave a discourse on the privileges of the harvest work—colportage, volunteering, sharp-shooting, etc. In the afternoon following the praise service we discoursed on baptism from the text, "What shall I render unto the Lord for all his benefits? I will take the cup of salvation and call upon the name of the Lord." A deep solemnity pervaded the audience and many eyes were moist. At the conclusion of the discourse opportunity was given for a symbolization of baptism and thirty-four responded, all adults, males and females in about equal numbers. At 7:30 p. m., after a few remarks, we had a Love Feast. It was a most inspiring occasion. About six hundred participated. As they filed past and shook hands with us many were the expressions of faithfulness to the Lord for our privileges and the determinations to be faithful and loyal to him to the end of the journey, and to meet with him in the kingdom to part no more. Many with tears in their eyes asked to be remembered in prayer and said that they had special trials, special difficulties and special besetments in the narrow way. We sought to assure all that the Lord exercises a protecting care of the sheep, and hence that our success lay in our own hands, because he is faithful to do all that he has promised.

An automobile took us rapidly to the station, while the congregation waited to hear Brother Rutherford, whose discourse was to complete the convention. We remarked that the convention began the day before our arrival, with a Testimony Meeting, followed with a discourse by Brother Sullivan. Our party in the special cars left later at midnight. We hastened ahead, so as to give an entire day at Portland and for fear the train might be delayed, because of the heavy traffic towards Seattle.

PORTLAND, OREGON

A journey of two nights and a day brought us to Portland on Wednesday morning, July 21st. At the station we met a goodly number of the friends of the truth. After breakfast with them we repaired to the auditorium and soon a most interesting praise and testimony meeting was under way. Our testimonies unitedly were to the goodness of God in all of life's affairs and especially in respect to the truth—that we had been favored with the knowledge of it. Next came dinner. In the afternoon by request we had a question meeting which lasted for about two hours and developed some very interesting subjects which, we trust, were profitable to us all. After another intermission for refreshments we had an evening service for the public. The house was crowded to its capacity with an audience which gave us the closest attention for two hours, while we discoursed on the "Past, Present and Future of Mankind in the Light of the Bible." Then came our leave-taking and we resumed our journey. The total number in our special cars was now increased to eighty-nine. Nearly all of the Portland friends went to the Seattle convention, because it afforded opportunities for meeting larger numbers of the friends and for spending several days in spiritual fellowship. They did not join our party because our accommodations were already full. The Portland one-day convention will long be remembered by many of us as a season of refreshment.

OUR GREETING

To all aboard the Gospel train,
And all the friends along the road,
Who gather in convention halls,
Beloved! Greetings in the Lord!
Our loving wishes follow you;
Our spirits rise with yours in prayer,
We pray, "God speed the Gospel train,"
And leave you in our Father's care.

For in his holy Word, we read,
His angels minister to men,
Those who shall heirs of glory be:
Oh, what a shining escort, then,
Attends your way, by day, by night;
Defending you from every foe!
Lie down, and sleep in perfect peace,
While guardian angels come and go.

And as you view God's mighty works,
Think of the perfect earth to come;
When in its robes of living green
It stands, man's everlasting home.
In that blest restitution time,
Eden shall reach from pole to pole;
While everything with breath, will praise
Our God, while endless ages roll.

There's one convention, brethren dear,
Which we have set our hearts upon.
No lack of time, or means, or ways,
Shall keep us from that final one;
When in the New Jerusalem,
The first-borns of the kingdom come,
From north, and south, and east, and west;
And Christ shall bid them "Welcome home."

If we have on the wedding robe,
That wondrous robe of shining white;
If we've embroidered it with care,
In all the colors of the light;
If we've been faithful to our vows,
To sacrifice our little all;
Then, we shall be of those who meet
In heaven's grand convention hall.

Oh, brethren! let us faithful be!
The time is short; let us press on.
Oh, we would not be left behind,
When all the Sons are gathered home!
We know not how we'll travel yet,
By water, fire, or by air:
We only know, if we're approved,
When that time comes we'll all meet there.

So once again we say, "God speed,"
In love, our hearts go out to you;
We pray, "The Father's will be done"
In all you say; in all you do.
As onward, then, you wend your way,
O'er mountain, valley, hill and plain,
May God bless you and all you meet,
While traveling on the Gospel train.

[4457] R. F. D.

"TAKE HEED TO YOURSELVES AND THE FLOCK"

ACTS 20:2-38.—SEPTEMBER 5.

GOLDEN TEXT:—*"I can do all things through Christ, which strengtheneth me."*—Phil. 4:13.

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 Asia Minor. He was en route for Jerusalem, for whose poor at his suggestion collections had been made in the four provinces in which he had been preaching. Seven delegates accompanied him, representatives of the church at Thessalonica, Berea, Derbe and Ephesus. These visits are supposed to have consumed several months of time, and now, at Miletus, he would have his final opportunity of bidding good-bye to the elders of the Ephesus church. The vessel on which the party were to go to the Jerusalem port was detained indefinitely at Miletus, so word was sent to the elders at Ephesus and they came to Miletus.

Our lesson specially calls to our attention the Apostle's address to these elders. We are not to understand this as a boastful statement, but rather as a plain rehearsal of matters which his hearers would fully concede and of which he boasted nothing. The rehearsal was given, not for his own sake, not as indicating personal vanity and self-praise, but with a view to quickening the recollection of his hearers and making the lesson of the hour more impressive upon them. He reminded them that for the space of three years they had known him intimately, the manner of his life, his devotion to the Lord, to the service of the truth and to the service of the brethren. He reminded them of his humility of mind; that he had not been with them as a boaster; that his conduct had not been haughty and overbearing; that he had not sought to "lord it" over the church, but on the contrary, he had endured amongst them many trials and difficulties with the Jews, with "false brethren."

They knew of his work, his endurance and of his holding back nothing from them that would be helpful to them; that he had taught them both publicly and privately as circumstances opened to him opportunities. He had testified both to Jews and to 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 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 these presentations and having the whole situation in mind, they would be the better prepared to receive from such an one his parting exhortation—the great lesson which he had to give them.

"BOUND IN THE SPIRIT"

He informed the brethren that although possessed of his physical liberty he felt a bondage or restraint upon his mind that he could not shake off; that he must go to Jerusalem; that this was the Lord's providence for him; and that at the same time he received assurances from others through the "gifts" that bonds and imprisonment awaited him at Jerusalem. Then he adds these courageous 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 of God, shall see my face no more." The Apostle had become apparently more intimately acquainted with the Ephesus church than with any of the others. Apparently it was one of the most flourishing of them all. He had, by the Lord's providence, spent more time with them, and evidently the results procured justified the prolonged stay. Partings between friends are always grievous. And parting with no hope of seeing each other again 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, or, if not, that 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 how 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 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 the "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 coming forward, are now being revealed by the enlightenment of our eyes by the Spirit—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 our 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 three years' stay 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 one word respecting eternal torment, which is not part of the divine plan. Surely from these epistles we now assent that St. Paul was very patient in reproving, instructing, encouraging the Lord's dear people. He was much used of the Lord because he had given himself so thoroughly to the Lord.

Herein we note the difference between the operation of the holy Spirit of God and the operation of the unholy spirits, the fallen angels. In both cases the control increases in proportion as the individual relinquishes his own will. Fortunately for humanity we all possess an inherent dread of self-surrender. Had it not been for this natural tendency, this natural self-will, doubtless the whole world today would be obsessed by the evil angels, or, at least, more largely under their control. Even amongst spirit mediums there is generally only a partial yielding of the will and an urging by the spirits toward a full self-surrender. Spirit mediums, however, are freely warned through their journals and books that there is great danger in a complete surrender of the will, lest an evil spirit gain full possession—obsess the medium. Alas! poor mediums! They know not that all of the spirits which communicate through them are evil spirits, demons, fallen angels, who, at times, personate human beings and represent themselves as our dead friends.

Not even husbands and wives dare fully to surrender to each other their wills without danger of injury. Nor should parents seek to coerce their children to a condition of entire will-lessness. To whatever extent they do this they injure the child, detract from its personality and make it a more easy dupe for the fallen angels.

The One, the only One, to whom we dare submit our wills fully, completely, is the Lord. He invites this full submission of the will to him; and we, in his name and as his ambassadors, may freely invite our children, our friends, our neighbors, to this same full submission of their hearts to the Lord. The more fully consecrated the will the greater the submission, the more blessed should be the experience—the greater the usefulness in the Lord's service. This is the substance of St. Paul's exhortation, "Be ye filled with the Spirit," sanctified, set apart wholly unto the Lord. In proportion as this condition of consecration or will submission is attained—in such proportion we may be used of the Lord as his mouthpieces, his instruments, ready for his service, the service of the truth, the service of the flock. St. Paul was a noble example of such a full self-consecration to the Lord; of such a filling with the Spirit; of such an emptying of self-will; of such a deadness to the world, its will, its plans, its service.

No wonder the Apostle was able to assure the brethren that they might follow him, as he was following Christ. Christ was filled with the Father's Spirit. St. Paul, a loyal follower in his footsteps, had a similar filling experience though of smaller capacity. And all who will live godly in Christ Jesus must similarly be filled with his Spirit, the will of Christ, the will of the Father—and be dead to earthly ambitions. The Apostle's thought in calling the elders was to impress upon them that, like himself, they not only were 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 unto yourselves and to all the flock in the which the holy Spirit hath made you overseers (bishops) to feed the church of God, which he purchased with the blood of his own (Son)."—V. 28.

Several points in this are worthy of careful attention. The revised version, quoted above, says, "In the which the holy Spirit hath made you bishops," thus agreeing that the general Scripture statement that the elders of the church are not over the church in the sense of a superior, or "clergy," class, but in the church—members of it—overseeing members, assisting members, by appointment of the Lord through the channel of the church. Note the two points:

(1) They needed to take heed to themselves and to take heed to the flock. Whoever attempts to do shepherding in the church will need, first of all, to watch himself 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 special trials, special 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." (Rom. 14:12) 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 an oversight, a care of all the interests of the congregation and the individuals of it in their every detail. Those who are over-charged 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 and should not be invited to do so; should not be voted for as elders. Only those who seek first the interests of the Lord's kingdom and the righteousness which it represents are in any sense or degree properly suited to such service in the church. They should consider it a part of their responsibility to notice how the dear brethren and sisters are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all of these, as opportunity may offer.

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 specially related to themselves; then Matt. 18:15 should be strictly followed. An elder, however, by his very election, has been asked to take an oversight of the affairs of the congregation, to give such advice, to give such reproofs, as the nature of the case may seem to 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 follow Matt. 18:15.

GRIEVOUS WOLVES AND PERVERSE TALKERS

The Apostle, by way of impressing this duty of oversight upon the elders, reminds them that the Lord 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 of division in the church to help along their ambition. The word perverse (here) in the original signifies distorted, twisted. The thought is that those who begin to lose the Spirit of the Lord, begin to lose their clearness of appreciation of the truth. As personal and selfish ambitions cloud their vision they see the Scriptures more vaguely and feel free to twist or distort them to make them support their ambitious sentiments. How true 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 that all of the Lord's flock, and especially the elders, take heed to themselves and scrutinize their conduct, and, above all, 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. "Take heed to yourselves," is the admonition, for, the Apostle goes on to say, that of their own selves should men arise telling truths in a distorted fashion, for the purpose of drawing away disciples after them; for the purpose of being leaders in the flock; for the purpose of having praise and honor of men. Ah, how dear the price—the loss of divine favor and of eternal life!

"Grievous wolves" are ferocious wolves. For a time they may deceive the sheep by an outward manner and outward profession, covering their wolfish nature. They and the outward conduct by which they deceive are Scripturally designated, "Wolves in sheep's clothing." The Shepherd certainly knows their character before it becomes manifest to the sheep; but the docile, innocent sheep are deceived until these wolves begin biting and devouring and scattering the flock. The howls of anger, as "works of the flesh and of the devil"—not works of righteousness and peace and love, the Spirit of the Lord. The wolf does injury with his mouth and so do these—slandering, backbiting and doing every evil work.

St. Paul warned the elders of the Ephesus ecclesia what to expect, and his words are true. Hymenaeus and Alexander, Phygellus and Hermogenes, and Philetus are mentioned by name. (1 Tim. 1:20; 2 Tim. 1:15; 2:17) The same principles are still at work. The same warning still needs to be heeded. Indeed, the Scriptures in general imply that the severest experience along these same lines are due to come upon the church in "the evil day" with which this Gospel dispensation will close.

"NIGHT AND DAY WITH TEARS"

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Here are two points set before us: first, the duty of the elders of the church to watch against these evils so graphically portrayed; to watch for the interests of the flock as against the wolves; to watch to give the wolves as little opportunity as possible to tear the flock and backbite them, and to warn the sheep lest any of them, becoming inoculated with the rabies of the wolves, should display signs of hydrophobia and begin backbiting one another, with the usual symptoms of hydrophobia—with an apparent thirst for water (truth) yet a refusal to drink it.

Second, the elders are to watch also against those sure to arise "of your own selves." Proper watching will begin with our own hearts, saying, Lord, is it I? And proper watching will in time discern such characters as Hymenaeus and Philetus and, following the Apostle's example, will expose them—not from any feeling of bitterness towards them, but in the interests of and for the protection of the flock. St. Paul reminds the brethren that such was 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 the great Apostle felt properly the weight of responsibility resting upon him as a servant of God and an ambassador of the King of kings and an over-shepherd and overseer of the Lord's flock—as a "minister of the New Covenant," delegated by the Great Head to assist in calling out those who will be the members of his body, for their instruction and building up in the "most holy faith," that eventually they might all come to the full measure of the stature of manhood in the body of Christ, as the great Mediator, Prophet, Priest and King of the world.

DIVINE ASSISTANCE PROVIDED

The exhortation closed thus, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sacrificed." The Apostle's thought seems to have been that his words, his earnest exhortation, might not only awaken them, but have them to inquire as to what defences 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 perfect gift, is on our part, is on the part of all those 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 that they, and we also, may be assured that the Word of God is able to build us up, to give us the necessary development of character, of heart and head, 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 of grace, neglect of his promise 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 light for darkness and darkness for light for our confusion. It means that those who will give strict heed in following might be unable to distinguish between the bleating of the sheep and "the midnight howl" of the wolf; might be unable to distinguish between those who are holding fast and blowing on the trumpets of the Lord's Word and those who are seeking to cause divisions amongst the sheep and speaking perverse things—misrepresenting facts, that they might divide the flock and draw some after themselves.

Let us make no mistake. It is a question of inheritance or no inheritance, amongst them which are sanctified. He who is faithful in that which is least, acknowledges the Lord and his provisions in connection with all of his blessings, temporal and spiritual, will be prepared to look forward with continued zeal and will receive the Shepherd's care accordingly. On the other hand, those who do not appreciate the "meat in due season" and the special provisions of this harvest time—these will not be prepared; these will quite likely be deceived by those who endeavor to deceive them and draw them aside to themselves.

AS AN EXAMPLE TO FLOCK

St. Paul had already pointed out that the lesson of the law was that the ox that threshed the corn should be allowed to have a share of it for his nourishment; and that similarly those who minister to the church in spiritual things legally, justly, should have a share in the temporal blessings of those whom they serve. He had also pointed out that if he had served the church spiritual things of immeasurably more value to them than earthly things, it would be a small thing indeed for the church to minister to his temporal needs. But, while noting these as points of equity, which should be observed by the church, he did not require these things of them. It would be to their advantage to see these matters in their proper light and to act accordingly. But if they did not see their privileges in serving him and other ministers of the truth in temporal matters, he perceived that this offered him a still larger opportunity for self-sacrifice, self-denial in the service of the truth. Their neglect he did not resent, saying, You have refused me temporal necessities, I will refuse you spiritual comforts. On the contrary, his reasoning was this: These dear sheep need the spiritual blessings and I am so glad that I am privileged by the Lord to be his servant in dispensing them. The more it may cost me in the way of self-sacrifice, self-denial, the more it will evidence to the Lord my love for him, for his truth, for his flock, and the more I will have of the Great Shepherd's favor, because I will be more like the great Redeemer, who bought the sheep by the sacrifice of himself.

On these lines the Apostle proceeds to call attention to his course—not boastingly, but for their advantage, that they might be the better able to discern what would be the proper character of an under-shepherd of the Lord. He says, "I have coveted no man's silver or gold or apparel." He was not serving them for the accumulation of wealth, nor to secure the comforts of the present life. He coveted their hearts. He coveted the pleasure of bringing them into relationship with the great Head of the church as members of his body. He appreciated his privileges as a minister of the New Covenant along these lines—preparing the members of the body of Christ, the Mediator, and helping them to make their calling and election sure to the glorious things promised in the Word.

He continues, "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Apparently some of those who were of St. Paul's company had no trade or could find no profitable employment, while the Apostle's trade of sail-making, tent-making, was apparently a lucrative one, furnishing employment in the various seacoast cities visited. Apparently the others were largely dependent upon this leader for things temporal, as well as things spiritual. He had never complained. He did not now complain. He merely drew their attention to the proper course which he believed he had followed, which he believed was pleasing in the sight of the Lord. He commended to them a similar spirit of love for the Lord and love for the flock and love for the truth—to the self-sacrificing degree. Thus they might be faithful stewards of God's mercy, faithful overseers of his flock. His own form of stating the message is summed up thus, "I have showed you an example, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

"WITH JESUS AND LEARNED OF HIM"

How much is told in the few words respecting Peter and John, and what their opponents thought of them, in the expression, "Now, when they saw the boldness (courage) of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus"!—Acts 4:13.

One of the remarkable things connected with the "present truth" is its effect upon those who receive it—its transforming effect, its renewing effect. As the Lord foreknew and foretold, the Gospel message has not specially appealed to the rich, the learned or the great. These feel themselves above the Master's teachings and are comparatively satisfied with their conditions. They are led to believe that God would give them a preference any day over the ignorant, the stupid, the ignoble. Thus they do not so much and so deeply feel their need of spiritual healing from the Good Physician.

The Gospel message takes hold chiefly upon those less favored in the present life. And this is true as well of the special features of present truth as of the general features of the Gospel message. In every case, however, the marked effect of the Gospel of Christ is manifested where it is received into a good and honest heart. It lifts up. It gives courage instead of fear. It gives hope instead of despondency. It gives an aim and object in life, instead of brutish stupidity. It cultivates the will and manifests itself in the intelligent expression of the eye, in the alertness of the step, the increased deftness of the hand, and loosing of the tongue to speak of the Lord and his grace.

Our enemies take note of all these things, and frequently marvel at the intelligence on every subject of those who for a little time have been students of the Divine Plan of the Ages as presented in the six volumes of "Scripture Studies." and in the columns of this journal. This is well. We are glad of it. Yet there is a danger here. If the spirit of self-satisfaction, or pride of knowledge of the Scriptures, or of ability to present the divine plan, be cultivated, it may mean spiritual injury.

It is well that with us as with the Apostles our adversaries should take note of our courage; that we have the courage of our convictions; that we fear the Lord only, and that our highest aim is to deliver forth the good tidings of great joy to all who have the hearing ear. Here, however, we wish to call attention more particularly to the importance of the second feature mentioned in the Scripture quoted, namely, that they took knowledge of them that they had been with Jesus; that they were his disciples, learners in his school. This, truly, is the important thing for us—to learn of Jesus, to become like him.

All of our readers will bear us witness that we give due weight to doctrinal knowledge of the divine character and plan as set forth in the divine Word. But while emphasizing all of this, and contending for its absolute necessity to growth in grace, we feel the necessity of continually urging upon the Lord's followers those features of the Master's teaching which constitute more particularly his spirit, his disposition. The sum of these is called Love. As of our Heavenly Father it is declared that "God is love," so love also is the special characteristic of our Redeemer, who was the image, the very reflection of the Father.

The analysis of love, as given by the Apostle, may be understood to be an analysis of the divine character as exemplified in our Lord Jesus—meekness, gentleness, patience, longsuffering, brotherly kindness—love. And since all his followers are invited to become disciples, or learners, under him as their teacher, it follows that all who learn of him will gradually attain to these same elements of his character.

How could we better proclaim our relationship to him? How could we better recommend to others the School of Christ? How could we better show forth the praises of our Master than by living out his example, representing his character before men? Is not this the significance of his injunction, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven"? It is proper, indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is specially important that the doctrines and the character shall correspond and co-attest each other.

We remember our Lord's words, "By this shall all men know that ye are my disciples, if ye have love one to another." This was the new commandment that we should love one another as he has loved us—with a pure, unselfish love which thinketh no evil, vaunteth not itself, is not easily offended, and seeketh not its own, selfishly—the love which lays down time, energy, and even life itself, for the brethren.

We may never become entirely satisfactory to ourselves in thought, word and deed while in the flesh; and we may never, therefore, be entirely satisfactory either to others; but we can, we should, we must, and by the grace of God let us each resolve that we will, attain to all of this so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are "betrothed" as members of the chaste, virgin church. If we fail to come up to this reasonable, possible, standard, we will fail to make our calling and election sure to a place in the bride company. But if we do these things, if at heart we are at this standard, and are daily seeking to live it to the best of our ability, the heavenly Bridegroom will rejoice to own us as members of his elect. Oh how much depends upon our learning this lesson! "If ye know these things, happy are ye if ye do them."

SIX BOOKS BOUND UNDER ONE COVER

For further convenience to the friends we have had the booklets giving outlines of Chart Discourses, treatise on Our Lord's Return, Tabernacle Shadows, Spiritism, Hell and Evolution bound in one volume, uniform with the SCRIPTURE STUDIES and with the Cloth "Helps." Price 50 cents, postpaid.

GENERAL CONVENTION

SARATOGA SPRINGS, N. Y., AUGUST 31 TO SEPT. 3—HUDSON RIVER TRIP ON CHARTERED STEAMER, SEPT. 4.

BROOKLYN, N. Y., SEPT. 5, 6.

We have concluded to have the convention at Saratoga Springs, N. Y., with steamboat excursion to Brooklyn. This, we believe, will be much more enjoyable than to have the convention at Brooklyn. Our thought is to have a four-day convention at Saratoga Springs from Tuesday, August 31st, to Friday, September 3d, and on Saturday, September 4th. to enjoy fellowshipping on one of the famous steamboat trips on the Hudson River, arriving in good season to secure necessary accommodation for Saturday night. On Sunday, September 5th, the Academy of Music, the largest and finest auditorium in Brooklyn, will be used for the three sessions, morning, afternoon and evening. Monday, the 6th, will be devoted to visiting the headquarters of the Watch Tower Bible and Tract Society, the Brooklyn Tabernacle and Bethel Home.

Saratoga has long been regarded as one of the finest summer and health resorts in the United States. Its immense Convention Hall seats five thousand people and is admirably suited for our general convention. The acoustic properties of the building make it easy for speakers to be heard in any part of the auditorium.

Tickets should be purchased to Saratoga Springs, N. Y., making careful inquiry as to lowest rate applicable from your own station. Special concession on the basis of the certificate plan on account of the Watch Tower Bible and Tract Society's convention will probably be obtained, in which event full fare will be paid on going trip, and certificate receipt furnished by the agent, which will entitle holder to return fare at reduced rate.

All believers in the Atonement by the Precious Blood will be welcomed if they have the Spirit of Christ. But "grievous wolves," "backbiters," "slanderers" and "contentious" persons are not invited. Should such attend these or any meetings of truth people, they should be treated so Scripturally as to make them ill at ease and very unhappy at these Love Feasts. Mark the Apostolic delineations and admonitions and be of good courage in obeying the same. Read Jude 10-12 and Romans 16:17 and Philippians 3:17.

Reasonable terms for boarding and lodging have been secured. None should count on an expense of less than $1.25 per day, and of course at good hotels it would be considerably more.

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OUR WESTERN CONVENTION TOUR

THE SEATTLE CONVENTION

Our train reached Seattle Thursday morning, July 22nd, and the four days of our stay will surely long be remembered by all who participated in the blessings of this convention. The weather was ideal; the arrangement excellent; and the cheap railroad rate brought many friends living within a radius of five hundred miles. One brother eighty-three years old told us that he had come a distance of over two thousand miles. The friends were very warmly enthusiastic and gave many evidences of great love for the Lord, for the truth and for each other. As our company of ninety alighted at Seattle station we were greeted by approximately one hundred and fifty, who welcomed us warmly in the name of the Lord and his children. We returned the salutations and quickly realized that we were in the loving company of the Lord's brethren.

The convention opened at 10:30 o'clock. Brother Acheson, of the Seattle class, as its representative, greeted us and assured us of the love of the local church and of their happiness in having us with them. Following this, Brother Baker, speaker for the friends of the entire Northwest, greeted the convention tourists, assuring us that the friends of the extensive district which he represented were of one heart and mind in thanking us for our coming, and in anticipation of divine blessing for the Convention, and laden with prayers for divine benediction upon the services which were to be held.

Next, as the President of the Watch Tower Bible and Tract Society, we greeted all the dear friends in attendance at the convention, assuring them all of our Christian love and good wishes and that we were pleased to be in their midst and to receive their welcome and to return to them our cordial greeting. We assured them of the Society's endeavors at all times and under all circumstances to look out for the interests of the Lord's flock and to do everything in our power to aid the dear sheep to a full appreciation of the length and breadth and height and depth of the love of God. We then introduced Brother J. F. Rutherford as the permanent chairman of the convention, which was opened with a testimony meeting, at which many hearts unburdened themselves, telling of their love for the Lord and the truth; how in divine providence the truth had first come to their attention; how they had been growing in grace and knowledge; how their love for the Lord and for the brethren kept increasing; how they realized the closing of the age and that the harvest would soon be past and the summer of divine favor soon ended, and how they were striving by divine grace "to make their calling and their election sure."—2 Pet. 1:10.

Following a praise service in the afternoon we addressed the convention from the text, "Who hath known the mind of the Lord, or who hath been his counsellor?" (Rom. 11:34) We outlined the divine plan as outlined in the Scriptures, beginning with Satan's deflection, and showing the testing of the angels in connection with man's fall, and the lessons of man's fall and redemption and restitution and final test. We endeavored to make clear that obedience to God is the ultimate test by which all of his creatures on any plane will be tried. None but the obedient shall have eternal life. All of the disobedient shall be destroyed. We endeavored to note what the divine injunctions are which must be obeyed, and found that they include faith, humility and loyalty, and these out of a pure heart inspired by love, and that this love not only relates to the Father and Son, but must be in a general element of character applicable to all men and in proportion as they are in accord with the Divine character and applicable also even to the new creation.

In the evening after praise service Brother O. L. Sullivan addressed the convention. We did not have the pleasure of hearing the address, having accepted an invitation to visit a Brother and a Sister, residing at Everett, who were physically unable to attend the convention. We were most cordially received and found that they were rejoicing in the truth and strong in the Lord. The Brother is eighty-seven years old and physically in a most deplorable condition, but his heart is happy and his face bright, because of the light of the knowledge of the Lord which had shined into his heart. His affliction is of a rheumatic character and has affected his joints, so that the slightest movement of them is with intense pain. Cheerfully and patiently he told me that he was waiting for the Lord's time for his "change," and that his entire consolation is the truth. The dear brother who took us to see him remarked that whenever he felt discouraged or in any wise inclined to murmur he took a little run up to see this brother, with the result that he always concluded that in comparison he had no difficulty, no trials, no pains, and that if this dear brother can praise the Lord under such conditions not a murmur or a sigh should escape those who are in a more favored condition, except the sigh of sympathy.

Friday morning we had another praise and testimony meeting, after which Brother F. A. Acheson, of Seattle, gave what was reported to be a very interesting discourse. In the afternoon we conducted a question meeting for over two hours and greatly appreciated the questions, which indicated breadth and depth of thought. In the evening one of the local brethren, Brother W. A. Baker, addressed the Convention, evidently much to its satisfaction.

Saturday, July 24.—The day opened with a testimony meeting, reported to have been most interesting, and this service was followed by a discourse by Brother J. A. Bohnet, of which we heard excellent reports. We regretted inability to be present when others were speaking, but our time, in harmony, we believe, with the divine will, was given to private appointments with friends who had particular and private matters to discuss. In the afternoon we gave a discourse on Baptism, its import and its symbol, following which eighty were immersed, forty-three brethren and thirty-seven sisters. In the evening we had a symposium on the gifts and graces of love, nine dear brethren participating to the pleasure and profit of the convention.

Sunday, July 25.—The meetings of this day were held in New Armory Hall. Brother J. F. Rutherword spoke in the forenoon, the congregation being composed chiefly of the friends of the truth, to the number of about five hundred. His text was Malachi 3:2, the particular point of the discourse being the trials of the present time—Who will stand? and, What assistances the Lord has provided for them.

The afternoon service was specially for the public, our topic being, "Where are the Dead?" A large and very intelligent audience was present—residents of Seattle, and people

from all parts of the world attending the Seattle Exposition. The crowd was estimated at 4000. We had closest attention and in conclusion many were the warm greetings and expressions of joy, hope and pleasure connected with the "good tidings of great joy which shall be unto all people." The evening session was a love feast, when we said farewell to one another and "God bless you. Let us hope to meet again in the great convention on high, where we surely shall be if faithful to him who called to us out of darkness into his marvelous light." Probably one hundred accompanied our party to the train. Those on board and those on the platform united their hearts and voices in sweet songs, "Blest be the tie that binds," "God be with you till we meet again," etc.

AT SPOKANE, WASHINGTON

Our train arrived in time for the appointed meeting at 3 p. m. About twenty of the dear friends met us in the depot as representatives of the congregation. We were escorted to the hall, where about one hundred others were waiting. In other words the total number of friends gathered was in the neighborhood of one hundred and fifty—including a goodly number from surrounding towns. We had a most enjoyable season of fellowship together for about two hours. We received the greetings of the local congregation through Brother Field and assured the brethren of our love and our appreciation of the privilege of being with them.

Our address was from the text, "Keep thy heart with all diligence, for out of it are the issues of life." We endeavored to show that the testings of the Lord are all along the line of fitness for life eternal or death eternal; that so it will be with the world during the Millennium and that so it is with the church at the present time. We endeavored to make clear that it is the heart condition that the Lord is inspecting; that according to the loyalty or disloyalty of the heart will be the decision. The loyal shall have eternal life through Jesus Christ our Lord; and the disloyal, the wages of sin, death eternal. We pointed out the numberless privileges and favors and blessings and advantages every way which, by the grace of God, we have enjoyed. All these are indications that God is for us; that he desires that we shall make our calling and election sure; and hence that the whole responsibility for success or failure rests with us and depends upon our loyalty to him, our keeping of our hearts in a proper relationship to God. We showed that this keeping, to be successful, must be done with all diligence, because the world, the flesh and the adversary are continually offering to us seductive temptations to disloyalty, which must be resisted. The Lord permits these temptations, because he desires to test us, to prove us. "The Lord your God doth prove you, whether or no ye do love the Lord your God with all your heart."—Deut. 13:3.

The evening session was for the public, the topic being, "The Thief in Paradise; The Rich Man in Hell; Lazarus in Abraham's Bosom." A very intelligent audience was present and gave close attention for two hours. The number was estimated at fifteen hundred. From the meeting we went direct to our train, accompanied by a considerable number of the friends.

BUTTE, MONTANA

On the arrival of our train we were met at the depot by about twenty friends of the Truth, eight of them local residents and the remainder from nearby towns, who escorted us to the meeting hall, where we addressed the friends from the text, "You hath he quickened, who were dead in trespasses and sin."—Eph. 2:1.

We endeavored to show something of the difference between the dead world and the quickened "new creature" in Christ Jesus, to whom all things have become new. The world, in ignorance and superstition, has little conception of the object of its creation. Eating, sleeping, working, and endeavors to have pleasure constitute the sum total of life for the few years of earthly existence to the masses. Added are fears respecting the future—horrors and torment of mind lest the next life should be worse than the present one. On the contrary, the Christian has much advantage everyway, not only as respects future prospects, but as regards the present living also. To him there comes an object for living, a purpose, an end to be sought, a heavenly ambition. Additionally we showed that the figure or illustration here used is that of a human embryo. After begettal must come the period of quickening, of energizing; otherwise there would be no life, no growth, no preparation for birth. Thus the Christian, begotten of the holy Spirit through the message of the Lord, must reach the quickening stage, the vitalizing period, the stage of activity, so surely as he makes progress. In this condition of activity he must still progress and become strong and ready for the birth of resurrection, that he may share with the Lord in the glory, honor and immortality of the first resurrection and be born from the dead, incorruptible.

In the evening we had a service for the public, but only about three hundred and fifty were present. These, however, gave excellent attention to our discourse on "Where are the Dead?" At the conclusion the free literature was eagerly taken and some expressions were made which indicated that a considerable degree of interest had been aroused in the minds of several. Here appeared a man who had heard the Seattle discourse. He declared that he had been all over the world and that, after hearing and examining all religions in existence, he had become an infidel, until at Seattle for the first time he had heard God's truth and was promptly fully converted to faith in the great Author of the divine plan of ages.

After the public meeting a number of the friends accompanied us to the railway station and we started on our journey for Denver.

DENVER, COLORADO, CONVENTION

A ride of two nights and nearly two days brought us to Denver in time for an afternoon meeting Thursday, July 29. The Denver convention had already commenced. A good testimony meeting had greatly refreshed the friends already gathered and assisted in making them acquainted with each other. The total attendance of the interested was about three hundred.

Our discourse for the afternoon was based upon the text, "The Fear of the Lord is the beginning of wisdom." (Psa. 111:10) This we treated as upon a previous occasion, emphasizing the fact that as our coming to the Lord was inspired by reverence for him so our faith in Christ was based on reverence for God's message of grace. Then consecration followed, a result of further reverence. Then reverence aided in perfecting our sacrifices and kept us back from presumptuous sins and helped to fix the characters God had predestinated should alone be acceptable to the elect. In such faithful ones personal ambition will not only be subjected to the divine arrangement, but will be crushed out, "mortified," eradicated, and the highest ambition of the heart will be that expressed by our Lord, "I delight to do thy will O my God; yea, thy law is written in my heart." (Psa. 40:8) Such delight in sacrifice in the Lord's service and never forget that obedience is still more highly prized of the Lord than sacrifice. Such the Lord will keep by his own power, "As the apple of his eye," "In the hollow of his hand." (Deut. 32:10) Nothing shall by any means injure these. All things must work for good to these. Even their weaknesses and blemishes shall not stumble them, because their hearts being loyal, their unintentional imperfections are covered by the Lord's grace and will be made to serve them as stepping stones instead of stumbling stones. Should they lack in talent or education, the Lord will make up to them such deficiencies in his own way. He stands pledged to do so through Christ, because they are members of his body.

Thursday evening meeting was for the public, the topic being, "Where are the Dead?" Over one thousand were present, filling the First Christian church, and several hundred were turned away. We had the closest attention and trust that some were profited.

On Friday morning at 10:30, following a praise service, we conducted a question meeting for the interested. Many of the questions were deeply interesting and important and indicative of study in the truth. A number of them related to the covenants, sin-offering, etc., and indicated that the dear friends were thinking considerably along proper lines. The attendance was about four hundred.

Shortly after noon we were obliged to bid the friends goodby and proceeded onward to the St. Joseph convention. If the program we outlined was followed the afternoon service was a discourse on baptism by Brother Frank Draper and was followed by symbolic baptism in water (25 were immersed we since have learned) and then in the evening by a Praise and Testimony service. On Saturday Brothers F. L. Hall and G. M. Hunt delivered addresses, and on Sunday Brother Frank Draper and Brother F. L. Hall were the speakers. The closing session was a symposium on Love, participated in by several of the brethren.

THE ST. JOSEPH CONVENTION

We preceded the excursion party and reached St. Joseph Saturday morning, July 31. The convention had already been under way two days with Brother Rutherford as chairman. Brother S. D. Senor gave the opening address of welcome, which was responded to by the chairman. Then followed a most interesting praise and testimony meeting. The friends seemed very early in the convention to reach a goodly degree

of spiritual fervor. On Friday a. m. Brother S. D. Senor gave an address. In the afternoon Brother P. S. L. Johnson spoke and was followed in the evening by Brother Raymond. Brother G. B. Raymond spoke on Saturday afternoon and Brother J. F. Rutherford in the evening.

At the time of our arrival on Saturday morning the Praise and Testimony Service, already under way, had just reached its conclusion. We stepped upon the platform while the dear friends were singing that precious hymn, "Blest be the tie that binds our hearts in Christian love." The scene was very affecting. Many eyes were moist and the entire congregation, estimated at 800, seemed deeply affected by the occasion and the appropriate words they were singing. We joined heartily with the friends in the singing and then addressed them from the text, "The blessing of the Lord, it maketh rich; and he addeth no sorrow therewith."—Prov. 10:22.

We showed that the blessing of the Lord had not made rich the world, but would do so in God's due time. We pointed out that the blessing of the Lord had made father Adam rich, but that the sin of disobedience had spoiled his blessing and brought upon him instead the sentence of the curse of death. Next we showed the promise of new blessings in the divine covenant with Abraham and that the knowledge of this coming blessing means refreshment and joy to all who can see it and hear it with the eyes and ears of faith. We traced the fulfilment of the promise in Christ and the church and noted how rich the divine blessing is to all who will receive even the present foretaste. We concentrated attention upon the thought of the fulfilment of the divine promises in God's due time—how the blessing of the Lord in the end would make the church rich indeed, to the extent of the divine nature and glory and honor and immortality promised to those who will be then joint-heirs with the Lord Jesus in his Millennial kingdom and his work of blessing to the world.

We pointed out the truth of the statement of our text, "He added no sorrow therewith." We showed that the sorrows are not of the Lord's providing or adding, but come as a result of sin and imperfection and that in proportion as we reverence the Lord and seek to walk through life close to him, in that same proportion we shall avoid the sorrows which come from outside sources. We noted also the fact that it is the divine intention that those who would live godly should suffer persecution, but that such persecution is not of the Lord, though permitted by him, and that with his grace in sufficient supply we may be enabled to "glory in tribulation also."

We pointed out the divine order for all these blessings: that our Lord Jesus, born under the Law Covenant as well as under the Abrahamic Covenant, was thus obligated to keep the law, and did so perfectly; and that thus he was declared to be the one perfect man through whom accrued all blessings to us from the Lord, including the opportunity of becoming members of "Abraham's seed." (Gal. 3:29) By fulfilling the Law Jesus was entitled to everything that father Adam had originally possessed as a perfect man, everything he had lost through disobedience. Thus Jesus was entitled to everlasting human life and fellowship with the Father—entitled also to be the Ruler or King of earth and to all the earthly dignity and honor from God which this implied—having dominion over the beasts of the field, the fowls of the air and the fish of the sea, as well as over the fallen race. Had our Lord chosen to exercise those earthly rights he might indeed have blessed the world to a considerable degree through wise laws and regulations respecting diet, etc., etc. But his empire would still have been subject to death, because the death sentence would still be hanging over Adam and his posterity.

Such a blessing was just about what the Jews had expected as a result of the Abrahamic promise. They awaited the Messiah, who, as their Instructor and great King, would rule and guide and bless them and ultimately extend that rule and blessing to all the families of the earth with generally favorable and uplifting influences. God, however, had higher plans for mankind. For "as the heavens are higher than the earth, so are God's plans higher than man's plans and his methods higher than man's methods."—Isa. 55:9.

In harmony with the divine plan our Lord Jesus, instead of keeping the earthly life and empire to which he had a right as the obedient heir of the Law Covenant, sacrificed it—laid it down in death. This was the Father's proposition—that if he would show his faith and obedience to the extent of fully sacrificing the earthly life and rights the Father would raise him up by power Divine from the dead, not to earthly conditions again, but to heavenly conditions—"Far above all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:21) It is the Father's proposition that being thus exalted he might still possess the earthly rights which he had sacrificed—possess them as an asset or valuable possession which he might give away for the blessing of Adam and his race, whose lives and earthly rights were forfeited by sin. We showed that our risen, glorified Lord had in his possession when he ascended up on high enough of blessing to mean the restoration of Adam and every member of his race, or as many of these as he might choose to apply this benefit to. Christ's one sacrifice was sufficient for all if so applied. We requested all to notice that the blessings which Jesus had to give away were earthly blessings, earthly life, earthly power, earthly Paradise, etc., and not heavenly things.

THE NEW COVENANT

We reminded the friends that the Israelites under the Law Covenant had been hoping for these great earthly blessings from Messiah. At first they thought that Moses should be the great Deliverer, through whom they would get the wonderful blessings. But as they perceived that Moses and all of their race were dying, they to some extent realized that their (Law) Covenant was not bringing them the great blessings they had anticipated. Then the Lord sent to them through the prophets assurances that he would make a New (Law) Covenant with them after certain days, thus implying that the (Law) Covenant in which they had trusted was not wholly satisfactory and could not accomplish for them what they needed. They, of course, knew that if they would have a New Covenant, it must also have a mediator. And the Lord, through the prophets, indicated that the great Messiah would be that Mediator. The Lord spoke of those things yet future as though they already were. He spoke of them prophetically. Thus also our Lord was referred to as the Lamb of God slain (in the divine purpose) from the foundation of the world. Similarly Jesus, before his birth, was mentioned prophetically as the Mediator of the New Covenant—neither the covenant itself, nor its mediator, being in existence, except in the promise of God. God said to Israel—"Behold, I will send my Messenger, ... even the Messenger of the Covenant, whom ye delight in [the servant or Mediator of the New Law Covenant for whose coming you are so desirous]. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap."—Mal. 3:1, 2.

We pointed out that even though Israel slew the Redeemer it was done ignorantly and that our reasonable expectation might have been that after our Lord had finished his sacrifice at Calvary and had ascended up on high and appeared in the Father's presence, his appearance would have been for Israel, as the Mediator of the promised New Covenant—to make application of his blood as the sealing of that New Law Covenant. Thus he would have given to Israel the right of earthly life, earthly honor, earthly dominion, which he had a right to through keeping the law, but had sacrificed so that he might give it to Israel, and through Israel to all the families of the earth. But to our surprise he did nothing of this kind. Instead of showering the blessing of restitution upon natural Israel he did the very reverse. He said to them, "Your house is left unto you desolate. Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"—at his second coming as the King of glory, the great antitypical King, Priest and Mediator between God and men—between God and the world. (Matt. 23:38, 39) The Apostle declares that Israel was blinded, but he equally assures us that their blindness will not last forever, and that divine favor will return to them under their New Covenant.

What did our Lord do with those earthly rights, earthly honors, earthly life privileges, etc., which were his to bestow? We remember that it is written, that "He ascended up on high, there to appear in the presence of God for us"—for the "household of faith," the antitypical Levites, including the antitypical priests. We called attention to the apparent incongruity of this, namely, that the church is hoping for spiritual blessings, glory, honor and immortality on the spiritual plane, and not hoping to get earthly rights, earthly life, etc., such as Jesus had to bestow. We pointed out, however, that the offer made to the church is from the Father, who, cooperating with our Lord Jesus, has given us who are now called a similar invitation to that which was given to our Lord Jesus. Our Lord Jesus tenders to us first the earthly rights and blessings which he acquired through obedience to the Law and which, by virtue of his sacrifice, he has now to give away. He offered them all to us—to the "household of faith" of this Gospel age, but conditionally and not otherwise. The conditions are that we shall, as he did, agree to sacrifice these earthly rights, to abrogate them, to lay them down, to die to those earthly restitution rights and privileges

and honors. In so doing we shall be following the example of our Lord, walking in his footsteps, and be obeying his Word, and shall be accounted worthy of a share with him in the heavenly glory, honor and immortality, and in his Millennial reign.

Explaining the proposition to us the Master says that we may first of all count ourselves justified by faith—justified freely from all sin, as though we were actually perfect. But this justification by faith is merely granted to us for a purpose and for a time—to furnish us the opportunity for sacrificing those earthly rights. And whosoever does not use the opportunity and make the consecration, his justification will lapse—will amount to nothing. If, however, any desire to be his disciple and to follow his leading, to share in his death, to share in his sacrifice, to be dead with him, that disciple may have the assurance of participation with him in the heavenly state, condition and glory. "If any man will be my disciple, let him take up his cross and follow me," "and where I am there shall my servant be." In line with this the Apostle exhorts all believers, all members of the household of faith, to present their bodies living sacrifices, counted as "holy," justified freely from sin through the merit of the blood of Jesus, which makes them "acceptable" sacrificers and enables them to become joint-heirs with Christ in the heavenly glory on the same terms and conditions that the Father granted to their Redeemer.—Rom. 12:1.

We thus saw that by this divine program the merit of Christ's death, earthly rights, restitution privileges and honors will pass through the church without the slightest diminution; for all that the church receives by faith through Christ must be laid down again in sacrifice. So, then, at the close of this Gospel age, the merit of Christ will be neither more nor less than at the time he died; but, in God's providence, that merit will meantime have been used as the basis or condition upon which the "elect" church shall have been lifted, not only out of sin and death conditions, but out of earthly conditions altogether—to heavenly conditions, to the divine nature. We paused a moment to consider with the Apostle the wonderful wisdom of God and to say with him, Who knew the mind of God in advance or who was his adviser in this wonderful, economical, judicial, loving and generous arrangement by which we, the "elect" of this Gospel age, receive grace upon grace or favor upon favor and are permitted to share with our Lord in his great work of blessing the world of mankind with an uplift, social, mental, moral and physical?

"MERCY THROUGH YOUR MERCY"

Then we inquired, What next will Christ do with this merit of his own sacrifice? We hearkened to the Apostle, who explains this entire matter in Romans 11:25-33. He assures us that Israel was not cast off forever, but merely until we Spiritual Israelites shall first have been sought and found, polished and fitted and brought to perfection. Then "all Israel shall be saved" from the blindness which God sent upon them at the beginning of this age. By that time the Deliverer shall have come out of Zion. The Head, our Lord Jesus, was brought to the birth more than eighteen centuries ago. His body, the church, is now being born in the end of this Gospel age by having share in "his resurrection."—Phil. 3:10, 11.

Israel and the world have been waiting for the development of this great Deliverer—Jesus the Head and the church his body. This is the great antitypical Mediator like unto Moses, of whom Moses said, "A prophet the Lord our God shall raise up unto you of your brethren, like unto me." (Acts 3:22) The Head was raised up nearly eighteen centuries ago. The body is now being raised up and, with the "change" of the feet members, the antitype, Mediator, Priest and King of the world will stand forth. We are not left to doubt as to how and when and where the blessings will begin. The divine blessing is to reach the world of mankind through Israel and under their New Covenant. They have been blinded and turned aside, waiting for the Deliverer—waiting for the Mediator. Shortly he will be completed. His first work will be to pass to the credit of the New Covenant that same "precious blood" which, during this Gospel age, has blessed and comforted the church and opened for us the way to joint-heirship with the Redeemer through sacrifice.

The blood of Christ represents his sacrificed life and all the earthly rights represented therein. His right to the earthly life by his obedience to the law, is still his asset or merit, passed through the church, which is his body. It now becomes the blood of the New (Law) Covenant, the basis of reconciliation between God and Israel. It seals that covenant, which, through Israel, shall extend the privilege of eternal life to every nation, people, kindred and tribe. This blood of the New Covenant our Lord invites his church to share in, saying, "Drink ye all of it." And again, "Are ye able to drink of the cup that I shall drink of?" Except we partake of the merit of his flesh and are thus justified by the merit of his sacrifice, and unless additionally we share in "his cup" as partakers of his blood, "his death," his sacrifice, we have no life in us. Sharing with him in his cup, partaking of his sufferings of this present time, buried with him by immersion into his death, we shall be associated with him as members of the Mediator in the work of dispensing the blessings of that New Covenant, under its terms, to whosoever wills to accept them.

"Oh glorious hope of heavenly love!
It lifts us up to things above;
It bears on eagle-wings.
It gives our joyful souls a taste
And makes us even here to feast
With Jesus, priests and kings."

We note the Apostle's comments further. In verse 27, still speaking of Israel, he says, "This is my [New] Covenant unto them when I shall take away their sins." We pointed out that the Apostle could have referred only to the New Covenant promised to that nation, and the fact that their sin should be taken away at the time when that Covenant is sealed—made operative. St. Paul continues, declaring that natural Israel was treated as God's enemy and turned aside during all this Gospel age—that we might have the privilege of becoming members of the Spiritual Seed of Abraham under the original, primary covenant. St. Paul points out that as soon as the church, the deliverer, shall have come out of Zion and their New Covenant has begun to operate the effect will be, not only to "save" them from their blindness, but also to "turn away their ungodliness."

We noted specially that St. Paul declares of natural Israel, blessed under its covenant, that "They shall obtain mercy through your mercy." We pointed out that this does not signify that the mercy to Israel, the earthly seed under the New Covenant, will not be divine mercy, nor does it signify that it is not the mercy of the Lord Jesus Christ. On the contrary, it will be of the Father and by the Son and through the church. "They shall obtain mercy through your mercy." We reminded the friends that every good and perfect gift cometh down from the Father of Lights and that every blessing comes to us by his representative, our Lord Jesus Christ, and that we, the church, are by and through him. Hence, the expression, "They shall obtain mercy through your mercy," is merely bringing to our attention the fact that the Divine purpose is to honor the church by passing through her the Divine blessing, which from of old had been promised to the natural seed of Abraham.

A FATHER OF MANY NATIONS

We pointed out that in Ezekiel 16:45-60 the Lord clearly indicates that his dealing with the outside nations will be through natural Israel. Referring to the Sodomites and to the Samaritans the Lord used these two nations as as illustrations of the other nations of the world and how they are received to divine blessing, saying, "I will give them unto thee for daughters [to be instructed], but not by thy Covenant." Their covenant of that time was the Law Covenant of Sinai. But the covenant under which these are to be given to them will be their New (Law) Covenant—instituted by the better Mediator—the Christ, Head and body.

We showed that thus all the nations of the world will be privileged to come back into harmony with God under Israel's New Covenant. This would imply that to have the benefit of the New Covenant they must become Israelites indeed, with true circumcision of the heart. Thus Abraham will become gradually "a father of many nations." We reminded the friends of the prophecy which declares that after the time of trouble and after the ancient worthies shall have been established as the rulers of natural Israel, and after God's blessing and the New Covenant shall have begun to operate toward them, the other nations of the world will begin to take notice. Sin and Death will still be reigning amongst them, but they will behold in Israel the beginning of the reign of righteousness unto life eternal. Then they will say to each other, "Come, let us go up to the mountain of the Lord's house"—let us come into line with the divine government established in Israel; Israel's great Lawgiver then will be our Teacher also and we will walk in the paths which he directs; for the Law shall go forth from Mount Zion [the glorified spiritual church] and the word of the Lord from Jerusalem, the earthly representative of the heavenly dominion.—Micah 4:2.

SATURDAY AFTERNOON

Brother Coward was on the program for Saturday afternoon, but the excursion party did not arrive in time to permit

him to serve. Instead the congregation of the Convention was greatly edified by a Berean Scripture study conducted by Brother P. S. L. Johnson. Since the congregation was too large to be treated as one general class, Brother Johnson called for the elders of various congregations to indicate themselves, and then asked them to come forward and sit together in the front rows. He conducted the Berean study with these, asking them the questions and drawing out from one and another the proper answers to them. It is hoped that the lesson was very helpful and that the custom of using these Berean Lessons will grow in the future as they have been doing for some time past. We request that the Pilgrim brethren shall give one sample of the Berean Scripture Study at each point visited. Through these the dear friends at every place may have extremely helpful, profitable and interesting meetings. The classes using these, we believe, are making the best of progress.

After a praise service at 7:30 p. m., we conducted a question meeting at which some excellent queries were presented which showed that many of the dear friends were thinking earnestly and deeply on the features of the divine plan. True, many of the questions are already answered in the "Dawn-Studies" and some of these we preferred to reply to by referring to the reading matter, assuring all that the answers would be more satisfactory than would be possible for us to make in the few moments at our disposal. On the whole the meeting was a good one.

SUNDAY, AUGUST 1

The Sunday morning topic at 8:30 was baptism and its import. We addressed the friends with all the earnestness of which we were capable, explaining the True Baptism and how it differs from many erroneous theories respecting it. Following the service those desirous of symbolizing in water their burial or baptism with Christ into his death were invited to come forth, and after being questioned, were given the right-hand of fellowship in "the church . . . . whose names are written in heaven." Ten street cars were waiting to carry the large audience to a not distant lake, where thorough arrangements had been made in advance for serving the friends. One hundred and twenty-six (126) adults were baptized symbolically in water. It was a deeply impressive occasion, the surroundings all favoring.

Our afternoon topic was an address to the public—"Where Are the Dead?" It had been very thoroughly advertised and a splendid audience, estimated at 4,500, was present. The closest of attention was given, some, notwithstanding the great heat, standing throughout the service of two hours' length. In the evening, after a praise service, Brother Johnson again addressed the Convention.

On Monday morning from 8:30 to 10:30 the friends enjoyed a very delightful season of refreshment in the praise and testimony meeting. Promptly at 10:30 we addressed the convention. After explaining that Brother Jones would deliver a discourse in the afternoon, and that a symposium on love would be the last meeting of the convention in the evening, we in a sense drew the convention to a close, giving a vote of thanks to the brethren of the congregation for the favors received at their hands in connection with the very wise and helpful arrangements provided for our comfort; and also to the Business Men's Club, which had, through their local committee, granted us the use of the fine Auditorium in which we were meeting. We called to mind the blessings of the Lord in connection with the Convention and how we owed to him more than to all others thanks and praise and reverential service. We reminded all that from him cometh every good and perfect gift; to whom we should render all the service of our being. We considered the improbability of our ever all meeting again this side of the vail, but the possibility of our all meeting with the Lord, if faithful, beyond the vail. Our hearts looked forward yearningly to the "general assembly of the church of the firstborn." We considered the loved ones who had gone before, and the dear ones who, in the spirit of their minds, were with us at the convention, although unable to be with us in person; and the fact that we would soon part; and the blessed assurance that when the new conditions should be reached there would be no more such uncertain partings to those who should be found worthy to a share in the fellowship divine. While longing for the "change" and that the trials of life shall be ended, and while trusting to hear the Master's "Well done!" we resolved to be patient and to remember that a true reverence for the Lord forewarns us that we should wait patiently for his time, and meantime accept his providences as being for our highest welfare.

Following this the pilgrim brethren were called to the front and to each one was given a plate of bread. Then the elders of the local church were called to the front, with the pilgrim brethren on either hand. Then the colporteurs were called and, to our surprise, responded to the number of nearly two hundred. Then the congregation was given opportunity to pass along the line and greet us all with a handshake, that they might interchange with us a word of God-speed while we shook hands and bade each other Goodbye! The congregation meantime sang familiar hymns, while those participating in the fellowship were often moved to tears. It was a blessed and most affecting experience and surely many will long remember it and be strengthened by it to know and to do the Father's will. The service closed with a word of prayer commending us all to the Father's protecting care and remembering the loved ones everywhere not permitted to be with us. We were then taken to dinner and afterward in an automobile to the railway station. Some of the dear friends were there for a final adieu. The afternoon ride and then all night and until noon of the next day brought us to Aberdeen, S. D.

ABERDEEN, S. D., CONVENTION

The Aberdeen Convention met on August 1 under Brother G. H. Draper as chairman. He addressed the convention with greetings from the local church and vicinity and was responded to on behalf of the Society by Brother Henry Hoskins, Sr., in suitable terms. Then followed a hearty praise and testimony meeting until noon. In the afternoon Brother Hoskins addressed the convention. In the evening after a praise service Brother George Draper gave a discourse. Monday morning was fully given over to praise and testimony on the part of the dear friends attending the convention, who were chiefly from North and South Dakota and Minnesota. Many of them spoke of it as being their first Convention and told how precious the truth is to them and how much they enjoyed meeting others of like precious faith and experiencing the fellowship of kindred minds so like to that above.

Brother George Draper delivered a discourse on Consecration, following which opportunity was afforded for symbolic immersion for those who desired to avail themselves of it. Sixteen were immersed. In the evening, following a praise service, Brother John Hoskins gave a discourse.

TUESDAY MORNING, AUGUST, 3

Brother Henry Hoskins, Sr., addressed the convention and we arrived in time for a short discourse before dinner in the nature of a greeting and exhortation. The afternoon discourse, which had been advertised, was well attended by the public. Our topic was, "The Overthrow of Satan's Empire." We had an excellent hearing, especially considering the fact that it was a week day afternoon and quite warm. The attendance was estimated at between six and seven hundred. The other sessions of the convention showed an attendance of about two hundred. In the evening at 6:30 p. m. we addressed the friends of the truth from the text, "Be careful for nothing, and in everything give thanks." We endeavored to show how secure God's people are and that, while they are all the time to exercise the fear of reverence, proper fear will cast out all other fear and that the more we know of the great Creator the more we shall appreciate his faithfulness and his ability and willingness to fulfill his good promise to make all things work together for good to us, because we love him, because we are seeking to make our calling and election sure. We endeavored to show that those who keep their hearts thoroughly loyal to the Lord and their earthly all upon the altar of sacrifice have no cause for murmuring or complaining, because our Lord is willing to make his grace abound to all that are his and because the privileges of service and sacrifice are our assurances of coming glory, honor and immortality, and because without these "sufferings of Christ" we cannot be "his members."

We exhorted the dear friends to encourage all of the Lord's people everywhere to rejoice, whatever their earthly condition may be—in sickness, in poverty, in wealth, in honor, in dishonor—because they are his and because the King of Glory is supervising their experiences. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (1 John 3:1; Rom. 8:17) Even in tribulation, the Apostle assures us, we may triumphantly rejoice. However, it requires some maturity of faith and of reverential trust to permit of rejoicing in tribulation. We exhorted all to grow in grace and in knowledge and suggested the illustration of St. Paul and Silas in the prison with their hands and feet fast in the stocks and their backs wounded and lacerated from scourging. We remarked that if they were able to sing praises unto God under those conditions, so we, under the same promises and inspired by the same hopes, may likewise rejoice in tribulation. We rejoice that, under divine providence, we are in preparation for

the divine kingdom and that, under the supervision of our Heavenly Lord, all things are working together for our good, permitting us to rejoice therein and in the glorious hope of being with him soon.

We closed the address with some words of comfort and cheer and reminders of the time when we all hoped to meet our Lord and each other and all the faithful in Christ Jesus in the heavenly kingdom. Then came our love feast, which closed the convention. It was a blessed season and our hearts melted and flowed together. We experienced oneness in fellowship in the body of Christ in the church and rejoiced therein and in each other's love, with best wishes and hopes for each other indicated by word and grasp.

A number accompanied us to the train. On the platform we had further blessed intercourse and parted while singing to each other and to the Lord hymns of praise and gratitude. Soon we were speeding on our way towards St. Paul, Minn., where we arrived an hour late and found about forty of the friends on the platform awaiting us. We had barely time to shake hands and to make connections, but did so, thanking God for the spirit of love and oneness which unites all the children of peace. As we parted, songs of thankfulness ascended from both hearts and lips to the Giver of every good gift.

One of the Milwaukee friends boarded our train before we reached their city and prepared us to meet about twenty-five of the Milwaukee Class, who greeted us on the platform during the ten minutes stop. We had a delightful experience with them. Some told us of their intention to attend the Saratoga Springs convention, but one dear Sister, asked if she were coming, said, "No, I cannot come; but I am in hopes to meet you at the great convention on high and I am living in hope of that." Surely the dear friends everywhere manifest the spirit of the truth and show forth its fruitage in their words and conduct.

Arrived at Chicago we found that the dear friends there had arranged for a meeting. We fell in line with the program and spoke to them for thirty-five minutes. Many of them then accompanied us to the depot, including five who accompanied us to the Toledo Convention. Again we had very affectionate farewells, "God bless you's," etc. About forty were united in heart and voice in song when the train started.

THE TOLEDO CONVENTION

We arrived at Toledo Thursday morning, August 5. A committee met us at the depot and escorted us to breakfast and, later on, to the meeting-place. The Convention had already been in session for two days with a large degree of interest manifested on the part of all. A baptism discourse and service arranged had been conducted on the morning of our arrival. It was reported a very solemn and impressive occasion. An even one hundred were immersed. The whole number of friends at the convention was about six hundred.

In the forenoon we had a Question Meeting and the questions were good and to the point and the service interesting. This service was followed by a love feast, in which the six pilgrims present participated and about one hundred and twenty colporteurs, ranged on either side of them, while at the very center of all stood the four elders of the Toledo congregation. The friends filed past as usual, extending their greetings by hand and voice, seeking to encourage each other to faithfulness and zeal in the Lord's cause. It was a happy occasion. The afternoon session consisted of a discourse by Brother Dr. L. W. Jones. During the afternoon we had a "trouble corner" which, we trust, resulted in the helping of some over difficulties and perplexities. The evening service was for the public and gave a large attendance—about eleven hundred. We had closest attention while we endeavored to present "The Past, Present and Future of Man from the Bible Standpoint." En route to the depot refreshments of ice cream soda were supplied and soon goodbyes were said and we were off for Pittsburgh, five accompanying us.

THE PITTSBURGH GATHERING

We had extreme pleasure in meeting the dear friends of Pittsburgh and vicinity, their faces bringing back to us pleasant memories of bygone days. The Bible House Chapel was packed even into the entryway. We assured the dear friends that we had had the Lord's blessing and precious and repeated spiritual feasts during the convention tour, but that no meeting gave us greater pleasure than the present one, and that while our heartlove is broad and deep towards all of the Lord's dear flock, we will ever think with loving interest of the dear ones of Allegheny. We then gave a discourse in which we endeavored to set forth certain features of the divine plan which, we hope, were helpful to our dear hearers—relative to the covenants, tracing the same back to father Abraham and into the glorious consummation at the close of the Millennial age. The meeting closed at 9:10 p. m., but we soon found that we had not left a sufficiency of time for saying Goodbye and, as the dear ones discovered that we must go without greeting them, in order to catch our train, we were "most kindly mobbed," and tried to satisfy them by shaking with both hands. We finally reached the sidewalk and then the depot, to find that a considerable crowd had gathered there, where fresh adieus were said. Saturday's rest at Brooklyn prepared us for Sunday, another enjoyable one-day convention.

AT BROOKLYN, AUGUST 8

The forenoon service consisted of a prayer, praise and testimony meeting, which was well attended and the testimonies were full of fervency of spirit. It was good to be there. Such of the congregation as were from outside the city and had never had a meal at "Bethel" were invited to embrace the opportunity and take dinner with us. About forty responded, the Bethel family joining with the remainder of the congregation in a luncheon in the Tabernacle chapel.

The afternoon service was well attended for a mid-summed day, about six hundred being present. For nearly two hours we discussed with them the Word of the Lord found in Isaiah 40:1, "Comfort ye, comfort ye my people, saith your God." At the conclusion we were told that the difficulty with the service was that it was not long enough. Our evening luncheon was participated in by about two hundred. Then came the evening service of praise from 7 to 7:30, followed immediately by a question meeting attended by about four hundred, who gave the closest attention. The questions were excellent.

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Our attention is drawn to the fact that in reporting the San Antonio Convention we omitted the notice of the public service on the evening of July 13. It was held in the Opera House, and was in every way successful so far as we can judge. The edifice was crowded and the attention excellent. We spoke for about two hours on "Where Are the Dead?" The literature was taken freely at the conclusion of the service. About thirteen hundred were present.

"THE WILL OF THE LORD BE DONE"

ACTS 21:1-17.—SEPTEMBER 12.

This lesson indicates to us how the Apostle and others of the early church were subjected to difficulties, disappointments and opposition, as we of today are. The fact that the Lord's power was with them, the gifts of tongues, of miracles, of healing, the casting out of devils, etc., was offset by the other fact that their course of life was not, by any means, smooth. Even when on missions of mercy and peace, even when not doing evangelistic work, they were directly battling with the adversary and his forces of darkness. Leaving Miletus, St. Paul and his companions were dependent on natural laws and regulations. No swift yacht happened to sight them and take them on board and carry them to their destination. Instead, they were obliged to take a cargo sailboat, which stopped here and there in the interest of its business, quite regardless of the important Jew and his eight companions aboard. Truly surprised will some of these sailors be when, by and by, during the Millennium, they will come forth and be brought to a knowledge of the truth and learn that once they had the privilege of carrying the noble St. Paul. We may be sure that any acts of kindness performed to him or his companions will be duly remembered and rewarded, in harmony with our Lord's promise that a reward shall be given to those who give even a cup of cold water to even one of the least of his disciples.

We are to remember that "the world knoweth us not, even as it knew him not." If humble of mind we shall not expect great things for ourselves or special attentions from those with whom we are in company—nor from the Lord should we expect miracles. Rather we should esteem that a miracle of the Lord's grace is manifested in us—in the favor which has brought to us the good tidings and the privilege of being its servants—ambassadors of God. Besides, under these conditions, walking by faith and not by sight, we shall doubtless make better progress as new creatures in character development than if the Lord carried us along on flowery beds of ease without storm, without opposition, without difficulties. The difficulties call forth faith and draw our hearts to the great Fountain of blessing, and thus are amongst the "all things" working for our spiritual welfare.

While the ship was unloading her cargo at Tyre, St. Paul

and his companions looked up some of the truth people, with whom they had evidently a special season of fellowship during the seven days of waiting. This reminds us of how the Lord's followers in the present time love to meet the pilgrims on their journeys and how the pilgrims with yearning hearts seek for those who know and love the Redeemer, "Even as many as the Lord our God has called." Here the Apostle got a message from some of his friends urging him not to go to Jerusalem; but he continued his journey, nevertheless. When leaving the friends of Tyre, men, women and children accompanied them to the ship, for the city evidently was at a little distance from the dock. Then on the beach together, in communion with the Lord and with each other, they asked a blessing upon those who went and upon those who remained. How this reminds us further of present experiences and the love, the fellowship, the interest which we have in each other—stronger than any earthly tie!

A stop of another day afforded another opportunity to meet the brethren at Ptolemais—another one day convention, we may be sure! The next stopping place was at Caesarea, at the home of Philip, the Evangelist, who was one of the seven deacons chosen at Jerusalem—the martyr Stephen being another of the seven selected for the care of the temporalities of the church at the time when an unsuccessful attempt at communism was permitted of the Lord as a demonstration of the inexpediency of such an arrangement in the church.

Incidentally, it is mentioned that Philip had four virgin daughters "which did prophecy," but just what is signified by this we may not surely know. We are not to assume hastily that these four young women were public teachers in the church, in the face of the Apostle's clear statements on the subject. They may have had some public occupation along the lines of public speaking or teaching—possibly they were school teachers. The teaching of that time was not, as now, through the study of books, but by oral presentations or prophecy. We prefer to understand the passage in this light and in harmony with the general teaching of the Scriptures, which everywhere commits to the brethren the public teaching in the church.

"SONS AND DAUGHTERS SHALL PROPHECY"

The marginal reference in our common Bible identifies this reference to these four virgins with the prophecy of Joel, "Your sons and daughters shall prophecy; your old men shall dream dreams, your young men shall see visions." We see no connection between the prophecy and this statement respecting Philip's four daughters. Indeed, there is not even a suggestion that they had made a consecration of themselves to the Lord or received the holy Spirit. The fact that they were virgins would imply nothing of this kind. Incidentally, it may be well for us here to point out in few words what we do understand the words of the Prophet Joel to signify.

St. Peter identifies the prophecy as a whole with the Pentecostal blessing upon the church ten days after our Lord's ascension. This does not mean, however, that the prophecy was fulfilled as a whole there. St. Peter says this which they witnessed was that, or a portion of that of which the Prophet Joel spake. Is there any indication that the holy Spirit was poured out upon the sons and daughters of believers at Pentecost? None whatever! It came only upon the consecrated believers themselves. Do all the young Christians who receive the holy Spirit have special experiences in seeing visions? And do all old experienced Christians have special experiences in dreaming dreams? Assuredly not! Properly not! The prophecy divides into two parts; one relating to this Gospel age and the other relating to the Millennial age. The Lord hid the understanding of the matter to some extent by referring to the Millennial age blessings first and to this age and its blessings afterward.

The two ages and their blessings are distinguished, therefore, by the expressions, "In those days," as signifying the Gospel age, and "After those days," as signifying the Millennial age. We are still in the Gospel age, styled "In those days." And we still have the blessings promised in this age, namely, the bestowment of the holy spirit upon God's servants and handmaidens regardless of age, sex or national distinction. This blessing began at Pentecost and will close with the anointing of the last member of the body of Christ. They will begin the other part of the blessed promise, namely, "After those days I will pour out my spirit upon all flesh." This blessing surely does not apply to the present time; and just as surely it will have fulfilment under the ministration of the Millennial kingdom. Then will come the time when "Your sons and your daughters shall prophecy," shall teach. That will not be a teaching in the church, nor of the church, but a teaching of the world by the world, under the supervision of the glorified Christ on the spirit plane, and the perfected ancient worthies on the human plane as the earthly representatives of the heavenly kingdom.

Now notice the expression, "Your old men shall dream dreams and your young men shall see visions." We prefer a different translation, which, we believe, gives the intended thought, namely, "Your young men shall see the glorious visions (of Restitution, blessings, etc., in process of fulfilment) of which your ancient men dreamed (the things respecting which they vaguely hoped and dimly understood and greatly longed for)."

"WEEP AND BREAK MINE HEART"

Agabus was possessed of the spirit of prophecy, after the manner of the ancient prophets, so that he foretold future events. He was well known to the church. It was he who had prophesied the great famine throughout the world, which came to pass in the days of Claudius Caesar. (Acts 11:28) He came to Caesarea while St. Paul was there, and, taking St. Paul's girdle, bound his own hands and feet and declared that the holy Spirit testified that thus the Jews at Jerusalem would bind St. Paul, the owner of the girdle, and deliver him to the Gentiles. This prophecy was fully in harmony with other predictions of harm to the Apostle. No wonder, then, that his friends who accompanied him and others at Caesarea urged him to forego the visit and thus escape the harm indicated to be performed if he went. Ordinarily we would have supposed that the advice was good and that it were not wise to go into difficulty. But St. Paul apparently had some other advice from the Lord under which he was operating—something compulsory upon him, which led him to brave anything to fulfil his duty. We are not to think of the Apostle as stoically, coldly going into this trouble. Such a thought is dismissed when we notice his reply to his insistent friends. Full of feeling for them, as well as for himself, he replied, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Heroic words! Noble sentiments! Faithfulness personified!

Evidently the Lord was testing the Apostle, developing in him character, stability, faithfulness. Not that he did not have these qualities before, but that all these experiences would tend to deepen and fix that character. He intimates to us that he went to Jerusalem under a vow, under some solemn pledge to the Lord, in faithful performance of some duty. The question now was, Would he keep this vow? Would he fulfil the obligation or would he be turned aside from it by fear of what man might do to him or by the entreaties of friends? We rejoice in the Apostle's spirit, in his faithfulness, his courage. Since he understood it to be the Lord's will that he should go to Jerusalem, he knew that the Father would overrule all things, in harmony with the counsel of his own will.

Apparently his visit to Jerusalem was opportune, we might say necessary, to the cementing of the "household of faith," and to the assisting of some of them to a clearer position in regard to the obligations of the law and the liberty from the law to those who accepted Christ. Besides, from this place the Lord had ordained that the Apostle should go to Rome to declare his name there also, in the political capital of the world; and that he should first declare the Gospel to Agrippa and Festus and other notables, and through them be called to the special attention of the Emperor and others in authority at Rome. It was quite proper that the Apostle's friends desisted from further entreaty. First, because they recognized that he was doing the will of the Lord; and because, in the second place, further effort would evidently fail to move him from his purpose—prove fruitless. Third, because they were making it still harder for him to bear, breaking his heart.

Let us all remember that all of the Lord's special dealings with his people during this Gospel age are with a view to developing them in character, not only good character, but fixed character. It is not sufficient that we accept Christ, nor sufficient that we should preach him to others. To be fit for the heavenly kingdom we must develop characters in harmony with our Lord—gentle, yet firm; sweet, yet strong. This is signified in the terms of our discipleship. We are to copy our Teacher, who is also our Redeemer. We are to let his light shine. It is important that we see this fact. The difficulty apparently with the majority of people is that they do not see and do not understand the purpose of life; hence valuable opportunities and precious lessons are wasted upon them.

Mr. Marden has recently said, "I know a man whose accomplishments have been the marvel of all who knew him, who in his boyhood made the resolution: 'Let every occasion be the great occasion, for you cannot tell when fate may be taking your measure for a larger place.' If he was in school, he kept thinking, 'I must not skip the hard problems, for they

may rise up in my manhood and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson and cultivate a habit of overcoming, a habit of faithfulness and accuracy.'"

This is merely an elaboration of what the Good Book says, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in the grave whither thou goest." And again, "He that is faithful in that which is least will be faithful also in that which is greater."

Difficulties in the way would not prove that it is not the right way. Bunyan's Pilgrim, in traveling toward the heavenly city, found the Hill of Difficulty in his way. And our Lord forewarned all who would walk in his steps that their pathway must, of necessity, be full of tribulation—testings. The reward is to them that overcome. There could be no overcoming unless there were difficulties.

HOW TO DECIDE THE LORD'S WILL

The Apostle does not tell us the basis of his confidence in doing the will of the Lord in going to Jerusalem, but we may be sure that he had substantial reasons for believing that he was walking in the Lord's way. His entire character shows us that he would be too cautious, as well as too faithful, to go in any direction contrary to the divine will.

As to how we may decide as to what is and what is not the Lord's way for us, we find that the rule which George Mueller tells us he followed is so nearly the one which we follow ourself that we take pleasure in quoting it:—

"I seek in the beginning to get my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the holy Spirit guides us at all, he will do it according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will, in connection with his Word and his Spirit. I ask God in prayer to reveal his will to me aright. Thus by the prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and, if my mind is thus at peace, I proceed accordingly."

HIGHLY HONORED MNASON

In due time the Apostle and his companions started for Jerusalem. We read, "We took up our carriages, and went up to Jerusalem." This word carriages is not now generally in use. It is old English and signifies baggage or luggage; bag, baggage; lug, luggage; carry, carriage.

Mnason of Cyprus, for a long while a disciple, with whom the travelers lodged at Jerusalem, met the travelers at Caesarea and with some of the brethren at the latter place accompanied them to Jerusalem. They were a happy company of probably a dozen, yet a fearful company, in view of their expectation that something would surely befall their beloved Brother, the Apostle Paul—because, "If one member of the body suffer, all the members suffer with it." Arrived at the home of Mnason still other brethren welcomed them, though the regular meeting and official greeting did not come until later through St. James, who seems to have been the chief or spokesman amongst the brethren.

Mnason evidently appreciated his guests and enjoyed the privilege of their entertainment. But how much his joy must have been subsequently enhanced we can only imagine. The future years of the Apostle's life, his prominence before the church, the blessings that went from him to all in a public way, must have been with him, also, in the course of daily life and have blessed its amenities. While it was a great honor to entertain the Lord, as Lazarus and Mary and Martha did at Bethany; a great honor to entertain the Apostle as Mnason did, it is also a great honor today to entertain any of the Lord's disciples, whether weak and little or notable in the eyes of the world. Every Christian must have this desire, if he have the brotherly love. And each one who entertains a prophet may expect a prophet's reward—a reward in proportion to the honor of the prophet in the sight of our Great King, whose ambassadors we all are. While it would be far greater honor, in one sense, to entertain the Lord himself than to entertain any of his brethren, nevertheless personal attention to our Redeemer being impossible he has assured us that he will accept any and everything done to the least of his brethren, as done to himself.

BE PATIENT, BRETHREN

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure:
That nothing we call work can find an entrance;
There's only room to suffer, to endure.

Well, God loves patience! Souls that dwell in stillness,
Doing the little things or restful quite,
May just as perfectly fulfil this mission;
Be just as useful in the Father's sight,

As they who grapple with some great evil,
Clearing a path that every eye may see,
Our Savior cares for cheerful acquiescence
As much as for a busy ministry.

And yet he does love service—where it is given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Christ never asks of us such heavy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation—
He ofttimes counts a service most complete.

He sometimes wants our ear—our rapt attention—
That he some sweetest secret may impart.
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

Then seek to please him, whatsoe'er he bids thee—
Whether to do, to suffer, to lie still;
'Twill matter little by what path he led us
If in it all we sought to do his will.

J. C. LARDENT.

EARLY MISSIONS AND PRESENT ONES

REVIEW LESSON.—SEPTEMBER 19.

GOLDEN TEXT:—*"So mightily grew the word of God and prevaileth."*—Acts 16:20.

At first it may strike some minds as peculiarly out of order that we should institute a comparison between missionary journeys of the Apostle Paul and pilgrim-missionary work at the present time in which we are privileged to engage. Nevertheless we see many strong resemblances.

(1.) St. Paul's labors were during the Harvest time of the Jewish age. The mission was to the Jew first. The converts were largely from amongst them. Secondly he told the good tidings of the kingdom to the Gentiles. We are in the harvest time of the Gospel age. We preach the harvest message of this dispensation to those who are professedly God's people, not with the expectation of bringing all Christian people to see the glorious features of the divine plan, but with the hope of finding amongst them such as have the hearing ear and of interesting them and ripening them for the garner. We, likewise, go outside of nominal spiritual Israel to the Gentiles, to the worldly, when our message to Christians fails to bring results.

(2.) Now, as eighteen centuries ago, the laborers in the harvest field, whether as colporteurs or volunteers, go forth bearing the precious seed of truth, the Gospel of the kingdom, for those who have the ears to hear. A few in every place may be found. In some places the results are tongue-lashings and exclusions, ostracism and scorn. In other quarters the message is more favorably received. Evidently now, as then, all who are anxious to serve the truth find opportunity to suffer for the truth's sake, for righteousness' sake. Now, as then, all the dear laborers in the harvest field may note the Lord's providential care over them and his direction in the interests of the harvest work. Now, as then, we have much to encourage, as well as to discourage. Now, as then, there are surprises to the Lord's people in respect to where the

truth will be received and where it will be rejected. For instance, we have good word of the progress of the light in "darkest Africa," while frequently we have evidences that some of the scribes and Pharisees and Doctors of the Law of our day are not worthy of present truth. Now, as then, the Lord's providences seem to tell us that bonds and imprisonments and difficulties await us, if we continue active, faithful, zealous; but now, as then, the faithful of the Lord's people are not deterred by these experiences, but, with the Apostle, say, "We are willing, not only to be bound, but to suffer death for Christ's sake."

Our Golden Text seems likely to have a partial fulfilment in a parallel way very soon. The message is gathering impetus day by day. Although opposed by various blinded ones in Babylon and by false brethren from our midst and by ravenous wolves in sheep's clothing with back-biting tactics and midnight howls, nevertheless the Truth is prospering.

It would be a mistake, however, to suppose that the truth will soon, or ever, become popular while the prince of this world is free to oppose it and to stir up bitter envyings and strife against it and to blind the minds of so many.

The lesson for us is, Faithfully onward, Christian soldiers, battling for the Lord, for the truth, for the brethren—against sin and selfishness.

BIBLE STUDENTS' CONVENTION

SARATOGA SPRINGS—BROOKLYN—AUGUST 31—SEPTEMBER 6

Some time ago we announced that the final general convention for the year 1909 might be expected at Brooklyn. Subsequently, under what we believe was divine providence, we were led to arrange that the main part of the Convention shall be held at Saratoga Springs, N. Y., for four days, beginning August 31. Then on September 4 the Convention party, which will probably number two thousand, will come down the Hudson River on one of its palatial steamers. The daylight ride will permit of seeing some of the most interesting scenery in the world; and, still better, permit Christian fellowship amongst some of the most interesting people in the world—Bible Students, "whose lamps are trimmed and burning."

The steamer will be due to reach New York City at 6:30 p. m. September 4. Sunday may be considered the last of the convention proper. Its program will be a full one, beginning at 10:30 a. m. with intermissions for dinner and supper. All meetings will be held in the Brooklyn Academy of Music, the largest auditorium of the Borough, located on Lafayette avenue. The next day, September 6, "Labor Day," will afford opportunity for visiting "Brooklyn Tabernacle" and "Bethel" and such other points of interest as the friends may think proper.

A large attendance is anticipated, but it is very desirable that we know in advance whom we may expect. Saratoga Springs is a famous Summer Resort, known the world over. It has plenty of fine hotels, whose rates range from three dollars to five dollars per day. And there are plenty of such hotels also in Brooklyn. Such of the friends as desire accommodations of this kind need not write to us on the subject. But all who desire accommodations at less prices should do so—giving particulars, stating sex, and if colored. Such as desire to occupy one room should so state. A 50c. per night lodging will mean two in a smaller room or four in a larger room. A good room for two would cost at least 75c each. A good room for one would cost at least one dollar per night. Meals and luncheons will be arranged for at from 15c. to 25c. upward, so that you can take your choice. No one should think of attending the convention at a cost of less than $1.25 per day. Hotel accommodations with meals, $1.25, $1.50, $2.00 per day.

RAILROAD AND STEAMBOAT FARE

The Railroad Trunk Lines Association have granted us a special rate of one fare and a half to Saratoga and return, certificate plan. Bring certificate. However, tickets from points west of Buffalo, N. Y., and Pittsburgh, Pa., may be had at a still less rate, namely, one fare and a third on the regular Saratoga Excursion. We presume that the same rates will apply on all roads south of Washington City. Friends from Canada and the northern States may find it cheaper to buy New York City Excursion with stop-over at Schenectady, N. Y., with side-trip from there to Saratoga Springs. All railroad tickets from Albany to New York are available for passage on the Hudson River steamboat September 4.

SPIRITUAL PROFIT HOPED FOR

It is hoped that in many respects this will be one of our grandest conventions—thus far. Such of the Lord's dear people as possess his spirit of love and obedience to the truth, such as desire to follow on in the same narrow way that the Lord has hitherto led us by his Word and its spirit, will be cordially welcomed by the Watch Tower and Tract Society, under whose auspices the convention will be held. "Grievous wolves" with their "midnight howl" are surely not wanted at the convention or elsewhere. It would be too much, however, to expect of such the meekness, gentleness and unobtrusiveness characteristic of the true sheep, hence, as the Scriptures inform us, we may expect at the Convention and everywhere to find "wolves in sheep's clothing," seeking an opportunity to backbite the sheep and to inoculate them with the virus of their own rabies. We urge, therefore, that all of the Lord's sheep who attend the convention shall come to it so filled with the spirit of truth—meekness, gentleness, patience, long-suffering, brotherly kindness, love—that they will have no sympathy for the works of the flesh and the devil—anger, hatred, envy, malice, strife. We read that when the sons of God came together Satan also came with them; this is still true. He still presents himself as an angel of light to deceive and to lead into darkness those whom he can influence.

Satan still "works in the hearts of the children of disobedience." Let us all, therefore, beware of this spirit of disobedience in our hearts—of any alienation from the Lord or disposition to insubordination to his Word and providential leading. The sentiment of our hearts should be, "I delight to do thy will;" thy will, O Lord, not mine, be done—in thy time and through whatever channels thou art pleased to use. "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own interest; and by good words and fair speeches deceive the hearts of the unsuspecting."—Rom 16:17.

BROTHER JONES' CONVENTION REPORTS

For some time past our dear Brother Dr. L. W. Jones, 2024 Washington Boulevard, Chicago, has been getting out Convention Reports. We are confident that he has the best of intentions in respect to this matter. He informs us that he receives many letters indicating that the friends of the truth are both interested and profited by the reading of these. On the contrary, some of the pilgrim brethren tell us that they believe that any good results from these reports are more than offset by the fact that the dear friends who read them correspondingly neglect the reading and re-reading of the DAWN-STUDIES. They point out that the latter, being connected, logical treatises of the entire plan, are more necessary and more helpful than any oral presentation could be. We much incline to agree with this thought. It is our experience that those who keep up a regular daily reading of twelve pages of "Scripture Studies" and thus go through the entire six volumes every year are the most thoroughly rooted, grounded and built up in the most holy faith—the best established in the teachings of the Bible.

Being perplexed we have in the past followed our usual custom of simply letting alone all publications which do not emanate from our office—Bibles, Concordances, etc., excepted. This year, however, the matter of publishing the Convention Reports reached a crisis when our dear Brother Jones assured us that he would not continue to get them out except with our approval, although he had already received some subscriptions. Put thus to the test we were in a quandary and decided to endorse the issue for 1909, to the extent of announcing it in these columns and to look for the Lord's further leading in respect to the matter.

In harmony with the foregoing we hereby notify the friends that Brother Jones is preparing a Convention Report, 1909, which will include the different Conventions connected with our Convention Tour of the Far West just ended, and also include the Saratoga-Brooklyn Convention, elsewhere more particularly announced in this Journal. It is proposed that the Report shall give more or less detailed reports of the discourses at the different conventions and photo-engravings of the speakers and of the Brooklyn Tabernacle and Bethel. It will be in magazine form, somewhat like the "Watch Tower" in size, but of more pages. The price will be One Dollar. Orders may be sent to the Society or to Brother Jones, as above—preferably to the latter, as thereby the freight will be saved and the trouble of mailing them.

STANDING AT THE MARK

We have heretofore suggested what we now wish to further, if possible, emphasize; namely, the fact that there is a divine standard of holiness, of righteousness, which, if it be not attained, will mean our non-acceptance by the Lord as members of his elect church; and, more than this, our unfitness for eternal life upon any plane. This standard of character, or mark of perfection, as we have pointed out, is not a standard or mark of fleshly perfection, because the Lord accepts amongst his consecrated disciples those of various degrees of mental, moral and physical degeneracy. The justification which he provides makes up for the blemishes of each, for the more blemished as well as for the less blemished. The robe of his righteousness imputed is as necessary to the noblest as to the most degraded, and renders the latter as acceptable as the former.

From this standpoint it is recognized that the heart, the renewed mind, the renewed will, is the spirit-be-gotten new creature which is on trial before God. It has professed a thorough consecration to righteousness and opposition to sin, a complete deadness to it, and a determination to mortify, to deaden, the will of the flesh to the extent of its ability. From the very start this condition is pleasing and acceptable to the Lord. Nevertheless, it is Scripturally represented at first as being merely a "babe" condition, according to one illustration, and according to another merely a "begotten" condition. Progress must be made, character must be developed, and then, further, it must be tested. "Not every one who saith, Lord, Lord, shall enter the kingdom." Not everyone who professes consecration, and newness of life, and self-sacrifice in the interests of truth and righteousness, can be accepted as a joint-heir with Christ. Times must be given for development and for proving.

Love for God they have, from the very outset. But it is not love of the highest type. As already shown, it is largely, if not entirely, duty love. The "babe" in Christ must feed upon the sincere milk of the Word, that he may grow strong. As the spiritual food is appropriated, and spiritual exercise is taken, strength of character comes in, the eyes of our understanding open more widely, and lengths and breadths and heights and depths of the divine character are discerned which were not visible at the first. This brings us to a higher type of love for God—a love for his glorious character.

Meantime, also, a sympathetic love for the world is gradually developing in the spiritual "babe." As the principles of the divine character are seen and appreciated, the New Creature begins to apply these to everything in life, and hence increases in sympathetic love toward man and beast, friend and foe. Another element of love is gradually attained also: At first the "babe" in Christ loves some of the brethren—the nobler, the gentler, the better educated ones, etc.; but gradually, as the divine character is discerned, and the divine love becomes shed abroad in the heart, this love broadens out so that it includes every member of the family of God and every member of the fallen race—yea, even enemies. With this development comes spiritual activity, called in the Scriptures quickening—"You hath he quickened." This quickening implies activity in the service of God, and the service of the brethren, and if outside opportunity beyond this permit, it would mean an activity in the service of all needing assistance such as we could give.

The Christian life here illustrated, which began as a "babe in Christ," has by this time reached the standard of manhood in Christ, and is at the mark of perfect love—for God, for the brethren, for the neighbor and for the enemies. Not until this point shall have been reached could such a person be considered fit for heaven, or for eternal life on any plane.

We are to bear in mind that there is no development in heaven, and hence perfection of character must be attained by the saints before they die. And, similarly, the world during the Millennium must attain this perfect development before the close of the age in order to be fit for eternal life according to the divine promise and standards.

Is it asked to what extent will this standard of perfect love in the heart manifest itself in the flesh? We answer, that during the Millennial age it will manifest itself perfectly in the flesh, for the world then will be judged according to the actual attainments in their flesh, and perfection by restitution will be not only possible, but required. But as for us of the Gospel Age, we who are being judged not according to the flesh but according to the spirit, to what extent will the new mind, the new nature, when at the mark of perfect love, be able to govern and control the flesh? Our answer is, that the degrees of control will vary much, according to the degrees of imperfection with which the mortal body is afflicted.

The only standard which we can set forth is that the new nature, new mind, new will, would be very regrettul, very sorrowful, in respect to any lacnes, or errors, of its mortal body. The Lord would know (and perhaps the brethren also to some extent) of the new creature's endeavor to control the mortal body by the degree of its grief in connection with every error, and its continually renewed effort to bring every power of the body, and even every thought, into complete subjection to the will of God in Christ. Any sympathy with sin is an evidence that the new creature is not at the mark. And no sympathy with sin, but constant endeavor for righteousness, is evidence that it is at the mark.

Some may be at this mark for a longer and some for a shorter period. Our Lord was surely at it from the beginning of his ministry. He was tested there, while at the mark of perfect love. All the besetments of the adversary and of the world failed to move him from that position of perfect love. He laid down his life at this mark. St. Paul was surely at this mark for many years before his actual death. He was continually laying down his life for the brethren, continually serving his enemies and praying for them; and surely he was continually loving and serving the Lord with his every power and talent.

No Christian should be satisfied with a long delay in reaching the mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of divine truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the mark—temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise or joint-heirship and fellowship with our Redeemer in His kingdom.

Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal, his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the adversary's attacks.

BROTHER RUSSELL'S SERMONS WEEKLY

Friends have sent us samples of the "Red Rose Magazine," which has recently been publishing Brother Russell's sermons. The publication is a different class than that usually styled a "magazine" in the United States. We agree with the friends that it cannot be recommended as a family paper. The Lecture Bureau which supplies the sermons has been notified to discontinue the service with the close of the contract, September 18. We understand that the same publishers issue "The Weekly News" and that it is more of a family newspaper: possibly the sermons may appear in the latter journal. Look out for them and act accordingly. In any event be careful to follow our advice set forth in DAWN-STUDIES, VOL. VI. Be careful of your reading matter and of that which you place in the hands of your family. Weekly papers generally publish "stories" and "sporting news." To this we cannot object. We do object to the sermons appearing in papers wholly given over to stories and in no sense of the word newspapers.

The friends of the truth will be glad to know that more than three hundred newspapers in the United States and Canada are now publishing sermons. We trust that they will be encouraged by you all in proportion to their general worthiness and especially because of the sermons, and that the editors will receive frequent commendations and encouragements. The "Peoples Pulpit" for June contains a list of such of these papers as give us a clubbing rate and special price. Give these the preference and send subscriptions to us. Colporteurs (who give all their time to the work) taking new subscriptions under this clubbing proposition will receive a credit of 50 cents each on account, as an allowance for the time they may spend in this branch of the service. "Watch Tower" subscribers who have already prepaid for the year may send the difference and obtain the other papers.

VIEWS FROM THE WATCH TOWER

DR. AKED'S CONGRATULATIONS

The churches may now add to Mr. Rockefeller's responsibility for the taint of wealth, that through his university he has tainted the nation's theology. George Burman Foster has finally been ousted from membership in the Chicago conference of Baptist ministers.

But he still remains a member and a minister of that denomination, as well as the professor of comparative religions in what is generally known as Mr. Rockefeller's Baptist University. It was a merry war, filled with expletives and unchurchly heat, which ended Mr. Foster's ministerial affiliation.

But now comes Dr. Aked, pastor of the Fifth Avenue Baptist church of New York, "the Rockefeller church," and agrees with the professor, though he can see no excuse for a book dealing with the fundamental tenets of the Christian religion, and "dashed off in thirty days," like a best seller.

He approves, however, of its purpose, which he says was to supplant the foundations of the faith of our fathers with something unbelievers may believe, but which more likely was to put cash in a purse that felt a money hunger.

Dr. Aked also congratulates "the whole church of God" upon the admission to the Presbyterian ministry of three young men who refused to accept the birth of Christ as miraculous, or the story of Adam and Eve as told in Genesis, or some of the miracles of the New Testament as authentic. He calls them "young men who think and are prepared to advance in the fulness of Christian thought and Evolution."

—*Duluth News Tribune.*

THE ROMAN CATHOLIC REPLY TO CHRISTIAN SCIENCE

"Current Literature," presents briefly the Roman Catholic reply to Christian Science, as set forth by the Rev. L. A. Lambert, LL. D., as per the following extract:—

According to Mr. McCracken, "Christian Science teaches that there is but one God, a God who is Infinite Spirit and Creator, the universe, including man, consisting of an infinite number of expressions of this One Spirit." This conception of God seems to approach the Christian concept; but actually, Dr. Lambert contends, it is something very different. As he puts it:

"You say, 'God is Infinite Spirit.' Why not say an Infinite Spirit? Why persist in avoiding the individual article an? You say, 'God is Infinite Creator,' but in the same sentence you deny that he is Creator when you say the universe, man included, consists of an infinite number of expressions of the One Spirit, or God. If by 'expression' you mean that the universe, with all its phenomena of changes and individuations, is only subjective changes and evolvements of the Deity, you should say it frankly, as the Pantheists do, and take your place among them, and drop the word Creator from your philosophy. If you mean by the word Creator what Christian philosophy means by it—the production by God, from nothing, of things distinct from himself—you should drop the term 'expression' and use the word Creator. Exact science does not tolerate the use of both these terms in the same sense. Not the least objection to Christian Scientists is their misuse or vague, non-committal use of terms; it is characteristic of all their literature."

Christian Science, Mr. McCrackan asserts, "does not deny the existence of the universe. It does not question the reality of a single object in the universe. But it teaches that this reality is an expression of mind, and not matter." But this statement, Dr. Lambert holds, is a mere subterfuge. "There can be no doubt," he observes, "that Christian Science denies the reality of the universe in the sense that Christians affirm it. In saying it is an expression of mind they deny its creation; in saying it is not matter they contradict the common sense of mankind." The argument proceeds:

"Christian Science denies the real existence of the typewriter by means of which Mr. McCrackan wrote his letter, and the paper on which he wrote it, and the train that brought it to us. All these, it tells us, are mere mental expressions, having no real existence outside of and distinct from the Divine Mind. The bullet that entered the body of President McKinley was only an idea of a bullet existing in the Divine Mind,, as was also the President, and the assassin who killed him, and the chair in which the assassin sat to receive the idea of a death shock from an idea of electricity, is only the idea of a death, existing nowhere but in the Divine Mind. And the human mind that believes in the material reality of the bullet that killed, and the wretch who shot it, and the chair that he sat in, and the electricity that killed him, is, according to Christian Science, a mind victimized by delusions and hallucinations. The assassination was, in reality, only a clash of incompatible ideas in the Divine mind, and one of them went down into the idea of a grave, which also exists only in the Divine Mind; and the idea of a government of the State of New York sent the other antagonistic idea to the Divine idea of a grave. And the idea of the world will continue to revolve—in the One Mind—as heretofore."

From this fantastic statement of the implications of Christian Science, Dr. Lambert passes on to an affirmation that the new creed is sheer Pantheism. The very essence of Pantheism, according to his definition, is the denial of the creative act. "Those who hold to that ism," he remarks, "do not say that God is in matter, but that all that is, is God; that all the phenomena of which we are conscious are but the visible unfolding of the Divine nature, as the rose unfolds itself, all unconscious of what it does; and this universe, as seen by us, is to God what the surface of the ocean is to the ocean, whose waves and bubbles rise and fall back into it, never ceasing in all their changes to be a part of it. Pantheism looks on the universe and all its changes—including thought—as phases or forms of the Divine Being, evolving and ever to evolve or unfold, by a fatal necessity." But this is precisely what Christian Science teaches. Addressing himself directly to Mr. McCrackan, Dr. Lambert says:

"As you deny the existence of all spirits except the Infinite Spirit, and deny the existence of the material world also, there remains nothing in existence but the Infinite Spirit; hence you can, by the term 'expression,' mean only some form, state or change of this Spirit himself. The term 'expression,' then, in your sense, clashes with creation; it goes further, and denies creation, leaving nothing but subjective change, development or evolvement of the Infinite Being. This is Pantheism pure and simple. You may not intend this, but it is the inevitable conclusion from your Christian Science principles.

"You confirm this conclusion when you say: 'The only real universe is mental. Things are thoughts.' That is, thoughts in the mind of God. If things are nothing more than thoughts, existing only in the Divine Mind, then things—this universe—are eternal, for God's thoughts are eternal and unchangeable. Consequently, there never has been a creation; for, had there been, there would be something more than thoughts. There would be thoughts plus their realization in time and space by the creative act. You see, then, that when you deny the existence of everything but thought, you deny creation. It will not do to say that God created his thoughts, for that would necessarily imply that he had to do something—create—before he could *think—a supposition too absurd for a sane mind.* To say, therefore, that only divine thoughts exist is to deny creation and fall into Pantheism. While you hold such views you should eliminate the term 'creation' from your Christian Science vocabulary; it has *no* place there whatever.

"In contrast with this is Christian philosophy, which teaches that from all eternity the archetypes, patterns or exemplars of all things that have real, substantial existence were in the Divine mind, as the plan of a yet unbuilt palace is in the mind of the architect, and that by the creative act of Divine Omnipotence copies or replicas of these eternal archetypes were brought from nothing into real being, separate and distinct from their Creator. Here it will be seen that the creative act is the mark of distinction between Christian teaching and Pantheism in all its forms, including Christian Science as one of its forms."

Proceeding to an examination of the Christian Science attitude toward evil and "mortal mind," Dr. Lambert quotes this statement of Mr. McCrackan's:

"The use of the word 'Mind' in Christian Science deserves special notice. Spelled with a capital M it is synonymous with Spirit. Thus God is spoken of as Mind or Spirit. Spelled with a small letter, mind is used to designate that human mind which rises in rebellion against the Divine Mind—that mortal mind which attempts to counterfeit the Immortal Mind. This Mortal Mind is the 'carnal mind,' spoken of by Paul, and is the fruitful source of all sin and sickness. It is—not to put too fine a point upon it—the lying serpent, the devil, which tries to separate man from his Creator."

This method of distinguishing the Divine Mind from the human mind is credited by Dr. Lambert with originality, if with nothing else. But it leads, he thinks, to an identification, rather than a differentiation, of the two kinds of mind. For if the Divine Mind is all, how can the existence of mortal mind be even imagined? To quote verbatim:

"The logical conclusion is that the human mind, alias mortal mind, alias the lying spirit, alias the devil, is an expression or mode of the Divine Mind. It cannot be anything separate and distinct from the Divine Mind, since according to the writer above quoted, what ever is not that Mind or a mode

of it is absolute nothingness. A further conclusion is that sin, sickness, the spirit of rebellion and counterfeiting, the lying serpent and the devil, are in and of the Divine Mind and have no existence outside of it. They are all, therefore Divine in their nature, as the Mind of which they are but an expression or mode is Divine. The Universe, including man, is only an eternal thought existing in the Divine Mind, having no corresponding external reality. All the evils of this life of our conscious existence, sin, sickness, pain and death, are only ideas in the Divine Mind! Such, it seems to us, is the god whom the Christian Scientists call Infinite Love, Perfection and Truth!"

There is, we are told, no escape from this dilemma. Either "mortal mind" was created by God, or it was not. According to Christian Science, it was not. The sole remaining alternative is that of an uncreated mind apart from God. Dr. Lambert says:

"You tell us that this being was not created by God. As it could not create itself it is, therefore, eternal, because uncreated. You have then an eternal liar eternally facing and defying God; one the origin of good, and the other the origin of evil. This dualism is the necessary result of what you say of mortal mind. It is Manichaeism, that combination of Magism and Buddhism that was condemned by the Christian Church in the third century."

In his consideration of the therapeutic methods on which so much of the success of Christian Science rests, Dr. Lambert has little or nothing to say of the results accomplished. He makes some telling points, however, against the theories that underlie the methods. When Mr. McCrackan urges, "It does not appear that Christ and the Apostles taught that God healed the sick by material means," he replies: "Neither does it appear that they taught that God appeased the hunger of the hungry by material means. There was no need to teach what everybody understood and believed. The fact that our Lord and his Apostles did not contradict the common and universal belief is the best possible proof that the belief corresponded with the truth." He goes on to argue:

"When the deaf, the dumb, the blind and the paralyzed came to him to be healed, what more opportune time could there be to correct the errors of their mortal minds by telling them that their diseases were only in their deluded minds and not in their bodies, for they had no bodies to be diseased, no ears to be deaf, no eyes to be blind, no limbs to be paralyzed. Instead, however, of talking in this Christian Science vein, our Lord received the sick and treated the diseases they complained of as real bodily diseases, and used his supernatural power to miraculously heal them. The leper said: 'Lord, if Thou wilt Thou canst make me clean.' And Jesus put forth his hand and touched him, saying, 'I will; be thou clean,' and immediately the leprosy was cleansed.—Matt viii. 3. No suggestion here of error of the leper's mortal mind. All is real, both the leprosy and the miraculous cure."

The Christian Science theory of healing, it is contended, can not claim a New Testament basis. It involves its exponents, moreover, in a dilemma almost as bewildering as that raised by the theory of "mortal mind." For Christian Scientists, be it remembered, teach that the material body, even when eaten by cancer or tortured by pain, has no real existence outside of mind, and that as existing in the mind it is a delusion, a phantom lie told by the mortal mind to itself. They teach that the testimony of the five senses, which bear witness to the reality of our material bodies and the material universe about us, is not good testimony, for it has to be constantly corrected. And yet they at the same time claim—in proof of their doctrines—that they have effected many cures. Dr. Lambert points out:

"Now these three positions make it necessary for the Christian Scientists to answer the following questions: How can their claim to have healed diseases be proved? How can they get their evidence present to our consciousness, or before the court of our mind, except through the senses? And if we cannot rely on the testimony of our senses how can we know that the cures they claim to have effected are real cures and not delusions?"

In illustration of his point, Dr. Lambert offers the following short dialogue:

"Christian Scientist:—We have cured many diseases.

"Christian:—Give us a case in proof.

"Christian Scientist:—Well there is the case of John Doe, who had a cancer on his cheek. You see, it is now entirely healed. Nothing but a scar remains.

"Christian:—It would seem so, and I would be inclined to believe it were not that you have told me that my senses are not to be trusted. My senses are the only means by which I can know that the cancer has been healed. Now, as you say they deceive me, I cannot say on their testimony that I know anything about the cure which you speak of. Therefore, until you admit that my senses are credible witnesses, I cannot admit any of your claimed cures.

"Christian Scientist:—But I can bring many other cases.

"Christian:—But the same difficulty remains as in the cancer case. Before your cures can be proved to me you must admit that my senses are reliable witnesses, and if they be reliable enough to prove your cancer cure they are equally reliable when they tell me that the cancer was a real one and that the body it was on is a real material body, and not a mere idea existing in some mind. You cannot use the testimony of the senses to prove your claimed cures, and reject it when it disproves your doctrine. It is good in either case, or it is good in neither."

The attempt to give Christian Science philosophy a Christian purpose, direction and end is pronounced by Dr. Lambert utterly futile. "It is the antithesis of Christianity," he says. He sums up the whole matter thus:

"Christian Science is a revulsion against gross materialism. It is the opposite extreme. Materialism denies the existence of everything that is not matter: Christian Scienceism denies the existence of everything that is not spirit or mind. They are both errors, equidistant from the truth, which is that both material and spiritual beings exist."

NOCTURNAL HALLUCINATIONS—"WAKE UP!"

In a recent issue we mentioned a Brother in Australia, once tenderly referred to in these columns as "our beloved son Timothy," who has apparently gone blind respecting spiritual things. We noted that he had broken out into print to proclaim that for seventeen years, as he now sees it, he labored under the delusions of our teachings, and to apologize for having done his best to re-echo the same. Poor man! We wonder if his wife induced him to write so foolishly? Yet all those seventeen years both he and his wife have proclaimed were the most blessed years of their Christian experience, the years of their best growth in grace and knowledge. Now they declare that what they then believed was the very key to the divine plan of the ages, was a false key—namely "the mystery"—that the church, the body of Christ, is to be sharer with her Lord in his glory, by virtue of being privileged "to partake of his sufferings," "to be dead with him"; "For if we suffer with him, we shall reign with him; if we be dead with him, we shall live with him." This "mystery," this key to the understanding of the divine plan, they now declare to be the rankest error—so rank that it makes the Editor of this journal and the thousands rejoicing in this truth and the light which it sheds upon the divine Word amenable to the second death.

It is truly remarkable what a twist can come into the human mind when once it cuts loose from the cord of truth saying, "Let us break their bands asunder and cast away their cords from us." Fancying that they have themselves gotten out of second death conditions (from which it is impossible to renew anybody), they are now intent upon helping all of "The Watch Tower" readers out of this same second death condition; reasoning, doubtless, that if they could escape after seventeen years, others who have come in more recently might have as good a chance; but of course there would be no chance for the Editor of "The Watch Tower" left alone. Poor him!

Still filled with this notion, the same Brother and Sister have issued a leaflet entitled, "Wake Up!" Having gotten "awake" themselves they are anxious to awaken others—to what? Presumably to the condition they were in seventeen years ago, when first they came into the light of present truth shining from this Journal and its subsidiary publications. We assure this dear Brother and Sister that seventeen years ago, and since, all in our power has been done to awaken them and all of the dear "household of faith" everywhere. We believe that they were awakened and that now they have gone asleep again and are merely dreaming in their sleep—having a nightmare experience. Would that we knew how to properly awaken them, that they might comprehend their present experience as nocturnal hallucinations. We wish to say again, however, that if anybody knows of a better interpretation of God's Word than that which we present, we advise him by all means to accept it. More than this, if anyone has thoroughly examined our presentations of the divine plan and does not find his heart and his head at rest and his longings satisfied as nothing else could do, we advise him or her to search further. As for ourself, we can only say that we are so satisfied with the divine plan that we could not part with a single feature of it. During the thirty-five years of the harvest time in which we have been proclaim-

ing these truths, we have had nothing to discard, nothing to reject as erroneous. On the other hand, our pathway, as promised, has been shining more and more as it led onward. No steps have needed to be retraced. We have no expectation that the Lord leads his people in a wrong way for thirty-five years, nor for seventeen years, and will then need to wake them up to retrace their steps. On the contrary, "Our King is marching on" and all who are following him will continue to find that he leads in a right way and that their "pathway shineth more and more unto the perfect day."

CLEARER LIGHT TO BE EXPECTED

Someone may ask, Do you, then, claim infallibility and that every sentence appearing in "The Watch Tower" publications is stated with absolute correctness? Assuredly we make no such claim and have never made such a claim. What motive can our opponents have in so charging against us? Are they not seeking to set up a falsehood to give themselves excuse for making attacks and to endeavor to pervert the judgments of others? Did Moses or Aaron or Joshua or David or Solomon or any of the prophets ever make such a claim for themselves? Or would anybody make such a claim for them? The very suggestion is absurd. The most we could claim for the best of them would be that they were loyal to God in their hearts, that they sought to do his will and to be guided by his Word and providences, and that God did make use of them in one way and another for the service of his cause and the blessing and instruction of his people. What need would we have to claim more than this for "The Watch Tower"?

In the above we are not instituting comparisons as to the degree of use or usefulness of the parties named. Some the Lord used more and some he used less. Some made fewer mistakes and others more. We are merely pointing out the unreasonable position taken by our opponents. The degree of their heart disloyalty to God and unbrotherliness toward us, which impels them to make such unkind and untruthful presentations, is not for us to determine. They are not our servants. We are neither responsible for their utterances, nor competent to determine the degree of their sin or the proper punishment therefor. They profess to be servants of Christ, as do we, and to the Master each of us must give an account. Nay, since we are in the day of accounting, it is but proper for us to understand that each one is now giving an account and that the Lord is saying to each, "Out of thine own mouth will I judge thee." (Luke 19:22) The merciful, kind, loving, may expect mercy; they are of the kind to whom the Lord has promised the riches of his grace. The unmerciful, the bitter, the hard, the cruel, may not expect mercy. They have not the heart development which would make them proper subjects for mercy. They are in that condition which, for their own good, will necessitate their being cast into the outer darkness of the world, where shortly there will be much wailing and chagrin and gnashing of teeth and disappointment in the great time of trouble with which this age will close. This tribulation will be with a view to melting their hearts and sweetening their character; or failing of this, will mean to such the second death.

THE CHARGES AGAINST US

Our opponents make various claims inconsistent one with the other. Let us examine these criticisms:—

(1) They claim that we have improperly applied Matthew 24:45, etc., to "The Watch Tower" publications and that, upon that assumed authority, we have sought to take away the liberties of the church and to "lord it" over God's heritage. We reply, Not so. Not until our Sept. 15 issue, were even the counter claims re Matt. 24:45, presented in these columns. Those applications were made by our enemies as something they could combat. And the more they have combatted their supposed man of straw, the more they have shown up their own impotence and the truth of the proposition they called attention to a matter which our modesty would have hindered our mentioning. The more they have attacked our position the larger is the number who have realized its truthfulness.

(2) When the above argument goes against them our opponents next declare that if "The Watch Tower" be recognized as "that servant" of Matthew 24:45, then they believe that verses 48-51 should be expected to have fulfillment upon us. The wish of their minds is father to the thought—that they see the dreadful things of these verses fulfilled in us. By hook or crook they must seek to prove that "The Watch Tower" now claims that the Lord delayeth his coming. They must try to prove that "The Watch Tower" is smiting its "fellow-servants" and gluttonously eating and drinking with drunken Babylon. An evil mind and a large imagination can prove anything to its own satisfaction just as the scribes and Pharisees, at our Lord's first advent, accused him of being a gluttonous person and wine bibber, keeping company with prostitutes and the lower orders of society, with which they would have nothing to do. Just so they claimed that he was "Beelzebub, the prince of devils." He was charged with blasphemy and executed as a criminal. His words to us forewarn us to expect similarly false accusations and cruel treatment, for "the servant is not above his Master." To these charges we reply:—

We are by no means affiliating with Babylon and no one appreciates that fact or would substantiate our claim more thoroughly than Babylon herself. We have not smitten the brethren. The files of "The Watch Tower" for thirty-five years prove this. Even our enemies are referred to in kindly and generous terms. On the contrary, those acquainted with the facts know that both publicly and privately "false brethren" have smitten us on both cheeks, as well as backbitten us, slandered us and done everything mean and contemptible and contrary to the Spirit of the Lord. We have committed our case to the Lord; or, rather, we have recognized that our case is the Lord's. We are confident that we are doing his will in not rendering evil for evil nor slander for slander, but contrariwise, blessings in return for injuries. We continue to do all in our power to hold forth the truth in its glorious beauty, that, peradventure, not only its friends will be the more charmed and blessed, but that possibly some of its enemies may be recovered from their folly.

To the charge that we have boasted and that we have sought and are seeking to bring the people of God under bondage to human systems, we reply: These charges are surely false, so far as our heart is concerned, as the Lord knows our heart. It is wholly his for use in his service for the promulgation of his truth, for the blessing of his people. Moreover, we believe that all the facts of the case viewed by any conscientious mind, fully, thoroughly and permanently contradict the claims of our opponents. Our publications continually set before God's people the divine standard, the Bible. They uphold it as no other writings in the world do. They appeal to it on every occasion for the answer to every question for the instruction of God's people in every particular, as no other publications do, so far as we are aware. If there are any other publications on earth which so clearly set forth the rights of the church as against all popes, bishops, clergy, and their enslaving tendencies, we have no knowledge of them and would be gratified to see them and to know that others have either equaled or surpassed our efforts to have God's people know the truth, that the truth should make them free.

Indeed, we have wondered if our faithfulness to the church in pointing out the liberties and authority of the ecclesia, and that pastors, elders and deacons are the servants of the church, and not her lords, may not be the very reason why some of the elders and leaders amongst them seem especially opposed to "Scripture Studies," Vol. VI. Some instances have been brought to our attention in which the liberties of the church have been usurped by the leaders who, wishing to maintain the usurpation, have tried to hinder the Lord's flock from hearing the Shepherd's voice telling them their proper course from "The Watch Tower." It is not for us to judge any. "The Lord will judge his people." It is for us to forewarn all with whom we have influence that the nearer they get individually, and as classes and churches, into exact harmony with the teachings of the Lord's Word, in that same proportion will they be ready and able to stand the crucial tests that are upon us now.

May we suggest that to our understanding the special trials of this "hour of temptation" begin with the leaders and progress more and more amongst those who have been called out of darkness into God's marvelous light? Later on this will reach the clergy of the nominal church and its laity, and eventually, the wholly unregenerate masses. The Apostle's words represent well our own sentiments toward all with whom we have influence, namely, "Remember, that by the space of [thirty] years I ceased not to warn every one night and day." —Acts 20:31.

"CONFESS YOUR FAULTS ONE TO ANOTHER"

It is charged against us that our teachings on vital truths have changed and that still we are sending out to the public "Scripture Studies" which give forth our former teachings and that thus we are guilty of dishonesty. Our opponents ought to be glad if this were true, for they give the impression that they agree with the publications as they are going forth, but would disagree with them if they were changed. This is another case of "deceiving and being deceived." Our opponents wish for something to quarrel about and to charge against us; so they seize upon this matter, which we will shortly show is a subterfuge, and misrepresentation, whether from misunderstanding or not is not for us to judge. It will be noticed, however, that so far from loving the "Scripture Studies" and trying to buy up a whole edition of them in their present form and before any changes are made, these opponents have no love for the "Scrip-

ture Studies," are not circulating them at all, and many of them have been adverse to them for some time and merely awaited an opportunity and an excuse for striking a murderous blow at "The Watch Tower"—"that servant."

The fact is that we are teaching no new doctrine and disowning no old doctrine. And we debated for a time whether or not it would be worth while at all to make the very few changes in "Scripture Studies" necessary to bring them up to the light of the present moment. We finally concluded that it would be wise to make these few changes. We did not think it worth while to mention the trifling changes to those who are readers of "The Watch Tower," but since the subject has been brought up by our opponents we shall take pleasure in showing forth the slight changes that have been deemed expedient. Our readers will be surprised to note their nothingness. Our opponents, anxious to justify themselves and to scatter error and to interrupt the harvest work (which they cannot do), have seized upon these points of clearer light and sought to make out of them something great, revolutionary, opposed to everything before presented; opposed to Christ; opposed to the ransom; opposed to everything that is good and holy. To effect this end they are ready to twist and turn and double upon their own track times out of number. Their "midnight howl" might well be, "Anything for a cudgel wherewith to beat 'that servant,' and to kill him, as far as spiritual influence is concerned, and to get possession of the Vineyard."

Perhaps it would be dignifying these opponents too much to ask if they are amongst the princes who counsel together and at whom "the Lord shall laugh and have them in derision."—Psa. 2:2-4.

We have always held that Jesus is the Mediator of the New Covenant. We have always held that the church is the body of The Christ. We have always held that the New Covenant will go into effect with Israel and with the world through Israel at the second coming of our Lord, after the church shall have gone up into Mt. Zion—into the spiritual kingdom in the power of the first resurrection—"His resurrection." We have always held that this Mediator, Jesus the Head, and the church his body, will stand between God and the world of mankind during the Millennium—that the world will have no intercourse with God, the Father, until after the Messiah, the Mediator, "that great Prophet," antitypical of Moses, shall have accomplished for Israel and the world all the blessed provisions of the New Covenant. We are still holding and still teaching all these things.

We have always held that the church, as the body of Christ, partakes with him of divine favor on the spirit plane as heirs of the Abrahamic Covenant—not as heirs of the Law Covenant, nor as heirs of the New Covenant. (Gal. 3:29) We still hold this. We have always held and still hold that natural Israel cannot attain to divine blessings under the Law Covenant and that the privileges and hopes of that covenant all passed away when Jesus inherited all of its blessings and rights at his death and in his resurrection. We have held and still hold that the Law Covenant, although devoid of any power to give life or blessings to the Jew, is still a bondage upon that people and will continue upon them, and that the only way that they can get out from under its sentence of death is either by accepting Christ as their husband now, and becoming his associates in the spiritual kingdom as members of the church, or else by participating as a nation in the blessings of the New Covenant, which will be opened to them at our Lord's second advent, when the church is complete and when the New Covenant will go fully into effect.

What, then, is the difference?—what then the enlightenment on the pathway which we now see and to which our opopnents find an opportunity for declaring hostilities long rankling in their bosoms? This: Recognizing that the New Covenant will during the Millennium bless Israel and all nations with restitution privileges, human perfection, etc., we formerly assumed that in some sense, which we could not explain, its influence came in advance to the Gospel church during this age, giving us justification or restitution to human rights through faith, instead of actually, as the world will have these during the Millennium. This view was essentially right, but not in every particular. The fact is that, as the Scriptures say, we are "justified by faith," and not by any covenant. The New Covenant has nothing whatever to do with justification by faith. Under it the glorified Christ will grant to Israel and the world, not a reckoned restitution, but an actual one, through works which they will be assisted to perform.—Rev. 20:13.

We now see still more clearly than before that the New Covenant and its Mediator is the divine provision between God and the sinful world only. We see that God, during the present age, is calling for a special class who have the eye of faith, the ear of appreciation and the heart of obedience—"even as many as the Lord your God shall call." He calls no others than these. By his providences and his Word he calls them to accept Jesus as their Redeemer, through whom alone by justifying faith the Father may deal with them, and accept them as "members of the Anointed." Through faith in the Redeemer (not through any Covenant) he offers these the privileges of consecrating their reckoned earthly blessings coming to the world. He proposes that such as accept this arrangement may be counted in with Christ as sharers in his sufferings and as dying as his members, and may be rewarded with a share with him on the heavenly plane as members of the promised seed of Abraham. When now we look at the Lord's Word we find that we were confusing our vision by trying to apply the New Covenant to ourselves and by supposing that it had anything whatever to do with justification by faith or that justification by faith needed any Covenant.

We can see now that the New Covenant is not in operation yet; hence the Mediator of the New Covenant is not performing his work under that covenant yet. His first work will be to seal the covenant. We saw before that all the blessing, all the resurrection life, all the future opportunities to any member of Adam's race must come through the precious blood of Christ and that it, therefore, must contain the value which will ultimately seal the New Covenant and secure its blessings to Israel and the world. We still see this, but we see that our Lord, instead of at once applying his blood to seal the New Covenant, did something very different. He applied it for the sins of the "household of faith," who, during the Gospel age, would believe in him and make consecration of themselves to the Father's service and be begotten of the holy Spirit. For over eighteen centuries his blood has been efficacious for these and for these alone and has brought to these and to these alone reckoned restitution rights. Israel did not receive actual restitution because their New (Law) Covenant, which provides for this, has not yet been sealed.

Evidently the New Covenant was not sealed at our Lord's first advent, although Jesus there, as "the Mediator of the New Covenant," shed his precious blood, necessary to its sealing. Yet Jesus surely has not given up the office of Mediator of the New Covenant which he undertook. He has not refused to apply his blood to the sealing of the New Covenant. He is merely doing something else first, in harmony with the Father's will from before the foundation of the world.—2 Pet. 1:2, 3.

Jesus, the Mediator of the New Covenant, tarries before he mediates that New Covenant, to gather together the "very elect," who are to constitute his members, his body, his joint-heirs, in the Millennial glory and mediatorial work. He is the Messenger or servant of the New Covenant and each one of the church now being called and chosen becomes an underservant and messenger of the New Covenant. As St. Paul declares, "He hath made us able ministers (servants) of the New Covenant." (2 Cor. 3:6) This work of qualifying the Church, the members of the body of the Mediator, prepares them for a future service in helping Israel and the world under and through the terms of the New Covenant. And additionally St. Paul and the other Apostles and each of the Lord's faithful ones are ministers or servants of this New Covenant now, in that they are engaged, as the Lord's mouth-pieces, in calling the members of the body of Christ, and engaged also as the Lord's representatives in edifying one another and building one another up in the "most holy faith," preparing one another as members of the body of the Mediator, the body of Christ, to be associated with him in the work of his Mediatorial kingdom of a thousand years.

Surely there is no change, no casting away of any item of truth, in connection with these matters. On the contrary, the whole subject of the New Covenant is still further clarified by our seeing that it has nothing whatever to do with the justification of the church—that it is still future; that it has not yet been sealed; that on the contrary, the offer to our Lord's followers is that they may partake with him of his cup, of his sacrifice, of his sufferings. Our sharing with him as members of the body of the great Prophet, Priest, King of the world and Mediator of the New Covenant, under which Israel and the world will be blessed, is made dependent upon our having share with him in his sufferings. This explains why the blessings of the world did not begin eighteen centuries ago. This explains why Israel was cast off and its New Covenant not entered into for all these centuries. (Jer. 31:31) This explains why restitution could not come to Israel and through Israel to the world until the Second Coming of Christ, when the "elect" number of his followers would have drunk his cup of suffering of sacrifice, of self-denial. "If we suffer with him, we shall also reign with him; if we be dead with him we shall also live with him." If we be judged by faith in his blood, and be accepted as members in his body through consecration unto death, we then shall

be members of the spiritual seed of Abraham, through whose mercy natural Israel shall obtain mercy and become the earthly seed of Abraham under the New Covenant arrangement and be used in dispensing the blessings of God to all the families of the earth. See Romans 11:25-36.

It is charged that to deceive and to mislead, "The Watch Tower" made a false quotation in its issue of January 1, 1909, page 12, quoting, "This is the blood," instead of "This is my blood." This objection is far-fetched. As is well known, the different Gospels state our Lord's words in slightly different form. Luke says, "This cup is the New Covenant in my blood, which is shed for you." (Luke 22:20) Mark says, "This is my blood of the New Covenant, which is shed for many." (Mark 14:24) Matthew says, "This is my blood of the New Covenant, which is shed for many." (Matt. 26:28) What is the difference between these expressions, the blood of the New Covenant, and, my blood of the New Covenant? Is not Jesus' blood the only one that could be meant? This is exactly our contention, that the cup represented our Lord's sufferings and that he gave it to his disciples, saying, "Drink ye all of it"; Divide it amongst yourselves. Our contention is that it was Jesus' cup of which he drank and that he gave it to his disciples to finish—that thus symbolically we were invited to be partakers of the sufferings of Christ.—2 Cor. 1:5-7.

It is our opponents who deny that the Lord drank of the cup—that it was his cup. They, not we, claim that he drank of one cup and we of another—that his sufferings were of one kind and ours of a different character. We have pointed out their error, citing them to 1 Cor. 10:16, "The cup of blessing which we bless, is it not the communion, [Greek, Komonia, participation] of the blood of Christ"—the sacrifice of Christ? And again, "After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood." (1 Cor. 11:25) It is our contention that is supported by these Scriptures. They show that the cup represented the blood, the death, the sacrifice of Christ, whose purpose or intention is the sealing of the New Covenant; and they show that our Redeemer invited us to participate with him in that cup of sacrificial death.

Such objections are merely dust-throwing. The text means the same thing exactly whichever way it is read, for Christ's blood is the blood, the only blood, by which the New Covenant can be sealed. And it is this blood, this merit, which shall ultimately seal the New Covenant, that our Lord now passes through us, the church, members of his body—permitting us to drink of his cup, that we may also participate in his glories. Thus he said to the disciples who desired to sit upon the Throne, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22) Our Lord there indicated clearly that none will ever sit with him in the Throne except those who share with him in his sacrifice—not a different cup, not a different sacrifice. As to how the my was changed to the, we may never know, as the matter passed through the hands of the stenographer, the typesetter and proof reader. But we emphasize the fact that no violence was done and that our argument would have been better served by the my than by the the, as that is just what we are upholding, that we share with our Lord in his cup.

OUR REPLY TO A LETTER

The opposing Brother and his wife want to know why we did not answer at length a not very kindly-worded letter received from them. We did answer the letter in a kindly way; that we hoped might be most helpful to them. We did not write a book, nor even a pamphlet, thinking or hoping that by the time their letter had reached us their minds would have clarified to some extent, and that no answer would really be necessary. The fact is that when the heart gets soured spiritual truths and harmonies lose their beauty—no amount of explaining will prove satisfactory. The heart that is contentious and that sitteth in the seat of the scornful, is not in a condition to receive the blessings of the Lord. On the contrary, we read, "The meek will he guide in judgment and teach his way." We quote below from our letter, to show that we did not neglect this brother's spiritual interests, but treated him according to the best wisdom granted to us of the Lord. The closing paragraphs of our letter, dated November 24, 1908, read:—

"Dear Brother, were I to judge of your heart from the phraseology of this letter alone, I should be inclined to suppose that your faith in the Lord and in present truth had wholly lost its anchorage. The intimations of your letter would seem to imply either that the Lord had nothing whatever to do with what we call the harvest and the harvest work, and that the whole matter is an error and a fraud, or else that you had gradually been reaching a very severe judgment of his poor methods of conducting an unwise selection of instruments for it and that you feel half inclined to tell him so, and to give him pointers all along the line, whereby he might profit and not let his work go to smash before the harvest time is ended.

"Dear Brother, I love you and nothing herein is written in any harsh or unkind spirit, but quite to the contrary, to, if possible awaken you to a realization of the fact that you are in a very dangerous attitude of mind—that after years of faithfulness and devotion you are in danger of making shipwreck within sight of the heavenly port. Dear Brother, search your heart diligently with the candle of the Lord's Word and find and destroy anything that may be there in the nature of leaven. We are surely in the 'hour of temptation,' and the principal tests upon us will be faith and love—faith in the Lord, the supervisor of the work, and faith in all those who are truly his—and who love the Lord and the brethren.

"I assure you of my continued love and interest for yourself and wife and all the members of the Lord's family, everywhere, and remain,

"Your brother and servant in Christ."

FILLING UP SUFFERING—FOR THE CHURCH

We have applied to the church as a whole the Apostle Paul's words respecting himself (Col. 1:24) to show the participation of the Apostle and of all the fellow-members in the body of Christ in the sufferings of our Head. He says, "I Paul . . . . fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." We have called attention to the fact that when all the sufferings of the church, the body of Christ, are complete, the blood of that sacrifice, antitypically sprinkled in the "most holy," will be on behalf of and in cancellation of the sins of "the people" (Leviticus 16:15), "The sins of the whole world." We have pointed out specifically that all the merit was in our Lord Jesus, typified by the bullock sin-offering, and that the church's share in the "better sacrifices," represented in the Lord's goat sin-offering, is of grace and not of merit.

Our opponents think they find an objection to this in that portion of the text quoted above, which says, "for his body's sake, which is the church." They say, "The Watch Tower" declares that the merit of the sacrifice of the "Lord's goat," those accepted as members of Christ's Body, will be sprinkled upon the mercy-seat for the cancellation of the people's sins, while St. Paul says his sufferings were for the church. We reply that there is no conflict here. The sufferings of Christ came to him in connection with his services to the church; and the sufferings of the members of his body come to them similarly in the service of the church; but as to what application of this merit the High Priest will make is another matter. The Scriptures show us that the merit of his own sacrifice, "the bullock," was sprinkled or applied on behalf of the antitypical priests and Levites and that his secondary sacrifice of the flesh of those accepted as his members, "The Lord's goat," will be applied "for the people." In other words, the church is exhorted, "We ought also to lay down our lives for the brethren." This is our Lord's new commandment to us. But as to how he will apply the merit of this part of his sufferings in cancellation of the sins of the people is explained to such of us as can understand "the mystery." Our knowing or not knowing how the High Priest applies his own blood, passed through the church, has nothing to do with the fact that it will be applied "for the sins of the people."

THE FATHER'S DRAWING AND THE SON'S DRAWING

It seems difficult to make sufficiently lucid for some, the fact that while all of Adam's race are sinners, "children of wrath," nevertheless they are of two classes—(1) Those who have eyes and ears to discern the Lord's provision of mercy in Christ and whose hearts are obedient to the same, and (2) others whose ears and eyes are closed to the message of grace and whose hearts are rebellious. The first of these, amenable to God's grace, are drawn now by the Father—"even as many as the Lord your God shall call." These, because not rebellious, are drawn to Jesus for faith-justification. He becomes their Advocate and they, begotten of the holy Spirit, are at once sons of God.

The second class, "carnally minded," rebellious, "not subject to the law of God," cannot be dealt with in the same manner. For them God has provided the Millennial kingdom of Christ, which shall put down rebellion by force, bind Satan and scatter the powers of darkness and flood the world with the true knowledge of the Lord. The world for a thousand years will be under what is termed "martial law." In other words, it will be under a Mediatorial kingdom whose mission will be to establish harmony between God and men—between God and the world, from which the church will have been previously selected. By the close of the Mediatorial kingdom peace and harmony will be established, and then, as a pacified province of God's great Empire, it will be turned over to Jehovah. In

other words, the world will require 1000 years to reach that peace with God which the elect class of this age reaches almost instantly, by faith similar to Abraham's.—James 2:23.

Abraham needed no Mediator to justify him. He was "justified by faith," and so are we .(Rom. 5:1) But Abraham did need a Redeemer, and so do we—Jesus Christ the righteous, who died for our sins and through faith in whose blood we have remission of sins. (Matt. 26:28; Acts 10:43) In Bible usage the word Mediator is always used in connection with a Covenant. Moses was the Mediator of the Law Covenant; Jesus is the Mediator of the New (Law) Covenant, under the terms of which he will shortly establish his Mediatorial kingdom for the blessings of Israel and the world.—Jer. 31:31; Ezk. 16:60, 61; Rom. 11:27, 31.

Abraham needed no Advocate; but we need one: not to secure forgiveness of original sin, but as our Head to represent our every interest as New Creatures. Because of ignorance, and weakness, and having the treasure of our spirit-begetting in earthern vessels, we as sons of God could not hope to make good our consecration vows. We need an Advocate and have been provided one—"Jesus Christ the righteous," "who ever liveth to make intercession for us"—as new creatures, his members.

In view of these indisputable facts is not the Scripture teaching reasonable when it declares that the Heavenly Father, during this age, "draws" or "calls" such as he chooses for "members of the Body of Christ"—the Prophet, Priest, King and Mediator of the Millennial age? And is it not equally reasonable that we are told that during the Millennium Christ will "draw all men unto himself"—whether they hear or forbear?

We reiterate, therefore, that all the drawing thus far done from the time of our Lord to the present has been done by the Heavenly Father himself—not by a mediator nor by an advocate. It is our Lord himself who declares, "No man can come unto me except the Father which sent me draw him, and he that cometh unto me (by the Father drawn) I will by no means cast out" (reject) (John 6:44, 37) Our Lord followed the same thought when he declared that he is the Vine, we the branches, and the Heavenly Father the Husbandman, and that this Vine, the church, is of the Father's own right hand planting—separate and distinct from the world. Jesus gave the same thought in the parable which represents the Heavenly Father as making a Marriage Supper for his Son, and sending forth his servants to invite the bidden ones. When those already bidden did not satisfactorily respond the Father sent forth other servants into the highways and hedges that the banquet feast might be provided with guests. The same lesson is taught by our Lord's words, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:29.

The same lesson is typically taught in Abraham's sending his servant Eliezer to select a bride for Isaac. Abraham, the type of God, sent his servant, the type of the holy Spirit, to select a bride, type of the church, for his son Isaac, type of Jesus. Rebecca needed no mediator between herself and Abraham, for she came at his call and was guided by his servant. She was related to Abraham before her invitation to become Isaac's bride, just as all those invited to become the bride of Christ by the Father's invitation were previously related to him as members of the "household of faith." The marriage took place after Abraham's agencies for the selection of the Bride had accomplished their work. So now, with the completion of the divine selection of the church, will come the Heavenly Bridegroom to receive her to himself, in the field near the antitypical well, Laharoi. Later she will be presented before the Heavenly Father and the holy angels and will become the bride-consort of her Lord, her Head, her Redeemer.

Then the lifting up of Christ will be complete. Unto him "every knee will bow, of things in heaven and things in earth," the church also acknowledging him her Lord, her Head. Then will come the time when the exalted One, Head and body, will fulfill his promise, "I, if I be lifted up, will draw all men unto me." (John 12:32) The drawing will continue throughout the Millennial age, until every member of the race shall have felt its influence and impetus and all the willing and obedient shall have been blessed, uplifted, restored to perfection. We do not claim that our Lord's lifting up to the glory of power was separate or apart from his being lifted up on the cross. On the contrary, "no cross no crown." We hold that our Lord and subsequently his members attain to the position of glory by the "narrow way" of the cross of self-sacrifice; and that without this experience he would have had no authority or power to draw and uplift the world of mankind. In other words, the right of the Christ in glory to seal the New Covenant and to be its servant or Mediator, through whom all the families of the earth will be blessed, is based upon his sacrificial death. Truly, "thy prophets spake of the sufferings of The Christ [Head and body] and of the glory that should follow."

Our Lord was lifted up on the cross that he might have the right to draw all men, but he was lifted up to resurrection glory that he might have the ability to draw all. The two thoughts are logically inseparable.—John 12:32.

In harmony with this we read of the Father's address to the Anointed, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." (Psalm 2:8) St. Paul points out to us that the fulfilment of this will be at our Lord's second coming, after the Father shall have drawn the church; after Christ shall have justified them, and the Father shall have begotten them by the holy Spirit, and they shall have finished their course and been accounted worthy to attain to joint-heirship with their Redeemer as members of the Spiritual Seed of Abraham. Nothing can be plainer to those whose eyes of understanding are opened to appreciate the "Mystery." The whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God; waiting for the shining forth of the Sun of Righteousness; waiting for the drawing work of the great Mediator between God and the world to begin and to proceed to its glorious accomplishment.

EXPLANATIONS AND CORRECTIONS

In our issue, Z. '94, p. 349, we said, "The Jewish converts could scarcely realize the greatness of the change from the Law Covenant to the New Covenant." Instead of new we should have said grace Covenant, meaning the original Abrahamic Covenant, typified by Sarah. (Gal. 3:29; 4:28) In the same article we remarked that Gentiles needed no longer to become Jews, but had access to God through Christ and [as ministers of the N. C. to participation in the mediation of] the New Covenant in his blood. This is a correct statement. The only reason for the calling of the Gentiles during this Gospel age to be associated with Christ is that we may thus share with him in his blood of the New Covenant—his sacrifice, and subsequently share with him in putting that New Covenant with Israel into force during the Millennium.

Again in "The Tower" of '93, p. 372, we said, "Let us look at the church under the New Covenant. Her relation to the New Covenant is during the Gospel age. But to her the covering mercy of that Covenant is not to permit time to reach physical, mental and moral perfection, but to give her a standing before God, where she can offer herself to God a living sacrifice, holy and acceptable to God, through the merit of Christ —under the merciful provisions of the New Covenant." This is not a proper statement, as we now see the matter. The essence of it all is true enough, namely, that through Christ the church has a reckoned perfection and standing before God, an opportunity to offer herself a living sacrifice, holy and acceptable to God through the merit of Christ. The only mistake is in the added words, "under the merciful provisions of the New Covenant." This thought came down to us from the dark ages and was a mote hindering our vision. We now see that the Bible says nothing whatever about the church being "under the merciful provisions of the New Covenant." God's merciful provisions for the world are all in that New Covenant, but not so with the church. His provision for his called and drawn is Scripturally styled "justification by faith." Nothing here is changed or abandoned. The church's justification is the same, and the New Covenant stands as ever, but in its proper place —a Covenant or arrangement by which the world will receive its blessing during the Millennium.

In the same connection, p. 373, we said, "The New Covenant is absolutely necessary with its provision of the covering of our sins by the merit of our Redeemer's sacrifice." And again, "Our Lord gave himself a ransom, a corresponding price, a substitute, for all, but he represents before the bar of justice since the resurrection only those who come unto God by him, under the gracious terms of the New Covenant, sealed or ratified by his death." The essential thoughts here are correct. The only error was in assuming that the New Covenant, which belongs to the next age, had anything to do with our justification, which is purely by faith in the blood of Christ.

Similarly, following the common error and neglecting the direct statement of the Bible, we wrote in "The Tower," 1901, p. 182, "Meantime throughout the Gospel age the Lord's people, by the eye of faith, beheld the great High Priest as their Mediator who ever liveth to make intercession for us." We should have used the Scriptural term Advocate instead of the word Mediator. Again we said, "They are accepted with the Father, not directly, but indirectly, 'accepted in the beloved,' who is our intercessor, our Mediator." Again, instead of Mediator we should have said Advocate. We used the word Mediator in a loose, unscriptural manner, as others still do. We had not then noticed that the term Mediator in Scriptural usage is al-

ways connected with the mediation of a covenant. Jesus is the Mediator of the New Covenant and, as St. Paul points out in Hebrews 12:24-28, we shall in the end of the age, as his church complete, in the general assembly of the firstborn, come to him, the Mediator of the New Covenant, as his bride and joint-heirs in carrying out its blessed provisions for the uplift of Israel and the world.

Our covenant is the original Abrahamic Covenant, the Oath-Bound Covenant, which God consummated four hundred years before the old Law Covenant. It needed no mediator, has no mediator, because, as the Apostle points out, it has no contingencies to be mediated. God promised that in his own time and way he would develop the Seed of Abraham. He has about accomplished this. "No man taketh this honor unto himself, but he that is called of God." (Heb. 5:4) Our Lord Jesus was called first and responded loyally for the joy that was set before him. The Heavenly Father is now calling the members of the body—"as many as the Lord your God shall call." These, holy and acceptable through Christ's sacrifice, he will soon "raise up with him" as participants in the spiritual seed. Then, with the Anointed complete and ready, the New Covenant promised centuries ago to Israel will go into effect.

Note another case in which we used the terms New Covenant and Mediator improperly, though the thought behind was, and still is, entirely correct. We said, "If anyone lose his relationship to Christ through the loss of his faith in the precious blood or through the loss of the holy Spirit through wilful sin, such as one falls out of the protection, the care, the covering, of Jesus." That is all right, but we erroneously added **the Mediator of the New Covenant.** True, Jesus is the Mediator of the New Covenant, but, to bring in the fact here seems to imply that his mediatorship and the New Covenant have something to do with the church. This is a mistake. Those words in bold type added nothing to the articles and injure them not at all by being omitted now.

In "The Tower" of '02, p. 223, we said, "It is nearly nineteen centuries since the New Covenant was sealed with the precious blood of our Mediator." We there said something for which there is no Scripture and hence something we should not have said and which we now properly correct. The New Covenant is not yet sealed. The blood of Jesus—the merit of his sacrifice—which will eventually seal the New Covenant at the end of this age, is now being otherwise used. It has been applied to the church for her justification, in order that she might have justified human rights to sacrifice and thereby might come into membership in the body of Christ, the great Mediator, the antitype of Moses, whom God has been raising up during this Gospel age. (Acts 3:23) So far from telling us that Christ sealed the New Covenant, the Scriptures tell us the very reverse, namely, that he became the "surety" of it. (Heb. 7:22) A sealed Covenant needs no "surety," but an unsealed Covenant does need a "surety." Thus we have a little more light upon the subject—not contradictory of any teaching or principle of Christian faith or practice, but further explanatory of the divine purposes and arrangements.

In our issue of 1906, p. 26, we said, "Our Lord Jesus is his own person has been the Mediator between the Father and the 'household of faith' during this Gospel age." This statement is incorrect. No Scripture so declares. It is a part of the smoke of the dark ages which we are glad now to wipe from our eyes. As already shown in this article we now see more clearly than ever how no man can come unto the Son during this Gospel age except drawn by the Father, and that none will be in the elect church except "as many as the Lord your God shall call," and as shall then make their calling and election sure, "for no man taketh this honor unto himself"—neither the High Priest nor the under-priests nor the Levites. We are all called of God to be his agents as the Spiritual Seed of Abraham in mediating the New Covenant for the blessing of natural Israel and the world.

IMPOSSIBLE TO DECEIVE THE ELECT

The great hour of temptation foretold in the Psalms and prophecies and by our Lord and the apostles, "The hour of temptation shall come upon all them that dwell upon the face of the whole earth," is upon us and, as the Apostle suggests, the question is not, "Who shall fall," but, "Who shall be able to stand?" Or, as stated through the prophet of old, "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi (the 'household of faith') and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:2, 3.

The Scriptures tell us that the angel of the Lord encampeth round about them that reverence him for their deliverance or protection. They intimate also that Satan and the fallen angels are very desirous of invading our minds and hearts and bodies with evil suggestions. To a greater or lesser extent we must surely believe that Divine providence through the human will has raised a considerable barrier for the protection of the natural man from the evil spirits. Otherwise, surely through evil promptings and obsessions, the world centuries since would have gone mad under such infernal impulsings. We may be sure, however, that as the adversary specially opposed the Lord, so he marks out and specially assaults the faithful members of his body—and the greater their prominence the more severe would naturally be the attack. "We are not ignorant of his devices," nor of the fact that "we wrestle not against flesh and blood, but again wicked spirits in influential positions." (Eph. 6:12) Without divine assistance surely all would be led captive at his will—misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness.

Our thought is that for the testings of this hour the Lord permits the adversary to come very close to the tempted, so that the slightest inclination in their hearts towards evil would quickly put them in contact with the adverse influence of the adversary. No wonder, then, it is the hour of temptation! No wonder all except the saints, the "very elect," will be unable to stand! The saints, as they find the close approach of the adversary, will draw nearer and nearer to the Lord and feel restful and content only "under the shadow of the Almighty." And they will thank God for any help at hand, such as the vow, which he may send to assist them into the "secret place of the Most High." As for those who come under the power of the adversary we can only expect that their hearts and minds will become more and more perverse. Not only may we expect that they will "speak perverse things to draw away disciples after them," but we are to remember further that "many shall follow their pernicious ways, by reason of whom the Truth shall be evil-spoken of."—Acts 20:30; 2 Pet. 2:2.

What may we not expect if the Lord in the closing hours of this age shall permit the adversary and his supporters, through Hypnotism, Spiritism, etc., to come close to humanity and overcome the barriers of the will, which hitherto has been man's protection! What might we not expect as the result—anger, malice, hatred, envy, strife and general devilishness, inaugurating a time of trouble such as never was since there was a nation—every man's hand against his brother and neighbor!

The following are the changes made in "Studies in the Scriptures" to harmonize with the foregoing presentations on the subject of the New Covenant, its Mediator, and the Church's justification by faith and acceptance as the Seed of Abraham under the original Oath-Bound Covenant of Grace:

VOLUME I.

Page 113, line 16, "who hath sealed the Covenant with his own precious blood," changed to, "whose precious blood is to seal the Covenant."

Page 130, line 7, "Under the New Covenant the members," changed to, "Under the Covenant of Grace members." Last line, "(in this life or the next)" changed to "(in the Millennial age)."

VOLUME II.

Page 69, line 5, "sealed or," changed to, "secured."

VOLUME III.

Page 292, line 8, "but only for the remnant selected from the twelve and the residue selected from among the Gentiles," changed to, "It must first be sealed by the blood (death) of the Mediator—Head and body, from Jews and Gentiles."

Page 342, lines 17, 18, 3416 inches, changed to, 3457 inches to agree with later accurate measurement, would seem to mark 1915. The former figures were "paper measure" from Piazzi Smith's illustration supposed to have been drawn to a scale, but found inaccurate.

VOLUME V.—later paging.

Page 28, line 15, "by divine prearrangement sealed," changed to, "made possible the sealing of." Lines 20 and 21, "The New Covenant had been sealed," changed to, "the redemption had been secured," Next to last line, "which sealed," changed to, "for sealing."

Page 121, line 34, "sealed the New Covenant," changed to "opened up a new way of life"! Line 39, "New Covenant," changed to, "precious blood."

Page 139. line 29, "New," changed to, "Oath-bound."

Page 243, line 32, "reckoned," changed to, "thenceforth."

Page 426, line 26, "his own sacrifice, his own death as," changed to, "his own death (and his members) for."

Page 455, line 31, "was made," changed to, "becomes." Line 34, "and having sealed," changed to, "that he might seal." Line 35, "made,' changed to, "make."

VOLUME VI.

Page 88, line 13, "the call of this Gospel age could not be promulgated or effected until our Lord had sealed the New

Covenant with his blood," changed to, "the call of this Gospel age could not be promulgated until first our Lord by his death had become 'surety' for the New Covenant."—Heb. 7:22.

Page 109, line 11, "New," changed to, "Grace."

Page 168, line 5, "sealed," changed to, "secures." Line 7, "reconciliation with him through this Redeemer, and his sacrifice only," changed to, "fellowship with our Redeemer in his sacrifice and reward." Line 13, changed to, "privilege of communion in Christ's blood."

Page 227, line 3, "New," changed to, "Grace."

Page 228, line 15, "New," changed to, "Grace." Line 16, "it, who," changed to, "the law, but."

Page 285, line 3, omit "six."

Page 357, line 30, "sealed," changed to, "suretied."—Heb. 7:22.

Page 358, line 16, "sealed, ratified," changed to, "suretied." —Heb. 7:22.

Page 352, line 26, "New," changed to, "Grace."

Page 392, line 29, changed to, "the high priest who made the sacrifice."

Page 397, line 27, "sealed," changed to, "suretied."—Heb. 7:22.

Page 401, line 25, "New," changed to, "Abrahamic." Line 26, omit, "sealed and."

Page 432, lines 11 and on from bottom, changed to, "received him as the antitypical Moses. As they were baptized into Moses in the sea and in the cloud, the acceptance of Christ, as instead of Moses, would imply that they were in Christ, as members of his body, under him as their Head, and through association with him, ministers of the New Covenant, of which the complete glorified Christ, Head and body, will be the Mediator."—Acts 3:23; 2 Cor. 3:6.

Page 434, line 13, "Mediator," changed to, "Surety."—Heb. 7:22. Line 14, add, "which they engaged to serve."—2 Cor. 3:6.

Page 461, line 4 from bottom, "was sprinkled upon," changed to, "is efficacious for."

We recommend the friends to note the above changes in their volumes of "Scripture Studies." We submit to any honest mind that the changes, while trifling, are very helpful; but that they in no sense or degree affect our faith in the fundamentals of God's Word—that our Lord Jesus' death is the basis of all hope for both the Church and the world; that all the merit of redemption proceeds therefrom; that the privilege of sharing in our Lord's sacrifice, and subsequently in his Millennial glory, is "the mystery" respecting which some never were permitted to see, and concerning which others are now evidently being blinded; that shortly Abraham's natural seed will be saved from their blindness and become the beneficiaries of the New Covenant and share the work of dispensing divine mercy to all the families of the earth. This is God's Covenant with them—they shall obtain (divine) mercy through your mercy.—Romans 11:27-32.

We close this article as we began it, with the suggestion that the dear friends who are shouting "Wake up!" are merely experiencing a nightmare. They have gone to sleep and their confused notions are merely "nocturnal hallucinations," which would be amusing to us did we not realize the seriousness of their condition. In their somnambulism they are in danger of falling from all the precious things which they and we had hoped they might attain. Those who have any influence with persons in this condition should use every energy to wake them up. Nevertheless let no harsh or unkind word be uttered, either to them or in respect to them. The present is a time of trial, of testing of character and of faithfulness, not only for them, but for all who have named the name of Christ.

SELF-RESTRAINT IN LIBERTY

1 COR. 10:23-33.—SEPTEMBER 26.

GOLDEN TEXT:—"*Let every one of us please his neighbor for his good to edification.*"—Rom. 15:2.

We know not to what extent intemperance and other vices prevailed in the Apostle's day. In a general way the Church is cautioned, warned against every form of vice, of sin, of intemperance. These are questions which might have been discussed with Jews and Gentiles entirely irrespective of religion. These are not the questions discussed in this lesson. Indeed, the Scriptures say little respecting the grosser vices, because the Apostle addressed Christians and not the worldly. Note the address of each of the epistles—To the believers, the "household of faith," the "saints." These, having left the world, having turned their backs upon sin and debauchery of every kind, needed not to be specially exhorted along the lines of vices. There were other questions more important to the saints and these the Apostle discussed.

Our lesson specially relates to a religious difficulty of that time. The Gospel teaching was that idols were nothing, and hence that offering of meat to these idols could do no harm to the meat. At the same time a question of principle was involved. Idolatry was so general at that time that it had become the general custom to offer upon the altar of sacrifice to their gods certain parts of the animals and the remainder might be taken by the sacrificer to eat at his home, or it might be given to the priests, or it might be sold in the market-place. Indeed, much of that which was contributed to the priests found its way to the markets. The public in general being fully in sympathy with this custom, were glad to purchase these meats, and they were in general use. When the question of the eating of these meats came up, some had much difficulty while others had none; the consciences of the former rebelled against their eating what had been offered to idols.

We can certainly sympathize with those who had trouble with their conscience in this way, even though we clearly see that the idols, being of stone or wood, could do the meat no injury. However, this was one of the burning questions of that time. Its discussion by the Apostle implies this. We can readily see that whoever would violate his conscience would injure his spiritual welfare and interests, regardless of whether the thing was right or wrong. We can readily see, too, how one might influence another. The brother of strong mind, discerning the situation, might eat with impunity; while his neighbor, less strong in mind, might be influenced by his example to eat, to the injury of his conscience he might be led out of the way altogether. This is the thought the Apostle had in mind in writing the lesson of today.

The essence of this lesson is that the Christian, by divine arrangement that is proper, to do everything that will not injure himself or a brother or a neighbor. But he has no liberty to do wrong—no right to do anything that would injure himself or his brother or his neighbor. In other words, our liberties, while apparently absolute, are really limited. All the Thou shalt nots of the law are removed, but the essence of that law still remains, briefly comprehended in the statement, Thou shalt love the Lord thy God, and thy neighbor as thyself. The Christian is at liberty to do anything that does not conflict with this basic law of his new nature—the Law of Love. This appears upon first sight to be a great liberty, but, on closer examination, it is found to give us much less liberty than others exercise, as they think, with propriety. Not only does the law of Love thus control us, because that is the divine standard of justice, but additionally, God has accepted us in covenant relationship with himself under the Abrahamic Covenant, under Christ our Head, the Mediator of the New (Law) Covenant. Under this covenant agreement with the Lord we are firmly bound to more than the Law or justice requirement; we are bound to sacrifice our rights and privileges, in the interests of others.

Below we furnish an arrangement of St. Paul's various expressions, touching this general subject, compiled by Prof. Wells:

With what weapons and in what spirit Christians should gain the victory.

1. STAND BY YOUR PERSONAL LIBERTY.

Ye, brethren, were called for freedom.—Gal. 5:13.

Why is my liberty judged by another conscience?—1 Cor. 10:29.

Whatsoever is sold in the shambles, eat, asking no question for conscience' sake:

For the earth is the Lord's, and the fulness thereof.—1 Cor. 10:25, 26.

2. BUT CONTROL YOUR LIBERTY BY THE LAW OF LOVE.

All things are lawful, but not all things are expedient.

All things are lawful, but not all things edify.—1 Cor. 10:23.

Destroy not with thy meat him for whom Christ died.—Rom. 14:15.

Let no man seek his own, but each his neighbor's good. —1 Cor. 10:24.

But take heed lest by any means this liberty of yours become a stumbling-block to the weak.—1 Cor. 8:9.

Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Rom. 14:20, 21.

Use not your freedom for an occasion to the flesh, but through love be servants one to another.

For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.—Gal. 5:13,14.

3. KEEP YOUR CONSCIENCE PURE.

Happy is he that condemneth not himself in that thing which he approveth.—Rom. 14:22.

Each one of us shall give account of himself to God.—Rom. 14:12.

4. CONSIDER THE EFFECT UPON THE CONSCIENCES OF OTHERS.

But if any man say unto you, This hath been offered in sacrifice, eat not; for his sake that showed it, and for conscience's sake:

Conscience, I say, not thine own, but the other's.—1 Cor. 10:28, 29.

Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling block in his brother's way or an occasion of falling.—Rom. 14:13

5. THE PRACTICAL CONCLUSION.

Wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble.—1 Cor. 8:13.

Even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.—1 Cor. 10:33.

THE TEMPERANCE QUESTION

As already noted, the Apostle is not discussing a worldly question, but one applicable to the church only. However, the same principle may not improperly be applied still more broadly to the world and the Christian's relationship to mankind in general along the lines of temperance. It is not sufficient that we appreciate our own liberties. We have a still further responsibility towards those who are so strong or not so clearly informed as ourselves—a responsibility that we will not wish to pass by if our hearts are in tune with the spirit of divine love. The Apostle gives us a lesson, saying that we should "do good to all men, especially to them that are of the household of faith." This thought can be well applied to the last verse of our lesson (33), "I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved."

If every Christian could apply these words of the Apostle truthfully to himself, the effect upon the world would be magical—suddenly energizing. They would see in Christians a renouncement of their own tastes and preferences in the interests of others, a principle which the world could very thoroughly enjoy and very quickly grasp. Should all those now enjoying present truth resolve to live henceforth, even in the spiritual affairs of life, up to the standard of the Lord, what an influence it would bring, what an influence would extend from their words, their thoughts, their deeds! Then the church would become, indeed, a shining light in the world! It is for us to take our stand with the Lord and wait patiently for him to bring to us more than compensating blessings in his own good time and way. The vow is assisting many to do this. He who does not learn to sacrifice his own will, his own preferences, in the interests of others, will never, we fear, have that preparation of character which the Lord demands of those who shall be joint-heirs with himself in the kingdom.

VARYING DEGREES OF LOVE

The article in a recent number of this journal entitled, "There Is a Sin Unto Death," appears to have created a very profound impression upon many of our readers. We are glad of this: "To be forewarned is to be forearmed." The central thought of that article suggested that possibly in the past we had underestimated the number who will eventually be remanded to the second death by the great Judge. It calls attention to the fact that none could reasonably and properly be acceptable to God and receive his blessing of eternal life except as they should first attain his character likeness. Because "God is love" this is the standard for all whom he will acknowledge as his children on either the heavenly or the earthly plane of perfect existence. The divine law, "Thou shalt love the Lord thy God with all thy heart, mind and strength and thy neighbor as thyself," must be fully complied with. The church of this Gospel age must reach this glorious standard in the spirit of their minds, in their hearts; the imperfections of their flesh being covered by the grace of God through their faith in Christ. The world during the Millennial age must reach the standard of that perfect law actually. More than this, after the standard or mark is reached the Lord demands that character in harmony with this standard shall become fixed. To accomplish this, besetments and trials and testings are permitted and are especially severe, crucial, after this mark has been attained. "The Lord your God doth prove you, whether you do love the Lord your God with all your heart or no."

These premises our readers in general will recognize as sound, Scriptural and logical. It follows, therefore, that all who do not attain this standard of character cannot have the gift of God, eternal life through Jesus Christ our Lord. Fortunately this trial for life or death eternal is not now upon the world of mankind in general, but only upon the church. Nor is it upon the church nominal, but merely upon those believers who have made consecration of themselves and been begotten of the holy Spirit. If these shall fall away, "There remaineth no more sacrifice for their sins," the Apostle declares. Let us be glad that it is not ours to judge the hearts of our brethren. We are glad to wish well to all and to hope that the great Judge may see grounds for excusing many of the blemishes of the brethren, which are manifest to us, and of our blemishes manifest to them. The Scriptures declare that the Lord judgeth the heart and not the outward appearance. It is ours, therefore, to hope all things favorable and to even doubt nothing, except as we may see evil fruitage in those claiming to be brethren—fruitage of conduct and spirit positively contrary to the Word and Spirit of the Lord. Even then we are not to bring against them any railing accusation, but to leave them in the Lord's hands.

With our most generous thoughts, however, we cannot blind ourselves to the fact that not many amongst the Lord's professedly consecrated followers give strong evidence of being at the mark of perfect love toward God and their fellow-beings. The Apostle intimates that for such we should fear and, bringing home the lesson, we should fear for ourselves—"Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it."—Heb. 4:1.

In view of the strictness of this divine test and our own inability to see it lived up to by many and our carefulness and fear for ourselves, we can only hope that the great majority of professed Christians have never really been spirit-begotten and are not, therefore, subject to this searching test of character in the present life. Indeed, it seems rather remarkable that some of those who recently have "gone out from among us because they are not of us," seem to have their contention, partially at least, along these very lines: they dispute that any are spirit-begotten, or that God has made the path to glory a narrow one of self-sacrifice, or that the sufferings of Christ, the Head, are to be shared by the church, the members of his body. Such a position on the part of those once begotten of the holy Spirit and who have tasted the good Word of God and the powers of the coming age would seem to indicate a blindness which would imply the loss of the illumination of the holy Spirit, as they had once enjoyed it. And this would imply the second death. Let us prefer, however, to suppose that they never were really enlightened—never were really begotten of the holy Spirit; that they had merely made a consecration to God to live moral lives and to forward his cause—without making a full surrender in the proper Scriptural manner—laying down life and everything at the Lord's feet, "presenting their bodies living sacrifices, holy and acceptable to God and their reasonable service." Instead of understanding spiritual things they may merely have been repeating spiritual precepts, without true comprehension.

Here we are reminded of a conversation that we once had with a lady. She said, "My husband has made full consecration of himself to the Lord and professes to be begotten of the holy Spirit and to see various teachings in 'Millennial Dawn,' 'Tabernacle Shadows,' etc., which, in connection with the Bible, give him a great illumination respecting the divine will. I, on the contrary, have never made such a consecration, yet I can understand those same spiritual things. How do you account for it?" In reply we outlined the type: the Court of the Tabernacle with its Altar representing faith in the forgiveness of sins through Christ's sacrifice; the Laver representing the putting away of the filth of the flesh, etc. We reminded the lady that the Tabernacle stood in this Court yet was separated from it by the first vail or curtain, which represented the death of the human will in complete consecration to the divine will. We said to her, According to your own statement, you are outside that curtain. You have never yet made a full consecration of your all to the Lord. Your husband has made such a consecration, has experienced such a death of his will as is represented by passing under that curtain, and he has arisen on the other side of it a new creature, begotten of the holy Spirit. He tells you what he sees—the golden walls of the Tabernacle proper, the heavy curtain, or

second vail, separating between the Holy and the Most Holy, the Table of Shew-bread, the Golden Candlestick whose light illuminates everything, the Incense Altar from whence proceeds the sacrifice of incense and prayer beyond the Second Vail into the Most Holy to cover the mercy-seat. You give attention to your husband's descriptions of these things; you have them all in mind; yet you do not see in the same particular sense and degree in which he sees. You are trusting to his word, in which you have absolute confidence. He is trusting in the everlasting actualities with which he is directly associated.

May it not be that many more are in this condition than have plainly told us so? Surely we have now come to the time when all who have not made an actual, bona fide consecration of their lives to the Lord—a full and complete surrender of their wills—will be separated from the consecrated ones. "The Lord your God doth prove you, whether ye love the Lord your God with all your heart or no."

"STAR DIFFERETH FROM STAR"

Another question arises: Since it is evident that all must reach the standard of perfect love, in order to attain everlasting life on any plane, what would be the test by which the different degrees of glory will be awarded, as suggested by the Apostle's assurance that, "as star differeth from star in glory," so also will it be in the resurrection of the church?

We reply that since the very least one admitted to eternal life must have reached the mark of perfect love, it follows that these different degrees of reward will represent different degrees of loving zeal on the part of those after they shall have reached the standard of perfect love. For instance, St. Paul was not merely anxious to attain the fruits and graces of the holy Spirit; he was not merely willing to suffer with Christ, if need be; but his zeal led him beyond this—to glory in tribulations also; to rejoice to be accounted worthy to suffer for the cause of his Lord; to rejoice to lay down his life for the brethren. He was not only glad to have fellowship in Christ's sufferings and to drink of his cup, but he had so much zeal that he rejoiced if he could get more than his portion, more than his share. He was on the alert for opportunities for service. If others used them, well. If he could stir up the love and zeal of others, well. But if he found some work undone which he might accomplish, he delighted to do it. Well did he say that we might take him as an example in following after our Lord Jesus. Surely we may conclude that he will be one of the brightest shiners in the heavenly kingdom and that in following his example we also may become more and more pleasing to our Lord—not by wildly beating the air, but with wisdom and prudence and faithfulness doing those things which the Lord had indicated would be pleasing in his sight, as evidencing our loyalty to him, his brethren and his truth.

IS LOVE THE ONLY TEST?

Another inquires, "Is love the only test?" We find that some of those who have opposed the vow and now are gradually becoming more and more opposed to the various features of the truth are quite bitter, malicious and strifeful; but we know a few of them who at least have a form of meekness and who on this very account seem to exercise the more power to create discord, because some of the friends reason that he or she cannot have forsaken the Lord nor been forsaken by the Lord, else they would not have so kindly a manner. My question is, Is love (gentleness) the sole test of our membership in the body of Christ?

Our answer is, No and Yes. No, it is not the only test as viewed by the ordinary mind, unguided by the Scriptures. Do we not know worldly people who are very kindly disposed and moral and gentle and patient and generous? Do we not know Christian Scientists and many others, whom we believe to be thoroughly out of relationship to the Lord and entirely cut off from the leadings of his Spirit, possessing these same traits of character—some of them to an admirable degree? From this standpoint we must answer the question negatively and say that more than such a love and willingness must be looked for as a test of character and relationship to the Lord.

But there is another viewpoint given us in the Scriptures, and from it we may answer this question—Yes, Love is the only standard or test of relationship to the Lord and to the brethren. Let us elaborate. Gentleness, meekness and patience are indeed elements of the holy character, the holy mind, which the Lord will develop in us: but they are not the sum of this character which we call love. They are only twigs or branches, as it were, on the great tree of Christian faith and fellowship—twigs and branches which are duplicated to some extent on other trees and on other vines than that of "the Father's righthand planting."

In giving his command the Lord did not specify, first meekness, gentleness, etc., but, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." Hence the first test of relationship to the Lord is that of faithfulness to him and to his Word. "If they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

So, then, in looking for Christian brotherhood we should begin at the beginning and look for loyalty to God and to our Lord and to the Gospel message and to the brethren. Meekness, gentleness, patience, etc., are commendable qualities in any one, but they prove nothing of themselves. Does not the Apostle call attention to this when he says that some, with feigned words and smooth speeches, would make merchandise of you; that is to say, would use you for their own advantage, to prosper their own designs and ambitions? Is not this the same thought expressed by another Apostle who exhorts us that we should not love in word merely, but in deed and in truth? (1 John 3:18) These words intimate that some do love merely in word—feigned words and smooth speeches. The real evidence of the sincerity or truthfulness of our love, as the Apostle points out, is evidenced by our deeds and not merely by smooth words. With the smooth words we should look for that zeal for God and for his truth which would demonstrate its sincerity by looking out for and serving the interests of the truth, by evident effort to control words and acts, in harmony with the interests of the truth. Our Lord Jesus honored the truth greatly when he made it identically himself, saying, "Me and my Word." Whoever, therefore, honors not the Lord's Word, and serves it not, lacks that evidence of love for the Lord himself.

The Lord puts the least of his disciples as his personal representative, assuring us that kindness done, or evil deeds done, or evil words spoken, in respect to the least of his followers, are counted as said or done to himself. Whoever vows to love the Lord with all his heart, mind, being and strength and to be zealous for his service will of necessity be on the lookout for the Lord's brethren, even the least of them—to honor them, to serve them—and certainly not to stumble them. Whoever, therefore, lends himself to stirring up strife and dissension in the church, which is the body of Christ, furnishes this evidence that he has not the Lord's Spirit; that he is "none of his;" that whatever smooth speeches and honeyed words he may use are merely deceptions and do not make known, but on the contrary hide the real sentiments of his heart.

In addition to the honeyed words and smooth speeches some add honeyed deeds and little attentions, in order that they may have the better opportunity for injecting the poison of asps, which is under their lips. (Rom. 3:13) These honeyed words and deeds are the baits behind which is fastened the hook of slander, evil-speaking, evil insinuations, etc., by which they foster discord and stir up anger, malice, hatred, envy, strife and other works of the flesh and the devil.

How dwelleth the love of God in these? How love these the Lord with all their heart, mind, soul and strength and their neighbor as themselves? Not at all. They are in the very gall of bitterness and bonds of iniquity, as the Apostle declares—however they may measurably deceive their followers and themselves to the contrary.

It is for each of God's people to be so filled with his holy spirit—with love for the Lord and for all the glorious attributes of his character—that he will be proof against such tools of the adversary and, so far from having fellowship with them he will instinctively shun them, even as the Scriptures declare. We are to "love righteousness and hate iniquity" and to "have no fellowship with the unfruitful works of darkness." Rather we should reprove them, not necessarily by word, but certainly by conduct, by having no fellowship with them, because we are of another spirit, the spirit of life, the spirit of peace, the spirit of truth, the spirit of brotherhood, the spirit of the Lord.

INTERESTING LETTERS

BIBLE AND TRACT SOCIETY, GENTLEMEN:—

I have through the kindness of a friend here, a Methodist minister, been allowed the grand privilege of reading your first volume, entitled, "The Divine Plan of the Ages," and was very much impressed with it. Its ideas so nearly concur with my own that I am very anxious to have more of the light and beg to enclose herewith check covering the cost of the remainder of the books and "The Watch Tower."

I look forward to the arrival of "The Watch Tower," as I am very anxious to keep in touch with present-day happenings

in relation to the Scriptures and feel that it will be a source of light to me at all times, as the books have and will be.

I wish to say that I have never been a church member and have been called an infidel on account of my non-belief in a Father who could torture throughout eternity people created by him in his own likeness when they were born in sin and were so weak. The first glimpse of the "Divine Plan" made me feel that I was not entirely alone in my belief and that the coming of the Savior could be looked forward to with great longings and happiness instead of misery, separation, torture, etc., to some probably who were dear to us.

I am a young man, a deep reader and have until finding your books been unable to secure much consideration from the ministers of the (sect) churches, as all of them left the impression upon me that one must be a member of some church to be saved.

Will you please forward books and papers promptly, as I do not wish to miss a single enlightening point, and have a dear wife and mother I am so anxious shall see the great light as I see it.

Yours very truly, E. M. VIQUESNEY,—*Ga.*

DEAR BROTHER RUSSELL:—

In the early '90's, being a great reader of all kinds of literature—history, Biblical and profane books of all kinds—my wife thought she would purchase me an unusual book, and bought me a copy of Millennial Dawn, Vol. 1. I was interested in Prof. Totten, of Yale, in his prophecies in reference to the books of Daniel and Revelation, and subscribed for the "Christian Herald" to read what he had to say. So I read Millennial Dawn at that time, but some influence was against me, and for years the book lay unopened. Last summer at one of our Baptist meetings down here, I heard a clergyman speak about the Russellites and their belief as being damnable heresy. It was a new name to me. I asked about these people; who they were, and tried to get some further light, reasoning that there must be something extra about these people to be so condemned. I had often read of Gamaliel's advice to the high priest and tried to follow it by granting all movements a reasonable hearing. I came home from the meeting, and asked my wife if she knew where that old book she had bought for me years ago was. We looked it up. I began to read it. I was ripe for it. I got tired looking up your references to the Bible and took the book as written. Not having the necessary money to buy the other five volumes at that time, I did the next best thing. I went right into the Bible as never before. I would to God I had not wasted all these years, but had done so at first.

Patiently bear with me, as I am full of this good news. I live in the country on an R. F. D. route. Some one threw a little pink tract in the box. God's blessings on him! I read every word; then it was up to me to find out who put it there. I made careful inquiry and found a fellow by the name of Mr. Nunally, living about four miles away, who had a reputation as being a saint; just the fellow I was looking for. I drove over and got what I wanted. I am now near the end of Vol. 6, which has stirred me up to write to you. I must have the monthly paper as soon as I can get it. It is a severe trial for me to ask you to give me credit for the same until I can pay for it and also for "The Tower." WM. BENNETT,—*Va.*

VOL. XXX BROOKLYN, N. Y., OCTOBER 1, 1909 No. 19

THE SARATOGA CONVENTION

As we had expected, quite a number of the dear friends pronounced this last convention "the best yet!" For our own part they are all so enjoyable that we find it difficult to express a preference. About 1,500 to 1,800 attended; and about 500 more came to Brooklyn only. We cannot recall any previous convention at which such absolute harmony prevailed. Saratoga is in many respects an ideal city for such a gathering; it is quiet, healthful, has hotel capacity for thousands and a splendid Auditorium. The friends were made comfortable at $1.25 to $1.50 per day by special arrangement. Each convention teaches us something along these lines.

But our special feasting was on the heavenly food and fellowship divine. Thirty dear brethren participated and their topics were timely and well chosen. We trust and believe that no hungry soul went away unfed. Several ministers of various denominations attended continuously and some of them expressed themselves as deeply interested and reading the "SCRIPTURE STUDIES" and determined to prove as true Bereans what they had heard.

Saturday's ride down the Hudson River on the steamer Hendrick Hudson was a unique experience. Nearly four thousand people were on board; about one-half of them were our convention people. It seemed the Lord's providence that we should thus use the regular steamer rather than charter a smaller and less palatial craft for our exclusive use. Besides, as we had surmised, the opportunities for presenting the truth to others were considerable, and the dear friends improved them wisely, we believe.

The river views are grand; but the dear friends were so full of faith-views of the heavenly shore that earthly scenes were quite secondary to the majority. The time was spent in fellowship-talks along truth lines, and in singing with hearts and lips melodies to our Redeemer and our Father.

The Sunday services at Brooklyn were all held in the Academy of Music, and opened with a praise and testimony meeting at 10 o'clock. It was good to be there, but difficult to describe. The feelings of the friends ran deep as they told of their thankfulness to God for the truth, and how much it had changed the current of their entire lives. The vow also was lauded as a blessing from God which had brought more of blessing than words could tell. It had brought them nearer to the Lord than ever before, and had given them a realization of the Lord's nearness and special watch care.

At 11 o'clock Brother Russell spoke on "The Value of Toil," as reported in the newspapers. Additionally he made some special reference to the value of service—the value of toil to the church. He noted that the Lord could get along entirely without our aid, but permitted us to serve and sacrifice for our spiritual development. He noted also the rest of spirit which all laborers in the vineyard should enjoy continually. Luncheon followed, some going to restaurants and some partaking of a free luncheon in side rooms of the Brooklyn Academy of Music.

At the afternoon session a discourse was delivered by Brother Rutherford. His topic was, "Preaching the kingdom of heaven." It was ably handled and well received. Following it came another interval for supper—served as at noon.

In the evening after a praise service Brother Russell addressed the assembly on "Baptism and Its Import." On Monday opportunity was granted for symbolic immersion in water, and one hundred and twenty-two availed themselves of the privilege. The baptistry of the Central Baptist church was used.

Monday (Labor Day) witnessed a Love Feast from 7:30 a. m. until 11 p. m. at the "Bethel" (the home). Coffee, sandwiches, fruit and cake were served by the sisters to hundreds who inspected the home. The large parlor, in which President Abraham Lincoln in the dark hours of the Civil War interviewed Rev. Henry Ward Beecher and enlisted his co-operation in presenting to the British public the true issues of the war as being for or against slavery, etc., was an object of much interest. Our study also was a place of great interest to all. We sat at our desk by request and there greeted the Brethren and Sisters as they passed. We took fresh occasion to apologize for our fine quarters; so much better than the Lord and the Apostles enjoyed and so much better than we deserve. We explained afresh what had already been particularized in THE WATCH TOWER (March 1, page 68) concerning the peculiar providences which put us in possession of this fine property at a less cost than very inferior ones were obtainable—at about one-fourth what our large family's car-fare alone would have cost.

At the Brooklyn Tabernacle there were busy scenes all day. Imagine two thousand people passing between the Tabernacle and the Bethel and seeing both from top to bottom. No wonder the residents of the intervening four blocks were amazed! What could so greatly interest those happy-looking people! Ah! "None but his loved ones know." We trust that a favorable impression for the truth was made upon the people of a large section of Brooklyn, for about 1,700 of our friends were quartered amongst them. Do we always remember, dear friends, that we are living epistles of the truth, known and read of many who will not read our printed messages? If this thought could be always with us, how careful it would make us be of our words and deeds.

While we were giving the right hand of fellowship to the candidates for immersion at the Baptist church, Brother Cole was addressing the Colporteurs in Brooklyn Tabernacle. Later, at 11 a. m. and 3 p. m. and at 8 p. m., we addressed changing audiences in the Tabernacle. Of course, the Sunday services were the best attended (about 2,500, nearly all friends), although no special advertising was done. Some assured us that Monday was the very best day of all and that undoubtedly this convention far surpassed all others. We believe we also must assent to this latter expression.

BLUE PRINT CHART ON SOFT CLOTH

We have the Blue-print Chart of the Ages, 36 inches by 60 inches, on soft cloth, which can be folded without breaking and which can be carried conveniently in the pocket—$1 postpaid.

Likewise the Chronological Chart, 42 inches by 92 inches, also on soft cloth, at $1.50 each, postpaid. This chart also can be folded without breaking and carried in the pocket.

"THAT SERVANT" AND "FELLOW-SERVANTS"

MATTHEW 24:45.

The application to us of the above text some fourteen years ago, styling us "that servant," came not from us, but from one who is now our bitter enemy and who claims that while we did occupy such position we have forfeited it, lost it, to a successor. We have taken no part in the discussion which followed. The bruiting of the matter amongst our readers came from our opponents. We have refrained from any allusion to that particular Scripture, except upon two occasions when it seemed necessary: (1) In our general treatise of the entire twenty-fourth chapter of Matthew in "Dawn-Studies," Vol. IV., Chapter XII.; and (2) when this passage occurred in one of the International Sunday School Lessons. Of late, however, the violent opposition of our enemies has aroused many of our friends to an examination of the subject. As a result, the question has become an important one in the church. Our friends insist that this Scripture indicates that in the end of this Gospel age the Lord would use not many channels for the dissemination of the truth, but one channel, and that it would be the privilege of others of the Lord's faithful ones to be "fellow-servants" (co-laborers). They insist that the facts connected with this harvest time abundantly substantiate this interpretation. They hold that all of them received their knowledge of present truth directly from the Watch Tower Bible and Tract Society's publications, or indirectly through those who have received their enlightenment through this channel. They are glad correspondingly to co-operate as "fellow-servants" with the Society's work, believing that thereby they are following the leadings of the divine providence, as well as the instructions of the divine Word. They believe that such as do otherwise, oppose the divine word, antagonize the harvest work, and will bring injury upon themselves.

Our opponents are often bitter and sarcastic after taking the antagonistic position. They retort that the expression "that servant" should be understood to mean all the members of the church of Christ, and that the expression, "his fellow-servants," is meaningless, because it refers to the same class. They declare that although it is true that they got their first enlightenment respecting the value of Christ's death as a "ransom for all," and their first knowledge of the "times of restitution of all things," and their first appreciation of the "high calling." and their first knowledge of the parousia and the harvest time of this age, and their first knowledge of the fulfilment of prophecies in connection with this harvest time, and their first understanding of the nature of man and the work of redemption, atonement and regeneration from this Society's publications, nevertheless they are of the opinion that all of these things were previously published by others, and they are seeking to find the books. They claim further that to apply this Scripture to us would signify that we are infallible.

Our friends reply that the Society has never made any claim to infallibility; that its publications are not written in that style; that they merely lay before their readers the Scriptures and show their meaning from the Scriptures, and leave the lesson or conclusion with each reader's own judgment. Further. they declare that if any book or set of books presents the divine plan of the ages and the Scriptural interpretation set forth in the "Dawn-Studies" and other publications of the Society, they have never seen them, never heard of them, and do not believe that they exist, but would pay a handsome price for the loan of a copy. They point out that "The Watch Tower" never claimed to have originated the doctrines of election and free grace, justification and sanctification, restitution, baptism, etc. They point out, indeed, that it is well known to everybody that thousands of books have been published on these subjects, some of them centuries ago; but they also point out that none of these subjects was ever presented as now in the Society's publications; that these presentations of the past, instead of being enlightening, darken the understanding and confuse the head and heart and contradict each other, and that, on the contrary, all of these subjects in the Society's publications, are harmonized and unified as none would ever have supposed to be possible.

They point out that to attribute this harmony to human wisdom or to accident would be absurd; that it would be giving too much honor to any human being to suppose that after eighteen centuries of Christian conflict, passion and persecution because of inharmonies of understanding, any human being without special divine aid should now arise who could at one moving of the wand, as it were, bring harmony and reason, beauty and light out of and into every part of God's Word. They declare that such a view would be much more difficult to take than that which they have adopted, based upon their understanding of Matthew 24:45 and co-related events of this harvest time. They declare that, to their judgments, there is no other interpretation of the facts before us than that presented in our Lord's promise; that at the appropriate time in the end of the age, in the time of his presence, he would bring forth from the storehouse of Grace, Wisdom and Truth things "new and old," and that he would select at that time one special channel through which those blessings would be called to the attention of the household of faith—indicating also that a privilege would be granted to others who might join the service as "fellow-servants." They point out that such as have thus become "fellow-servants" have been blest and used in the harvest work, whilst others opposing have gone into the "outer-darkness" of nominalism as respects "harvest" truth and its service.

They point to the fact that many ministers and Bible students repudiate and condemn the Society's publications on the very score that it is absurd to expect at this day a complete harmony of the teachings of the Bible, which have been fought over by the learned of the church for centuries, and refuse, therefore, to examine the divine plan of the ages, preferring to turn to the Evolution theory and Higher Criticism views of the Bible, saying that it consists of a parcel of "old wives' fables," which cannot be harmonized with themselves nor with reason.

Our opponents, unable to answer, are made correspondingly angry. Some of them fight the Society's publications publicly, while they study them privately for Scriptural interpretations which they can parade as their own and as proof that the Lord is not using one channel only, "that servant," for the bringing forth of the meat in due season to the household of faith. Others, more crafty, indirectly discourage the use of the Society's publications while, in a sense, praising them, and, if questioned, are obliged to acknowledge that the Society's literature was the channel through which the Lord sent them practically all that they know about the Bible and the divine purposes. They seek to turn the minds of the enlightened ones in another direction by telling them that "each should dig" the jewels of divine truth for himself; that the Society's publications merely gave them the start on which now they should improve, so that eventually its teachings would be far in the background. These disloyal "fellow-servants" suggest further that there is danger of worshiping the Society and that to avoid so doing it is practically necessary to give it a kick or to turn their backs upon it. They say, Let us have a Bible study, but let us exclude the Society's publications! Let us give the impression that we are great Bible students and teachers who dug these Truths for ourselves. But let us put the matter more plausibly and more humbly by claiming that our only desire is to exalt God's Word and to study it alone!

Our friends reply that they are in no danger of worshiping the Society or anybody else; that their experience in man-worship and sect-worship are things of the past. They declare that they were led out of those forms of idolatry and into the proper reverence and worship of God and his Word by the Society's publications and no others, and that they have never heard of any teachings which, in so clear and unmistakable language, guard the Lord's people against every form of man-worship, sect-worship, etc., and that no others so fully and thoroughly set forth the rights and liberties of the Lord's people as against the enslaving tendencies of the great Adversary and bishops, ministers and elders. They hold that Vol. VI. of "Dawn-Studies" is disliked on this very account by some who are desirous of "lording it over God's heritage." They point out that they themselves and their forefathers for generations had Bible classes and Bible studies all to no purpose until the Lord, in due time, sent them the "Bible Keys," through the Society. They point out that to ignore this leading of the Lord and to exclude from their study of the Bible the teacher sent of the Lord would be to dishonor the Lord who sent the same and to reject His helping hand; and that the only result that could be expected of such a course would be a gradual loss of light—a proportionate loss of the holy Spirit, the Spirit of the truth, and eventually to reach the "outer darkness" of the world and the nominal-church, from which they were rescued by the truth. They declare that this would correspond to a sow returning to her wallowing in the mire and the dog to his vomit, as the Apostle declares. They declare that to take such a course, to them would mean a lack of appreciation of having been called out of darkness into this marvelous light. a lack of appreciation of the light of "the day star" promised by the Lord as a precursory of

the glorious sunrise of the new dispensation.—2 Pet. 1:19-21.

They point out further that the "Dawn-Scripture Study" Volumes are practically the Bible itself in an arranged, systematic form; and that it is this very systematization of the Bible which brought them to their present enlightenment and joy in the holy Spirit. They declare that wranglings and speculations and guesses respecting things not revealed in God's Book are what is often styled "Bible study," and that they are afraid of these and desire to keep close to the Lord and to the message which they believe that he has sent to them, and that. therefore, they prefer to study the Bible in the light and under the leading of the "Berean Studies" and the "Studies in the Scriptures," and to look for further light in the same direction and without expecting special revelations to their own brains or from a variety of directions. They declare that there are no other writings or teachings which can compare with the Society's in loyalty to the Bible, and that it is their decision, therefore, to hold fast to that which they have already attained and to beware of "divers and strange doctrines," fanciful interpretations, manufactured types, symbols and private interpretations.

"RULER OF ALL HIS GOODS"

Our opponents are ready to admit that the Lord has used the Watch Tower Bible and Tract Society as his channel or servant in forwarding the harvest message in a most remarkable degree—in a manner and to an extent hardly to be believed and never equaled—in many tongues and at the hands of many "fellow-servants," colporteurs, pilgrims, volunteers, etc. They admit that there is no question that a remarkable service has been rendered, and hence that it is indisputable by any who believe that there is a harvest work in progress and that the Society has been a servant of the harvest message in a most profound and peculiar sense, even if they dispute that it has fulfilled Matthew 24:45, as being "that servant." Our friends, on the other hand, point out that very rarely, indeed, is there any quarrel or dispute over the privilege of being a servant, and that never in the world's history before has this passage been applied, and that very few would be either desirous of being "that servant" or capable of fulfilling that service. They point out that a servant is known by his service, and that if the service be shown to have been performed, the title of servant is an appropriate one, although one not generally coveted. Those who have laid claims to being "some great one" have styled themselves in some fantastic manner Messiahs, Elijahs, prophets, etc., but amongst these none has ever been found to claim the title of "servant," nor to rejoice specially in service—particularly not without money and without price, but merely from love for the Lord, love for the Truth and love for the brethren.

But, retort the opponents, while we do not deny the service rendered, yet if we grant the application of Matthew 24:45 to be correct, then we are forced to apply the other part, the context, which says, "Verily I say unto you, he shall make him ruler over all his goods." That would mean that the "fellow-servants" and the "household of faith" in general might not expect to receive their spiritual meat from any other quarter than "that servant." We are opposed to this thought and hence opposed to the entire matter.

Our friends reply that it is with the Lord and with no one else to determine who and when and what shall be provided for the "household of faith"; and for him equally to decide whether he will send that spiritual food through one channel or through many channels. They urge that all who are hungering and thirsting after Truth, all who are looking to the Lord for their supply, all who are in a proper attitude of mind, meek and teachable, will be ready to say, "Lord, thy will be done in thy way! To thee we are indebted for every blessing, every mercy, every ray of light, and we prefer to receive it as thou dost prefer to dispense it! We have no wish or will to express! Our prayer is, Thy will be done!" They further urge that the opponents consider that the harvest message has been going forth for thirty-five years, and that if the Lord should change his program and his channel of sending the truth at this late day, it would be very remarkable—less reasonable to suppose than that he would continue to use "that servant." They urge, furthermore, that all who cut loose from the Society and its work, instead of prospering themselves or upbuilding others in the faith and in the graces of the spirit, seemingly do the reverse—attempt injury to the cause they once served, and, with more or less noise, gradually sink into oblivion, harming only themselves and others possessed of a similarly contentious spirit.

OUR POSITION ON THE SUBJECT

From the first we have urged that this subject be not allowed to produce contention or bitterness of spirit. Let each reach his own conclusions and act accordingly. If some think that they can get as good or better provender at other tables, or that they can produce as good or better themselves—let these take their course. All who feel dissatisfied with the spiritual food which our great Master has privileged us to send broadcast to every nation should certainly be looking anywhere and everywhere for something better. Our wish for them is that they might find something better. If we were dissatisfied ourselves, or if we knew where something better could be obtained, we certainly at any cost would seek it. And how could we find fault with others for doing what we ourselves would do? Rather let us bid them God-speed in their search for something more satisfactory. With many of us the case is the reverse of this, for, with the poet, we say

"I had sought the world around
Peace and comfort no more found."

In the divine plan of the ages we found something so far above our own conception and the conceptions of all others that we at once realized it to be God's Plan, of which he declares truly, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:9) We realize instinctively what a pearl of great price we have found—a matchless pearl—and that it would be the height of folly to look for any other that would compare with it. With the poet we declare,

"It satisfies our longings
As nothing else could do."

We confess, therefore, that we are not searching for other plans of the ages. At very most we look for additional scintillations of light which will make more harmonious and more beautiful than ever the great divine plan, which first stood clearly revealed to us in 1880.

We urge upon all those who do see eye to eye with us that, instead of quarreling with those who want something new or something better or something different, we merely let them go their way while we give special heed to the development of the fruits and graces of the holy Spirit in our own hearts and lives, and to the further dissemination of the glorious message to those who have the hearing ear. If from time to time the Lord shall permit Satan to sift his church "like wheat," let us remember that our great Advocate's assistance in proper measure and power will bring to all who are loyal at heart the needed grace and strength for every temptation. He will not suffer such to be tempted above what they are able to bear, but with the temptation permitted will provide a way of escape. We must expect. however, that these siftings of the wheat are not only permitted but intended to separate some, and it is not for us to murmur or complain against divine providence in this matter. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord!" Even though those who are being "sifted" have been very dear to us, as St. Peter and the other apostles were to the Lord, it is for us to humble ourselves under the mighty hand of God.—1 Pet. 5:6.

On the other hand, while remembering the Scriptural injunction to "mark them which cause division . . . . and avoid them" (Romans 16:17), we should not allow any bitterness respecting them to enter our hearts or to escape our lips or our pens, no matter what they may say or do against us. "See that no man render evil for evil nor railing for railing, but contrariwise." Let us be like our Lord who, when reviled, reviled not again. As we see some going blind respecting precious truths which they once saw clearly, it will properly grieve our hearts for them. But we are to remember that the Lord's Cause will lose nothing; that it is in the hands of the Omnipotent One, who is able to make all things work together for the fulfilment of the counsel of his own will—his glorious purposes. Would we smite the blind? Surely not! Then neither should we by act nor word be unkind to those who are "going out from us, because they are not all of us"—those who in this hour of temptation are being smitten down by the arrows of the adversary because. from the Lord's standpoint, not deemed worthy of the necessary succor.—1 John 2:19.

The three important lessons for the Lord's faithful to be sure that they have learned are these: (1) That meekness, humility, is of primary importance, not only to gain an entrance into the Lord's family, but also to maintain a place therein. (2) That obedient faith, abiding trust, is an indispensable quality, not only for the eternal future, but also for the maintenance of our proper relationship to the Lord in the present life. Without it we would wander and be uncertain in all our course. With it we may abide in meekness under our Lord's protecting care. (3) Love, the essence and sum of all the graces, must rule in our hearts richly, abundantly. A proper love for God will not only keep us very meek, very humble. very teachable, but will also give us great faith, great confidence in him and an attitude of heart which he will be pleased to guide aright. A love for the brethren will make us meek and gentle and willing to lay

down our lives in their interest. If we know these things, happy are we if we do them.

But while we are willing that others should go anywhere and everywhere to find food and light to their satisfaction, strange to say, those who become our opponents take a very different course. Instead of saying in the manly fashion of the world, "I have found something which I prefer; goodbye!" these manifest anger, malice, hatred, strife, "works of the flesh and of the devil" such as we have never known worldly people to exhibit. They seem inoculated with madness, Satanic hydrophobia. Some of them smite us and then claim that we did the smiting. They are ready to say and write contemptible falsities and to stoop to do meanness.

We say to ourself, O my soul, come not thou into their counsels and schemes. Abstain from them. Make the Lord, even the Most High, thy refuge and habitation, and fellowship thou with the saints of the Most High, who are meek and lowly of heart and whom he shall lead in his ways. "Blessed is the man who walketh not in the counsel of the ungodly, and standeth not in the way of sinners, and sitteth not in the seat of scorners, but whose delight is in the Law of the Lord."

OUR COMPREHENSIVE CONSECRATION VOW

Many are writing us that they took the vow months ago, when first it was suggested. We are glad to have all names at any time. Our opponents are boasting that as less than seven thousand names have as yet been reported as vowers, it follows that the majority of our many thousand readers are opposed to it. We do not believe this true, yet cannot dispute the logic of the argument. All not for the vow are apparently against it. Our belief, nevertheless, is that those who have taken the vow are experiencing a great spiritual uplift therefrom, a greater nearness to the Lord, and consequently a greater safety in this evil day. It is our confidence, too, that the Lord will make the vow plain to all of his faithful in due time and that many more, if not all the true-hearted, will ultimately take it and share the blessing. Notice that nearly all who are going blind on the covenants and the sin-offerings are such as are opposing the vow. Of course, we believe it to be of the Lord's providence and "meat in due season" at this time, else we would not present it here.

Some have gotten the erroneous idea that this vow is more stringent than our original consecration vow of baptism into the death of Christ. On the contrary, nothing could be more comprehensive or tight than our vow to be dead with Christ to all sin and alive with him to all righteousness. This includes every act, word and thought fully in accord with the will of our Lord to the extent of our ability. The vow suggested for a year past is less comprehensive; but it specifies certain outward forms recognized as safe and such specification is found to be helpful.

It is the new creature that is bound both by the consecration vow and also by the supplemental vow of specifications. If the new creature fail in the latter vow, he surely has failed in the original comprehensive consecration vow. What should he do upon realizing a shortcoming? He should follow the Apostle's admonition and come courageously to the throne of heavenly grace, to obtain mercy and find grace to help in future times of need. "The blood of Christ cleanseth us (new creatures) from all sin"—cleanses our robes. It was efficacious for us as men, justifying us and bringing us the privilege of joining with our Lord in his sacrifice, and it avails for all the weaknesses and imperfections of our flesh after we become "new creatures." This supplemental vow demands so much less of us than our original consecration vow that all should be able to keep it, both in letter and in spirit, we believe. But if, perchance, a moment of severe temptation temporarily overwhelmed us and we failed to observe the vow as fully as we desired, we should promptly go to the throne of grace for forgiveness, for the cleansing of every spot and wrinkle.

CHRIST'S AMBASSADOR A PRISONER

ACTS 21:27-39.—OCTOBER 3.

GOLDEN TEXT:—*"Thou, therefore, endure hardness, as a good soldier of Jesus Christ."*—2 Tim. 2:3.

St. Paul, accompanied by Luke and Trophimus of Ephesus, Aristarchus of Thessalonica, Sopater of Berea, Secundus of Thessalonica, Gaius of Derbe, Timotheus of Lystra and Tychicus of Ephesus, arrived at Jerusalem Friday, May 27, A. D. 57. He was returning from his third missionary tour amongst the Gentiles. He had been absent seven years. As we have seen, the Lord had permitted forewarnings to reach him that he might expect trouble—bonds and imprisonment—in the Holy City. However, this noble ambassador for Christ, undeterred, had now arrived. He and his associates, it will be remembered, brought with them money collections from the churches in Asia Minor for the church at Jerusalem, which, apparently, was in a measure of financial distress.

Their reception on their first day was apparently of a private and personal character, but on the next day, which was probably the Day of Pentecost (Acts 20:16), the Apostles and leading brethren came together to receive St. Paul and his company in a more formal manner. St. James, brother (or cousin) to our Lord, was apparently the recognized leader in the Jerusalem church. No mention is made of the other Apostles. Probably some of them were absent, engaged in the work at other points. St. Paul recounted his missionary tour amongst the Gentiles and the Lord's blessing upon his ministries of the truth, notwithstanding the tribulations permitted. We may presume also that at the same time the collections were turned over.

THE FEAR OF MAN—A SNARE

The brief record indicates that the brethren at Jerusalem were considerably perturbed by St. Paul's presence with them. Not merely did they fear his personal safety, but also lest his coming might stir up persecution against them all. His 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 celebrate religious festivals kept the Jerusalem Jews in touch with the religious interests of the whole world. St. James and his associates realized that in all probability Jews from Ephesus, Athens, Thessalonica, Berea, etc., might be present celebrating the Pentecostal feast. They knew that St. Paul's activities had already been reported, and that some, even of the Christian believers, were troubled at his reported teaching—that the Law was dead and that no one needed to pay any further attention to it. They urged St. Paul to contradict these partial misconceptions by going into the Temple and associating with some brethren who had taken the Nazarite vow. They did not suggest that St. Paul take this vow, but that he be present with these brethren, as a recognition of the propriety of what they did, and that he bear their expenses, which included not only the shaving of their heads and burning of the hair, but also the cost of sacrificing for them four animals each.

St. James and the leaders of the church evidently understood St. Paul's position properly enough. He taught the Gentiles that it was not necessary for them to become Jews nor to obey the Jewish ritual, but that, instead of looking for God's 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 not save either Jew or 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 Jew (Rom. 11:37), God during this Gospel age is selecting a spiritual seed of Abraham from both Jews and Gentiles. He taught also that if any one, Jew or Gentile, attempted to keep the law, with a view to thus meriting eternal life, such would surely lose it; because "by the deeds of the Law shall no flesh be justified in God's sight." Nothing in all this, however, really interfered with St. Paul's doing just what St. James and the others urged him to do for the four men under the Nazarite vow. The shaving of their heads and the offering of sacrifices in demand of the Law governing their vow, in no sense of the word interfered with or attempted to add to the merit of Christ's sacrifice. 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 ordered the matter otherwise; could have overruled the matter differently had he chosen. Let us remember that the Lord 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 those who love God and who have been called according to his purpose. What a comfort! What a consolation this is to all of the Lord's people! No wonder such may have quiet, rest, peace, even in times of storm and trouble!

CONCESSION TO PREJUDICE UNSUCCESSFUL

The scheme to have St. Paul appear as partially endorsing the Law seemed successful for several days, but when the seven days were nearly expired he was recognized by Jews who had come from Asia. They had seen the Apostle with the Greek, Trophimus, and jumped to the conclusion that the latter was one of the four men whose heads were shaved. This would have been a grievous offence from the Jewish standpoint. Only Jews were allowed within the sacred precincts of the Temple, outside of which was a Woman's Court and also a Court of the Gentiles. A stone fence separated these two apartments and constituted what the Apostle elsewhere alluded to as the "middle wall of partition." (Eph. 2:14) This wall was four and one-half feet high, and on it was a tablet which has recently been found by the Palestine Exploration Society which reads, "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 offence 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 Jew that the Temple was being profaned.

While the mob was beating the Apostle, seeking to kill him, a chief Captain or Colonel of the Roman soldiers in the Castle Antonio close by the Temple became aware of the tumult and hurried to the scene with a troop of soldiers. The beating ceased. The people, who had not learned to respect the majesty of the Roman law, had become amenable to its military forces.

The Apostle was chained by each arm to a soldier. The commandant, endeavoring to ascertain the cause of the tumult and unable to understand the conflicting testimonies, remanded the prisoner to the castle. But the mob, disappointed that they had lost the opportunity of taking his life, made a mad rush to get him from the soldiers or to kill him while under their charge. What a spirit of murder can be aroused, and suddenly, too, in the hearts of not only Jews, but Gentiles! And how often we find in the pages of history that such violence and unreason have been manifested in the name of and in defense of various religions! How utterly foreign to all of this 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 seeing 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, 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 and kind and Christ-like, as the days go by.

The oncoming of the mob led the soldiers to press one against the other so as not to lose their prisoner, and thus the Apostle was lifted off his feet and carried by the soldiers up the stairway.

The courage of this ambassador of Christ and his readiness to take advantage of every opportunity to tell the message of his Master was here wonderfully exemplified. We might have supposed that from the beating received from the mob and the more or less rough treatment in getting to the castle door any ordinary man would have been cowed with fear and excitement. But it was here that St. Paul, cool and collected, requested of the commander the privilege of speaking to the people, intimating, no doubt, that they had misunderstood what he was doing and that in a few words he might be able to pacify them. The officer was astonished, for the Apostle spoke Greek fluently. He thought likely that he was "that Egyptian" mentioned by Josephus, who, a short time before this, had gathered a large body of discontented Jews, to whom he represented himself as Messiah, and who, as his followers, gave the Roman authorities considerable trouble. St. Paul answered that he was a Jew of an honorable city and requested again the privilege of speaking to the people, which was granted. Promptly the Apostle preached Christ. No doubt he considered his thrilling experiences well repaid by the privileges of that moment—the privilege of telling a considerable concourse of people about Jesus; that he was the Messiah promised in the law and the prophecies; that his sacrificial death constituted the redemption sacrifice for father Adam's forfeited life, and, incidentally, the redemption price for all of his children, who died under his sentence. Surely also he noted that now Messiah is calling a spiritual class of "first fruits" to be his associates in the Millennial kingdom and that shortly Israel and all the nations will experience the privileges and blessings of that kingdom. Surely he pointed out, also, that now is the acceptable time; that now is the time to make our calling and election sure to the chiefest, the spiritual part of the Abrahamic Covenant.

Paul proceeded to tell them of his missionary tours and how many of the Gentiles were receiving the message gladly and giving their hearts to the Lord in full consecration. But so strong was the Jewish prejudice that the mere mention of the going of this great blessing upon equal terms to the Gentiles rekindled the flame of hatred and violence, and their shouts and jeers rent the air. The Roman Colonel, perplexed at the situation, concluded that where there was so much opposition there must be some grounds for it. "Where there is much smoke, there must be some fire." And so he commanded that the Apostle must be whipped until he confessed what he had done wrong that created such a tumult and promised reformation. At once the command began to be fulfilled. They began to bind St. Paul to a bent whipping post. But the latter brought the proceedings to a quick termination by inquiring, "Do you think it lawful to punish a Roman citizen before he has had a trial?" The Colonel ordered him released at once, for already he had exceeded the law in the matter. He took the Apostle's word for it that he was a Roman citizen; for to claim this and to have it found to be an untruthful claim would have meant sure death. The Apostle was held a prisoner for trial.

There are several further lessons for us here. While not condemning the Jews harshly for their selfish, bitter feeling of opposition to the Gentiles, let us notice how much injury this bitterness and selfishness worked to the Jews themselves. Had it not been for this wrong spirit doubtless many others of that time might have been quite ready to hear the Gospel. The lesson to us, therefore, should be to put away meanness, selfishness, enmities, bitterness, out of our hearts, out of our minds, out of our conduct and words; and instead to put on the spirit of our Lord Jesus Christ—a spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Another lesson for us is that when undergoing trials and difficulties, however unjustly and 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 assistance and 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 have used it and to have expected the Lord to deliver him in some miraculous manner.

REST IN GOD'S WILL

How sweet to feel God's will is best,
And in this precious thought to rest;
To know, whatever may betide,
'Tis best, for He is by our side!

Oh, how it helps us bear the pain,
Oh, how it makes us strong again!
The cold and gloom of darkest night
It fills with warmth and heavenly light!

To those who take His will as best
He grants His perfect peace and rest,
And ever gives them day by day
His grace sufficient on the way.

Then why should hearts grow weak or faint?
Why should we ever make complaint?
Let us press on with upturned face,
And follow where we cannot trace!

—G. W. SEIBERT.

THE WRATH OF MAN OVERRULED

ACTS 22:30; 23:25.—OCTOBER 10.

GOLDEN TEXT:—*"I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust.*—Psa 91:2.

The day after the riot and St. Paul's rescue by the soldiers the Roman Commandant, Lysias, perplexed, called together the Jewish Sanhedrin, that they might pass upon Paul's case; for by this time he had recognized that the point of dispute was a religious one, and that his only duty was to preserve peace. Thus Paul was afforded another opportunity to witness the Gospel to the Jews—to their most learned body, to their most influential Court of Seventy. Perhaps the Apostle began to

realize by this time 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 realize that this is always so; that the Lord is, as from the first, supervising his own work. But only in proportion as we know what the Lord's work is, 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 for the future, to be accomplished by Christ's Millennial kingdom. We must see that his work during the present age 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 world in general.

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 been ever a model citizen, never lawless. He addressed the council as "Brethren," thus putting himself on an equality with them, both in respect to religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of Stephen, Paul, then Saul of Tarsus, was a member of the Sanhedrin.

"THOU SHALT NOT SPEAK EVIL"

The address which St. Paul had planned to deliver was interrupted by the High Priest's saying, "Smite him on the mouth!" This was a special mark of indignity and a protest against the words uttered. Our Lord declares, "The darkness hateth the light." It is not unfair to assume that the High Priest felt his own course in life specially condemned by St. Paul's words. 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 him 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 whitewashed frequently, so as to be easily discernible, lest any traveler should tread upon them, and, according to Jewish ritual, be defiled. The pure, glistening white of the stone was beautiful, but beneath was corruption. The strength of the symbol as representing hypocrisy is manifest. Some who heard the Apostle replied. "Answerest thou God's High Priest so?" 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." It will be remembered that the Apostle never fully recovered his eyesight after being struck blind on the way to Damascus. Imperfect vision as a "thorn in the flesh" the Lord refused to relieve him of, but assured him that in compensation, he should have the more of divine grace, which answer to his prayer the Apostle gladly accepted. It is possible, therefore, that he did not discern the High Priest, or that he did not know that the indignity was suggested by him. It is claimed by some that Ananias had usurped his office and 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 funmakers seem aware. 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 pre-eminently stand for law and order, with as much justice as may be obtainable, 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 lies in us"—so for as is possible.

Incidentally we remark that some are even disposed 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.

ST. PAUL AS A GENERAL

The smiting of the prisoner, and his retort, interrupted at its beginning the hoped-for presentation of the Gospel. The Apostle perceived that the prejudice against him was such that no speech of his could affect his hearers. They were dominated by the high priest, whose lack of justice had found so early a manifestation. Like a general, finding his front attack useless, he wheeled his forces and, by a flank movement, captured the sympathies of fully one-half of his auditors; and at the same time he secured an opportunity for showing that the doctrine he preached was the logical outcome of the faith of all of the large sect called Pharisees. He did this by shouting out, "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 was all strictly true. The word Pharisee signifies a person professing entire sanctification to God. And St. Paul had never ceased from this attitude. His experiences on the way to Damascus had changed his course of conduct, but had not changed his attitude of heart, which, from the first, was loyal to God "in all good conscience."

The Apostle well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness-professing Pharisees and the agnostic and 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 believed in some respects 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. A tumult ensued, some seeking to take his life and others to protect it. Again Cæsar's soldiers needed to intervene between warring factions of the people of God. How sad a scene! How pitiable that those who possess much advantage every way as Jews under divine instruction should so sadly neglect the lessons of the divine law in respect to justice and each other's rights, not to mention the instruction, "Thou shalt love thy neighbor as thyself!" How pitiable it is that the same is sometimes true amongst Christians possessed of still higher appreciation of the divine standards and under covenant vows to lay down their lives for the brethren, and indeed exhort that they cannot win the prize they seek unless they reach the point of loving their enemies!

True, fisticuffs are not popular in our day amongst civilized people, but cannot even greater cruelty be accomplished by the tongue than by the hand? And is it not true that many, even amongst those who have named the name of Christ and taken upon them consecration vows to do his will, bite and devour one another under the influence of the Adversary's spirit—"anger, malice, hatred, envy, strife." As we see these things shall we not learn a valuable lesson, which will enable us the better to glorify our Father in heaven?

Back at the castle in safety the Apostle was doubtless wondering in what manner the Lord had been glorified by his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providences and see the outcome we have all the better opportunity for experiencing the faith which can firmly trust him, come what may. The castle Commandant was evidently learning that his prisoner was no common character, one who was calm and alert, dignified and humble and self-possessed, while his opponents were the reverse of all these, thus evidencing to the unprejudiced mind that the Apostle was probably in the right of the controversy. This change in his attitude towards St. Paul was manifested by his kindly treatment of the latter's nephew, who had heard that forty professed religionists, forgetful of the divine law, "Love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat nor drink until they had killed St. Paul, a man who had done them no harm, but who, on the contrary, had merely endeavored as wisely as possible to do them good. At the instance of his mother, St. Paul's sister, the lad had gained access to the castle and explained the plot to his uncle, who sent him to Lysias, 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. He perceived that he was in conflict with at least one-half of the influential of Jewry, and that his wisest course would be to put his prisoner under the protection of the governor, Felix, at Cæsarea. Accordingly that very night at 9 o'clock two hundred infantry, two hundred spearmen and seventy cavalry took the Apostle to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

Lessons for us are God's providential care, and how this operates towards his faithful ones, such as the Apostle and all who have "made a covenant with him by sacrifice." The incident shows how God prefers to use natural means rather than supernatural agencies, and how all should be on the alert to serve the Lord's cause at any moment and every moment. God's purposes will be accomplished, but happy is the man or woman or boy or girl accounted worthy of the privilege of any service to the Lord or to the least of his disciples. 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, he doubtless learned a lesson which we all may profitably consider; namely, that while having full confidence in the divine will, it is ours to reasonably and properly protect our own lives and interests, as well as those of others.

The Golden Text is very impressive in connection with this lesson. Whether they and others recognize the fact or not, those who have the Lord for their refuge and fortress have a superhuman care and protection.

ITINERARY FOR TOUR THROUGH MARITIME PROVINCES

Lv.	New York, N. Y.,	Wednesday, October 6	(N. Y., N. H. & H.)		12:00 night
Arr.	Boston, Mass.,	Thursday, " 7	(N. Y., N. H. & H.)		6:57 a. m.
Lv.	Boston, Mass.,	Thursday, " 7	(Dom. At. S. S Line)		2:00 p. m.
Arr.	Yarmouth, N. S.,	Friday, " 8	(Dom. At. S. S. Line)		7:00 a. m.
Lv.	Yarmouth, N. S.,	Saturday, " 9	(Dom. At R. R.)		9:40 a. m.
Arr.	Berwick, N. S..	Saturday, " 9	(Dom. At R. R.)		1:50 p. m.
Lv.	Berwick, N. S.,	Sunday, " 10	(Drive)	about	8:00 a. m.
Arr.	Kentville, N. S.,	Sunday, " 10	(Drive)	about	10:00 a. m.
Lv.	Kentville, N. S.,	Monday, " 11	(D. A. R. & S. L.)		6:00 a. m.
Arr.	Halifax, N. S.,	Monday, " 11	(D. A. R. & S. L.)		9:06 a. m.
Lv.	Halifax, N. S.,	Monday, " 11	(Intercol. R. R.)		5:00 p. m.
Arr.	Sydney, C. B. I.,	Tuesday, " 12	(Intercol. R. R.)		5:30 p. m.
Lv.	Sydney, C. B. I.,	Tuesday, " 12	(Intercol. R. R.)		11:30 p. m.
Arr.	Truro, N. S.,	Wednesday, " 13	(Intercol. R. R.)		5:35 p. m.
Lv.	Truro, N. S.,	Wednesday, " 13	(Via Point du Chene)		11:40 a. m.
Arr.	Charlottetown, P. E. I.,	Thursday, " 14	(P. E. I. R. R.)		7:45 a. m.
Lv.	Charlottetown, P. E. I.,	Friday, " 15	(P. E. I. R. R.)		9:50 a. m.
Arr.	Somerside, P. E. I.,	Friday, " 15	(Ferry)		
Lv.	Somerside, P. E. I.,	Friday, " 15	(Ferry)		
Arr.	Point du Chene, N. B.,	Friday, " 15	(Intercol. R. R.)		1:10 p. m.
Lv.	Point du Chene, N. B.	Friday, " 15	(Intercol. R. R.)		2:00 p. m.
Arr.	Moncton, N. B.,	Friday, " 15	(Intercol. R. R.)		2:10 p. m.
Lv.	Moncton, N. B.,	Friday, " 15	(Intercol. R. R.)		5:20 p. m.
Arr.	St. John, N. B.,	Friday, " 15	(Intercol. R. R.)		5:35 p. m.
Lv.	St. John, N. B.,	Saturday, " 16	(Maine Cent. R. R.)		6:25 a. m.
Arr.	Boston, Mass.,	Saturday, " 16	(Maine Cent. R. R.)		9:00 p. m.

"OFFENDED BECAUSE OF ME"

"Then said Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."—Matt. 26:31.

We are not to understand this Scripture to teach that God directly smote the Shepherd, but rather that he permitted the adversary to smite him. As our Lord said, "The Son of Man indeed goeth, as it is written of him, but woe unto that man by whom he is betrayed." Judas was a free moral agent, and only by entertaining evil thoughts respecting the Master did his heart get more and more out of the way until the last barrier of his will surrendered, and then "Satan entered into him" in the sense of having full control of a willing tool.

Little is told us of Judas, except that at heart he was selfish and mercenary. Doubtless he became a follower of Christ with more or less of sincere motives. He saw the miracles; he knew of their genuineness. He was one of the twelve whom Jesus sent forth endued with power to heal disease, to cast out devils, etc. He knew there was no fake connected with it, but that the power of God through Jesus had for a time exercised itself through himself and the other Apostles miraculously. But apparently his heart was less attracted by our Lord's purity of life and holiness of teaching and self denials, and more attracted by the glorious prospects which Jesus held forth in the promises that those who followed him in his time of trial and rejection of men should ultimately sit with him on his throne, ruling and judging the twelve tribes of Israel.

Judas allowed the natural selfishness of his nature to specially covet the honors and glories promised, rather than to appreciate the principles of righteousness and truth illustrated in our Lord's life and teachings. Note the difference in the sentiment expressed by James and John. While not forgetting the honors promised, their especial thought was love for the Lord and a desire to be near him and to be associated in the glorious work of the Kingdom, in the uplifting of Israel and all the nations. The loving disciple who leaned on Jesus' breast at the Memorial Supper evidently thought less of the glories of the kingdom than of the nearness to the Master when making the request that he and his brother might sit on the throne of the Lord, the one on his right hand and the other on his left.

The selfish propensities are generally larger in proportion than the nobler ones in all mankind, and consequently under present conditions they are likely to be the more active ones in all of us. Hence our need continually of setting our affections on the higher things, the nobler things, and to this end the necessity of having before our minds continually the glorious character of our Lord and our heavenly Father—their justice, their love and mercy—that we may be copies of God's dear Son, and like unto our Father which is in heaven. Judas failed to develop such noble qualities, and, instead, cultivated the baser qualities in connection with his calling to discipleship. He thought of the throne and the honors attached thereto until everything else seemed of little advantage.

This being so, he was critical of the Master, and fault-finding. From his standpoint, Jesus was carrying on the campaign for the throne in an improper manner; he should have been more worldly-wise; he should have done this, and should not have done that. Instead of reproving the Pharisees he should have cajoled them, or at least have said nothing against them. Instead of criticising the multitude that desired to make him a king, and withdrawing himself from them, to meet Judas' conception of wisdom he should have spoken sympathetically to them and made capital out of the occasion. Instead of speaking to the multitude in parables and dark sayings, he should have come down to their comprehension and explained to them about his kingdom, and how he intended to establish it.

Judas could see no sense, we may be sure, in our Lord's dark saying, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." After that saying many of his followers remarked, "This is a hard saying, who can believe it?" and walked no more with him. Surely Judas must have been offended on that occasion. From his standpoint Jesus was balking all of his prospects, and the hopes of the kingdom were going glimmering more and more every day. The Lord was becoming more pessimistic, and instead of talking about the kingdom and the throne was telling how the Jews would shortly take him and crucify him.

Judas began to feel that if he had been deceived in this matter, and was not to sit upon the throne as at first expected, he had best be "feathering his nest" financially in advance, so that however matters might go with the Master and the others, he would not have made such a failure as they. With this in view, doubtless he had sought to be the treasurer of the little band, and had appropriated to his own profitable uses whatever surplus was from time to time contributed. The basis for this assumption is found in connection with the story of the anointing of Jesus at Bethany, when Mary produced a very costly perfume and therewith anointed our Lord. It was Judas who murmured at this waste, and remarked how much good might have been done with this money in providing for the poor. Not that he cared especially for the poor, but that he was a thief and carried the treasurer's bag for the disciples, and appropriated to himself from what was put therein.—John 12:6.

GAIN INSTEAD OF GODLINESS

This selfish spirit not only led him to rob the Lord and his fellow-disciples, but eventually led him to think of how he could obtain money from the priests for the betrayal of the Master. And of course there must have been some reasonable

philosophy in his mind in connection with the matter, and not merely a cold-blooded deal to put Jesus to death—not merely cold-blooded murder. When selfishness has control of the heart it works all manner of deceitfulness to the mind as respects motives, intentions, etc. And this is true whether the ambition be for money or for name and fame. Doubtless Judas reasoned that he could make the money out of the transaction without working any injury to the Lord. Jesus could again, as on previous occasions, "pass through their midst" without any daring to touch him. Perhaps Judas reasoned further that his course would awaken the Master and bring matters respecting the kingdom to a head, one way or the other; that Jesus, finding himself in the hands of his enemies, would either assert his great power and assume his kingly authority, or else his weakness and fraudulent claims by which he had deceived his disciples and others would be exposed.

By such subtle reasonings and deceptions the Adversary was able to lead the disloyal mind, the selfishly ambitious heart, into wrong paths. As we realize this, and how the same adversary still operates along similar lines, we may well fear to come in any degree under his power or misguiding influence. Not many of us would dare to find fault with the Lord and his methods directly, but we could still do so indirectly. He who then supervised the affairs of himself and his disciples on earth, now supervises the same from his glorious heavenly station. While fault cannot be found with the words of Jesus directly, fault can still be found with his message through those whom he uses as his mouthpieces. And while the Master himself cannot be betrayed to his enemies, for pieces of silver or other earthly advantages, or in satisfaction of other earthly ambitions, "his brethren" can thus be dealt with.

We have the Master's word, that whatsoever injury shall be done in word or in deed to one of the least of his little ones, it is the same in his estimation as though it were done to himself; and it were better for that man that a millstone were hanged about his neck and that he had been cast into the depths of the sea; better because in that event there would have been a future prospect for him during the Millennial kingdom, whereas, having been once enlightened, having once tasted the heavenly gift, having once been under the influence of the holy Spirit, and then to completely fall away, there would remain no more for him an interest or share in the heavenly gift—in the redemption which is in Christ Jesus. Having received his share of it, he misused it, and can have no further interest in it.

Judas was thus made acquainted with the heavenly gift and the powers of the age to come, not by direct reception of the same as experienced at Pentecost, but by the indirect blessing which came upon the twelve through our Lord's special impartation to them of the power of the holy Spirit, by which they were enabled to work miracles in his name.

"THE SHEEP SHALL BE SCATTERED"

We must never lose sight of the fact that the harvest of the Jewish age was completely under divine supervision and control. The Lord willed that severe testings should come to the sheep through the Master whom they loved and revered. Those testings were necessary. "Through much tribulation shall ye enter the kingdom." The way to glory must be the way of the cross—a narrow way—and there must be something permitted which would serve to make the way narrow; hence the permission of evil, the permission of a measure of liberty to Satan, and the permission of a measure of liberty to ambitious men.

It is not for us to become bitter toward Satan or any of those who develop an ambitious and injurious spirit similar to his. In so doing we would be cultivating in ourselves that which would be injurious to us. On the contrary, all the opposition of Satan and those who have his characteristics should exercise upon us an opposite spirit. We should pity them, while detesting their methods. We should be ready to do good to them, while loathing their course. We are not to render evil speaking for evil speaking, nor insinuation for insinuation, nor anger for anger, nor malice for malice, nor hatred for hatred.

On the contrary, as the Apostle suggests, even Michael, though higher in power, durst not bring against Satan a railing accusation, but merely said, The Lord rebuke thee! So it should be with us: Instead of attempting to take vengeance upon our adversaries, we should commit our way and theirs to the Lord's keeping, and trust that in due time he will rebuke the Adversary and all who have his spirit and follow his course. He will know how to make proper allowances for head and heart. He it is who has said, "Vengeance is mine, I will recompense, saith the Lord."

"OFFENDED BECAUSE OF ME"

So far as our Lord's personality was concerned, we may be sure there was no cause of offense in him; he did nobody harm, but did everybody good. It was his doctrines that offended the people, and not his personality; nevertheless, their resentment was against his personality rather than against his doctrines, which were too strong for them to attack.

On one occasion we remember when they took up stones to stone him, Jesus expostulated with them, saying, I have done a good work and ye all marvel. Why, then, are you about to stone me? They answered that it was not for anything personal, but because of his doctrine. The adversary deluded them, and made the words of him who spake as never man spake to appear false and God-dishonoring, whereas they were very true.

Our Lord said, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own. But now ye are not of the world, because I have chosen you out of the world, therefore the world hateth you." This implies that in proportion as we follow closely in the Master's footsteps our experiences will be proportionately similar to his. We shall be hated, not because of evil deeds in others, but because whoever is out of harmony with those who speak the truth, and verily think that they do God a service in opposing them.

Notice also that the world that will hate you is not the heathen world, not the Gentile world, but the worldly who pose as God's people. This was so with Jesus. He preached, not to the Gentiles, but to the holy nation of the Jews, God's consecrated people. And those who hated him and delivered him unto death were of his own nation, and even Judas of his own disciples. So we also should expect, in harmony with our Lord's words, that the worldly who will hate us will be the worldly-spirited ones, adversaries prominent in the church, and some of them, perhaps, close to us as fellow-disciples.

Seeing these things in advance, being thus fore-warned, shall we not be fore-armed, so that none of these experiences may move us from our constancy and faithfulness? Let us remember the apostles of old, and how the smiting of the Shepherd affected them, and scattered them, and confused them, so that of the two who followed him at all one in terror denied him with cursing, while the other, the loving disciple, viewed the Master sympathetically, but afar off.

Our Lord had forewarned them, and had instructed them how they might have been better prepared for this trial, but they had not heeded his words, "Watch and pray, lest ye enter into temptation." Hence in the moment of temptation they were overwhelmed, scattered. The lesson to us is that we should watch and pray, and by faith draw very near to the Master, and be full of confidence in the divine plan, and remember the assurance that all things are working together for good to them that love the Lord, to them that are called according to his purpose.

Watching and praying will cultivate confidence and faith in God, and preserve us from the trepidation and fear and stumbling which will surely upset many others; because from this standpoint of faith we shall know how to apply in our own time and under our own circumstances our Lord's words to Pilate, "Thou couldst have no power at all over me except it were permitted of my Father." God is still at the helm, and is still working all things according to the conusel of his own will. It is for us to come close to the Lord and to wait for the development of his plan with absolute confidence and fearlessness—except in the sense that we should fear to leave undone anything directed in his Word.

Thus our Lord feared in Gethsemane, and in due time received divine assurance and the strengthening of his heart, and the calm rest and peace which properly accompanied that assurance. So it will be with us "after that we have suffered awhile" and our faith has been properly tested, the Lord will give us succor and "grace to help in every time of need."

A REPLY TO BROTHER McPHAIL'S TRACT

DEAR BROTHER RUSSELL:—Grace and peace be multiplied unto you in these trying times, is my prayer. Thinking that a few words from one who has been long in the way and a close student of your presentation of the Gospel truths, and from one who has been with you in spirit through all your severe and fiery trials and labor of love for these many years since before the first volume of DAWN was published, might be cheering and have a tendency to strengthen the prophet's hands, I will send you a few lines.

Little did I realize or know in what way or through what instrumentality the adversary was going to make his attack, and when I had shaken hands with you the second time at Put-in-Bay, and had looked into your smiling but care-worn face, in an instant I felt the extent of the trials through which

you had passed, how you had taken joyfully the spoiling of your goods; how you had suffered the loss of all things that the world counts gain, and yet I could see that you were among those of the Lord's rich ones, rich in faith, having Godliness with contentment, which the Apostle says is great gain. As I realized all this, I also felt that the battle for truth was not all over, but that there was more to follow. I said to you: "God bless you, Brother Russell; God bless you; the enemy is coming in like a flood." Do you call to mind how soon after that convention the enemy began to show his colors in the ranks of the Lord's consecrated? But, praise his name, the Lord has fulfilled his Word. He has lifted up a standard against the assaults of the adversary and the Lord has still a remnant of his faithful color-bearers, who have been tried in the fire, veterans and victors in many a hard-fought battle, who are well equipped and prepared for the conflict against all the opposers of truth and righteousness that the prince of darkness can muster. Loyal Soldiers of the Cross, having on the whole armor of God, well clothed and well fed, strong in the Lord and in the power of his might, following in the footsteps of the Captain of our Salvation! We can do all things, endure all things, through Christ who strengthens us, even to running through a troop or leaping over a wall. They have learned the music and know the Gospel's joyful sound, and keep step to the notes.

I am sending you herewith a copy of the letter I wrote to Brother McPhail. It explains my attitude toward this new departure and snare of the adversary. No doubt the Lord of the harvest has permitted this delusion for wise purposes; but as I remarked in a testimony meeting lately at the Saginaw convention, when the testimonies seemed to be drifting too much on the line of Brother Russell's trials and burdens, they need not borrow so much trouble about Brother R., for he is in the Lord's hands; and as long as he is faithful to his stewardship, the Lord will take care of him and he will have a good time fighting the good fight of faith for the joy that is set before him, in spite of all the opposing forces of Satan. We esteem Brother Russell very highly for his work's sake and labor of love for the members of Christ's body and should bear him continually to the throne of grace in the arms of faith, that the Lord may continue to guide him by the spirit of wisdom and a sound mind in the dispensing of the meat, from the storehouse of divine truth, to the household through the various instrumentalities that the Lord is using. Hold up the prophet's hands in any way you can. Having done this, cast all your care upon the Lord, knowing that he doeth all things well. Leave it there and stop worrying about Brother R. "Let not your heart be troubled." saith the Master. "Martha, Martha, thou art careful (i. e., worried) and troubled about many things."

Now, dear Brother, just one or two things more to which I wish to call your attention. Is there not a parallelism between the stumbling of some of the Lord's disciples mentioned in John 6:52-68 and the stumbling now taking place? In the 53rd verse our Lord says, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." Does not this apply to the sufferings of Christ even unto death, the sacrificial cup, members of Christ's body? Are they not the only ones that have any life in them? Is not this strong meat? Those disciples who fell away said, "This is a hard saying, who can hear it?" Is it not so in the closing time of this harvest? Are not some who have been following along and who were colaborers, now stumbling at the Word, being disobedient and declaring by word of mouth and printed page that the suffering of the church as a sin-offering by the High Priest of our profession is a hard saying and will have none of it?

Now, lest I weary you or take too much of your time, I will close. I am getting old and nervous and have to write with pencil and have my letter copied. And now, Dear Brother, if you never receive another line from me while I tarry this side of the vail, rest assured that I shall remember you continually at the throne of Grace that the keeping power may be with you to the end of your pilgrim journey; and at last, when your last battle shall have been fought and the last victory won and your crowning day shall be ushered in, may you hear the welcome voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Pray for me that I may, by God's grace, meet you there.

Faithfully yours in the One Hope and service,

BYRON WILCOX.

DEAR BROTHER MCPHAIL:—

I received your booklet on the covenants and mediator. I have read and re-read it prayerfully and carefully, and must say I disagree with you entirely on the points of the doctrines as set forth by you and the other brethren who hold the same (I believe) unscriptural views.

I shall only point out to you briefly and to the point a few of the unscriptural statements and try, with the Lord's help, to call your attention to some strange and inconsistent things that you and Brother Henninges have done, in the hope that you may see the error and make your escape from the snare of the adversary; for I still recognize you as a brother, and love you dearly and continue to pray for you.

You are the first "pilgrim" brother I ever met; I think about eighteen years ago. At that time you were the only traveling pilgrim. I have met you many times since and have been greatly blessed through your ministry of the truth. Now, dear Brother, at the time I first met you the TABERNACLE SHADOWS had been published, explaining the types, etc. You and Brother Henninges were familiar with and well posted on the TABERNACLE SHADOWS as explained by Brother Russell; and as far as I can judge, you continued to preach in harmony with those views as set forth in that booklet for eighteen years. Then, suddenly, just in the closing time of the harvest, you get your eyes opened to see the whole teachings in regard to the Lord's goat, the scape-goat, the red heifer, and almost everything in the TABERNACLE SHADOWS as set forth by Brother Russell, as a myth, an error. Is it not strange that the Lord did not reveal this to you brethren sooner? And now you claim that Brother Russell is the one that has changed his teachings. He is, and has always been teaching in perfect harmony with the views as set forth in the TABERNACLE SHADOWS. I shall not now go into details in reference to some of your citations and misapplications of WATCH TOWER and DAWNS. It seems sufficient to see that you repudiate almost all the Gospel truths you had held and publicly taught for eighteen years. This of itself is sufficient to cast suspicion on your whole presentation.

On page 38 of your Booklet you ask, if these sinners, enemies, etc., could become saints and members of the church, joint-heirs with Jesus Christ without a mediator, why cannot the world in the Millennial age attain to human perfection without a mediator. A seemingly foolish question for a Bible student to ask, and very easily answered from the Scriptural standpoint, because it is not in harmony with God's eternal plan and purpose. Again, you ask, if any member of this sinful race can be accepted by God without a mediator, why is a mediator needed at all? Let me ask you, dear Brother, if Abel had a mediator. How about the cloud of Old Testament worthies mentioned in Hebrews 11? Were they under the New Covenant? Were they justified by virtue of a covenant then in operation? Did they have a mediator? No! Will they come forth in the resurrection of the just to perfect human life? Certainly. They were justified by faith and fought it out on the faith line and came off victors. Their faith, from God's standpoint, pointed forward to the Ransom. They were justified by faith; and by obedience to that faith they will come forth perfect human beings to be used of God in bringing the blessings of the New Covenant when in operation to the world, under the rule of the Mediator—the church, Head and body.

Now, how about the household of faith at the present time? How are we justified and to what kind of life are we justified? Therefore, being justified by virtue of the New Covenant and the mediator of the New Covenant. Oh, no, Paul? That is not what you say. We are getting the thing all mixed up. Someone else says that! "Therefore, being justified by faith, we have peace, etc." Oh! I see; we are justified the same today as Abraham was—by faith; no mediator there; no covenant there! To what life are we justified? Human life, perfect human life, purchased by the Ransom. Have we this when we are justified? No; it is only reckoned to us. Are we going to be perfect human beings like those old-time worthies in the resurrection? No; that is not God's purpose with us. He has "provided some better thing for us." We are justified for a purpose; to be used on a higher plane of being in the age to come. We do with our humanity what our Forerunner, the High Priest of our profession, did with his—give it up as a sacrifice, through his merit, acceptable to God. Now, from that time, the time of consecration, we are under a covenant, and not before.

What covenant are we under? I answer, The same as our Forerunner. What covenant was he under? A covenant of sacrifice. For three and one-half years he was under that covenant, until he cried on the cross, "It is finished." He was begotten in the Abrahamic Covenant at his baptism. In his Resurrection, he was born from the same covenant, and became the Head of the Seed typified by Isaac. So, the church, which is his body, are under a covenant, a covenant to sacrifice, reckoned in with the Head as members of his body, through his merit and offering acceptable to God. All justification is based upon the Ransom given at Calvary. Now, we can see why or in what sense, the church are members of his sacrificial body, and are being "baptized for the dead," joint-sacrifices, sharing his sufferings, joint-heirs; "Gather my saints together unto me, them that have made a covenant with me by sacrifice." (Psalm

50:5) "A covenant with ME," with HIM—a fellowship covenant.

Now we can see the force and harmony of these Scriptures. "Planted together in the likeness of his death," "drinking of his cup," "counted as sheep for the slaughter"; "baptized for the dead." The man Christ Jesus was the first sheep slaughtered, the Lamb of God, who bore our sins—the sins of the sheep for the slaughter, and also, the sins of the whole world. But God's great plan purposed other sheep for sacrifice, through the merit of the one who ransomed all. This Lamb of God was in God's eternal purpose slain from the foundation of the world; so his followers, who are crucified with him, were sheep for the slaughter, chosen in him before the foundation of the world. (Eph. 1:4) All this is clearly taught in the TABERNACLE SHADOWS. But from your viewpoint these Scripture teachings are meaningless. There is no place for them in the teachings of yourself and Brother Henninges.

Your explanation on Page 10, "What is meant by being under a covenant?" I believe is correct. Now, is the church under more than one covenant? I think that your answer would be negative. If so, the church is not under the New Covenant, for it is clearly stated in the Scriptures, that the Lord's saints are under a covenant of sacrifice, as I have already cited. You failed to explain anything in regard to the church's Advocate. Does the church have a mediator and an advocate both? If so, for what reason?

Again, on page 15, your thoughts are set forth in regard to Abraham, and, of course, you would be obliged to include other Old Testament worthies who had no mediator, and because they had none, if we hold the view that the church has none, etc., then because Abraham and others, Abel, Enoch, etc., had no High Priest, then, of course, the church has none; and the church has no Head because they had none; and so on. This is very unsound reasoning. Were those old worthies offering their justified humanity as a sacrifice to God acceptable to God through the merit and ransom finished at Calvary? If not, your conclusions fall flat with no foundation to stand on.

Again, on page 25, you refer to Hebrews 12:22, 25. You say that instead of taking the Apostle at his word and believing what he says that "Ye are come," we are asked to believe that it means, "Ye are coming." Now let us see how your reasoning and conclusions look in viewing some other passage of Scripture given by the same Apostle: "If ye then be risen with Christ, etc." (Col. 3:1) According to your view, Paul made a mistake, for we are not risen with Christ as yet, except by faith, and shall not be until we pass beyond the vail into the antitypical Sarah's tent. So, in regard to the Scriptures you refer to and the conditions and things spoken of, we have come by faith to that glorious epoch or condition referred to, but it is still in the future. We behold it in faith and by faith we bring it nigh. You remember Abraham saw the same; he saw it and was glad. Now, dear Brother, there is much more I might say, but will not at this time.

Hoping and praying that you may see light in God's light on these important doctrines, I exhort you in the words of Paul to Timothy, "Take heed to thyself (keep the big Scotchman under), and to the doctrine, continue in them and by so doing thou shalt save both thyself and them that hear thee." I shall be pleased to hear from you at any time.

Faithfully your Brother in the One Hope as long as I can see you are on the ransom.

BYRON WILCOX.

THE TRUTH IN ASIA MINOR

BELOVED BROTHER IN OUR BLESSED KING:—I consider it my Christian duty to make known to you and to all who elsewhere love our Savior in truth, that I heard about you and your love for the Lord and for his work, through your books, which we have had in our language, the Greek, now for two and a half years. I am sending you this letter because I believe that you will rejoice with me.

In the month of March, last year, I received from one of the Lord's children, who lives in Crete, some books and tracts of the MILLENNIAL DAWN. By reading I found in them the truth, for which I was hungry and thirsty. So I accept it because it is the true Gospel of Jesus.

When the preacher of the Protestant church, of which I was a member, heard that I had accepted these truths and that I had written to have more books forwarded for the purpose of distribution, he explained before the church that these books are not Christian, and that I must neither read them nor give them to others. I replied that the Word of God says, "Prove all things and hold fast that which is good." (1 Thess. 5:21) Whereupon they persecuted me, for I had become an "heretic"; and about two weeks after that time they put me into prison on the charge that I was writing objectionable letters and passing them into the American College for Girls. Then the court of Smyrna sent me as an exile to my native country, which is in Epiros, Turkey. I was in prison ten days; and after this they sent me as an exile through Macedonia. In all these tribulations I was very glad, because it was my blessed King's will. I saw that there in Macedonia he had something to do through me; and about three months were spent ministering according to his will.

I want to let you know that about ten persons, who are Armenian Christians, speaking the Turkish language, are ready to buy some MILLENNIAL DAWN literature. So this year I shall try by the Lord's help to print something of the Truth in the Turkish language for them. All those who accept the DAWN truths here in Smyrna are about thirty persons, but every day I meet those who are hungering for the Truth as it is in Christ.

I am a Greek, my age is 25, my native country is the "Conitza," Epiros, Turkey. I have been living here in Smyrna for seven years, and I speak about six languages—Greek, English, Turkish, Albanian, and a little Hebrew and French.

My love to all the friends.

G. M.—*Smyrna.*

OUR REPLY

DEAR BROTHER M.:—

I am glad to have your letter of the 7th of June and to note therefrom that you are not only at liberty, but back in your own land and actively engaged again in the proclaiming of the glad tidings. It rejoices me to learn that so many as thirty of the Asiatic Turks have received the good tidings. Give them my greetings, please. We have a pamphlet on the subject of Hell in the Syrian language; order if you can use any of these. Although we have none too much money for the demands, we feel led of the Lord to render you some assistance for the work you are engaged in. Please use it as wisely and carefully and as much to the Lord's glory as possible and please also let us have a report respecting its expenditure. Enclosed find draft.

Yours in the love and service of our dear Redeemer,

C. T. RUSSELL.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

Grace and peace be multiplied unto you through Jesus Christ our Lord.

Now, dear Brother, I come to you through letter with a heart full of repentance, after having been before the Lord, for having in the past spoken evil and listened to evil concerning you, my Brother. Now, dear Brother, I want first to ask your forgiveness for opposing the Truth you have so faithfully given out, which as I now see, was the true "Meat in due season."

The first thing that started me was listening to evil speaking. Now I see it was disobeying God's holy will, and going against his Word. Secondly, I opposed the vow most bitterly, which I now see is one of the most essential things of this Gospel age; that is, at this time—"the time of the end." Now, dear Brother, as soon as I opposed the vow openly, it was, as I now see, as though a dark glass or film came over the eyes of my understanding, and I could not see the light. I began to disagree on the covenants, the sin-offering, and also on the subject of the mediator, and, in fact, I was going farther and farther away, all because I did not listen to the Apostle's injunction, "Study to show thyself approved unto God, a workman that needeth not to be shamed." I got lazy and did not study hard enough. Oh, Brother, if I could only help the others, who are in the condition that I was in, to see how essential it is to keep on studying, and to keep in full harmony with the channel that the dear Lord is using! With God's help I am now doing my best to show others what I have now got, and that it is the truth which I unconsciously gave up for error. But thanks be to our Heavenly Father, he has brought me to see the error of my ways, by using a dear Brother to show me and prove to me from the Scriptures that I was on the wrong course.

Now, dear Brother, I had been praying that I might see the truth, and get to know if I was right or wrong. I prayed for days, and the dear Lord has now given me back the truth.

I took the vow and made it truly mine on the 29th of July, and went straight to bed. I cannot tell how joyful and peace-

ful I was when I got up in full harmony with my Lord and Master, and with all the sons of God.

I ask again, will you please forgive me for all I have done against you? My Brother, I feel ashamed to ask you such a favor, but I know the dear Lord has forgiven me, so with this comfort I also ask you.

May the dear Lord bless you more and more abundantly and keep you faithful unto death, and also those dear fellow-laborers in the office with you.

I am now your loving Brother in Jesus Christ,
TOM HARRISON.

DEAR PASTOR RUSSELL:—

To you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer on his account. (Phil. 1:29—Diag.) I take the liberty, dear Brother, to write you a few lines to express my gratitude and praise to the dear Father for the blessings that have been and still are coming to me through the light of "present truth." Surely the Lord has caused us to sit down to a glorious feast!

I was very much impressed with the article, "Wresting the Scriptures," which appeared in the July 15th TOWER; and especially with the position the party referred to took regarding Hebrews 10:29. I do not see how he could take the position he does regarding this word rendered "unholy." I have consulted a Greek and English Lexicon, by Donnegan, concerning this word "Koinos," and he defines it thus, "common," "unclean," "prohibited food," "defilement from eating such food"; all the definitions, as can be readily seen, contain the thought of "unholy"; not any thought of "partnership," as the party would have us believe.

Concerning our participation in the suffering of Christ, as members of his body, I think the Apostle Paul shows us a most conclusive argument in Ephesians 5:31, 32, where he states, "For this cause shall a man leave his father, and his mother, and shall be joined unto his wife and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."

When we take this verse, together with what Jesus said in John 6:51, "My flesh I give for the life of the world," we can see the great privilege the church has, to be counted in as a part of that "flesh"; as Paul states, "They two shall be one flesh . . . . I speak concerning Christ and the church."

It is our Lord who is sacrificing his "flesh." All the merit belongs to him.

Surely it is a marvelous favor to be associated with our dear Lord as members of his body; as Paul again states, "joint-heirs with Christ, if so be that we suffer with him, that we may also be glorified together."—Rom. 8:17.

May the Father's richest blessings rest upon you in abundance, comforting and strengthening you in this "evil hour," is the prayer of your Brother.

In the bonds of Love, E. G. BERRY.

DEAR BROTHER RUSSELL:—

I have been looking back over the twelve months that have elapsed since my formal registration of the vow; and feel constrained to write and acknowledge the great blessing it has proved in this time. This last year has been by far more fruitful in its harvest of spiritual blessings and privileges than the previous seven of my association with the glorious harvest work. I confess, however, that the first perusal of the vow did not impress me favorably, for the flesh at once put forward the objection that it was a very low moral standard for a Christian. How subtle the old mind; how crafty its sophistries, and what cunning objections it will raise when it discerns some definite action taken to bring it the more completely into subjection to world until then.

Several months ago I was led to still further "mortify" the flesh by adding another feature to my vow, suggested by yourself at the Nashville convention, "to never murmur nor complain at any of the Lord's providential leadings." The year has not been without its trials and testing, but the resultant peace, and the confident assurance that every incident was working out the Father's blessed will, has been like oil on troubled waters. "When he giveth peace, who then can make trouble?"

You have my deepest sympathy, dear Brother, in every trial and heartache. How true it is that they who are teachers, even in a small way, must receive heavier trial! But how thankful am I that the Lord has promised to keep all those that trust in him! So I am confident that he will permit you to glorify him by finishing the work which he has given you to do. How glorious to know that the prayers, on one another's behalf, of the consecrated thousands, are now ascending in one grand, uninterrupted chorus to the Giver of every good and perfect gift, for the needed grace to lovingly submit to all the provings of the Lord as he seals our hearts and minds against the day of our deliverance.

Yours in the bonds of Christian love,
WM. A. BAKER.

DEAR BROTHER RUSSELL:—

Have considered and prayed over the vow for many months, and at the beginning of the year took it with slight modifications, as a Resolution, continuing to ask divine guidance. The result has been a further opening of the eyes of my understanding, and I feel I can now take the vow with a full and proper appreciation. We continue to be thankful for your recent fellowship and help. May the Lord's choicest blessings be yours. Pray for me.

Your Sister by his favor. CORRINE C. SHERMAN.

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HAVE "THE WATCH TOWER" TEACHINGS CHANGED?

Do the changes recently made in the teachings of THE WATCH TOWER respecting the Covenants affect any of the fundamentals of doctrine, or any of the features of the divine plan of the ages as previously recognized and presented in SCRIPTURE STUDIES, Vols. I to VI.?

If the word change be understood to signify a repudiation of anything once held as truth, then we deny that any change has occurred in our teaching. As we pass along a roadway over hill and dale, there are continual changes in one sense of the word—changing scenes—but such do not imply a change in the traveler's course— a retracing of his steps. So the "pathway of the just is as a shining light" and those who follow it find it shining "more and more unto the perfect day." They will not need to say, as some have said recently, "For seventeen years we thought we were in the right way, but now must retrace our steps and go back to where we then began, and take a different path." Such as were in the right path of shining light and stay therein will never need to say, "We once thought TABERNACLE SHADOWS OF BETTER SACRIFICES the most clear and only satisfactory solution of the subject in the world, but now we must retrace our steps and must repudiate all that we ever believed respecting the antitypical Atonement Day and its better sacrifices. We must go back and count all of those years as worse than wasted."

In this sense of the word change, THE WATCH TOWER publications have been unchangeable from the first until now. What is spoken of as a "change' should not be properly so termed. Nothing is changed. Every step of the journey has been right—not one step needs to be retraced or otherwise repudiated. This is one of the evidences of divine leading—of our Lord's supervision of the Father's work during the time of his presence.

As recently shown in THE WATCH TOWER, our presentations on the subject of the covenants today are in fullest accord with those we made a quarter of a century ago. What then is it that our opponents call a "change"? Merely the fact that from the first we used the term New Covenant too slackly—while we claimed that while it belonged to the future, to the Millennial age, it would not be operative to Israel and the world until then.

We nevertheless held (unscripturally as we now see) that our justification was somehow connected with that New Covenant, although we could not explain how or why we should be under two covenants. We still see the necessity for our justification. We still see that it is based upon our Lord's sacrifice. We still see that our share in it is obtained by faith—that we are "justified by faith." But now we see that the New Covenant has nothing whatever to do with this faith or with our justification, and that no Scripture so teaches. Have we lost anything? No. We merely cast aside as useless, unscriptural, unnecessary, the thought that our justification had anything whatever to do with the New Covenant. We now see the force of the Bible presentation of the subject—that we are justified by faith—"faith in his blood"—faith in the sacrifice of Jesus, the Just for the unjust. We now see that the New Covenant is promised—not to us, but to Israel and all men. We have turned aside from nothing of any value to us. We have all the actualities which we ever had, and, additionally, the light shines the brighter upon our pathway.

As an illustration: Suppose you were walking into the country to a friend's home and an umbrella were given you to carry to him. Suppose that in the journey you thought that you needed the umbrella either for rain or shine and carried it over you. Suppose that by and by you discovered that you

did not need its covering and let it down and carried it to your friend for whom it was intended. Would that signify that you had lost your way or changed your path or retraced your steps? Assuredly not!

Similarly the church are "able ministers of the New Covenant," preparing it, carrying forward its various interests to present them to Israel and the world in due time. If for a time we with others thought that Covenant for our use on the way, and got under it, or supposed ourselves under it, was it wrong or a change of our way or path when we got free from the supposition that we needed that New Covenant? Assuredly not! The "twelve stars" (Rev. 12:1) shed the more light upon our pathway by reason of our getting from under the unscriptural delusion.

But have we cast away the New Covenant? By no means. We are still "able ministers (servants) of the New Covenant" —still carrying it forward for Israel and mankind—serving it all the more faithfully because the more intelligently, the more Scripturally. Note well that the "change" of doctrine is on the part of those who are opposing us—they have already so changed their course that they are blind to many of the previous things they once saw. They are losing "the secret of the Lord" (Psa. 25:14), "the mystery"—revealed only to the saints and hidden from all others.—Col. 1:26.

But, says another, has not THE WATCH TOWER "changed" so that now it denies Jesus as the Mediator between God and men? Does not this mean a repudiation of the ransom and a denial of the necessity and fact of the Atonement? Would not this signify a renouncement of Jesus as the Savior or Redeemer? And would not this be a great "change" indeed?

Yes, indeed; those would be great changes, surely. But THE WATCH TOWER has made no such changes in its teachings. Such misstatements are merely a part of the Midnight Howl, designed of the adversary to stampede the true sheep. Our opponents, blinded by the adversary (and possibly attempting "to draw away disciples after themselves"), are "howling" and skiting "dust" to cause confusion amongst the Lord's consecrated people. God permits it as a test of the loyalty of his people and their faith in him as the Shepherd of the flock.

THE WATCH TOWER still teaches that all of Adam's children are sinners and all under death-sentence. It still teaches that there is none other name than that of Jesus, given under heaven or among men, whereby we must be saved—through faith in his blood—in his sacrifice—in his ransom-price—in his atonement for sin. Can any one believe more than this respecting the efficacy of the precious blood? Where did our opponents learn of the significance of the ransom-price and the philosophy of the Atonement between God and men, than in THE WATCH TOWER publications? What have our opponents written on this subject, or what has ever been written on this subject, that as strongly teaches the value of the precious blood and its necessity as the price of salvation for the church and the world? We challenge presentation of proof on this subject.

THE WATCH TOWER, as ever, teaches that our Lord Jesus is the great Prophet, Priest, King, Judge and Mediator for Adam and his race, whom God appointed to this service from before the foundation of the world. We still teach that he will fulfil all those offices by the close of the Millennium. We still hold, since 1880, that the church is a special class "called" to be "copies of God's dear Son" as his bride and joint-heir in all his offices toward "men," the world. We still hold that these are members of the great Prophet, Priest, King, Judge, Mediator; that figuratively our Lord Jesus is the "Head" and the church his "body." We still hold that in the divine purpose this special class was foreknown, as well as Jesus, from before the foundation of the world. (Rom. 8:29; I. Pet. 1:2) We still hold that this is the mystery hid from previous ages and now made known only to the saints, as a special favor through the Word and by the holy Spirit.

Wherefore, then, the "howl" against us? Because we emphasize, to those permitted to see the "Mystery," what the Scriptures clearly teach, namely, that God deals in a special manner with the elect church, different from his dealing with the world; because those of us who ever were rebellious have surrendered, and because we desire righteousness and truth, and can and do exercise justifying faith in Jesus' meritorious sacrifice. These sacrifice their restitution life-rights and by a consecration vow to the Lord become dead as men alive as "new creatures," "members in particular of the body of Christ" —the great Prophet, Mediator, King, Priest and Judge of the world.

AFFLICTIONS OF CHRIST FOR CHURCH AND WORLD

St. Paul writes, "I fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." (Col. 1:24) How should this text be understood in harmony with the thought that the church is represented in the sacrifice of the Lord's goat, whose blood was sprinkled "for all the people"?

We are to "lay down our lives for the brethren" (1 John 3:16) in serving them, but the merit of that sacrifice and its application at the end of this age, at the close of the antitypical Atonement Day, is a different matter. The merit of the sacrifice—Jesus' merit passed through his "body"—when presented to Justice on the Mercy Seat by the High Priest is quite another matter from the spending of the strength. Who will claim that the Apostle in this text meant that he or we could do sacrifice for the church's sin? Our Lord will properly apply the merit as his own "for the sins of all the people."

The same principle holds true in respect to our Lord's sacrifice. He did not lay down his life day by day in the service of the world, but in the service of God's peculiar people Israel, and especially in the service of such of those as evidenced that they were "Israelites indeed, in whom was no guile."

Although the merit of Christ's sacrifice (after being passed through the church selected from Jews and Gentiles) is ultimately to be applied for the cancellation of "the sins of the whole world," he did not in any sense or degree lay down his life in serving the world. He said of his disciples, "They are not of the world, even as I am not of the world." (John 17:16) And in sending them forth to preach the Gospel he charged them not to go to the world, saying, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel." In a word, then, it matters not to Justice how our Lord's life was consumed or laid down—instantly, or during three and one-half years—it was a sacrifice or giving up of certain earthly rights belonging to him—an asset, a virtue, a price which he, as a new creature, was privileged to dispense and did give to us, the "household of faith." Likewise the "household of faith" being justified through the merit of Jesus' sacrifice presented to Justice, was invited to become dead to earthly rights with him—to sacrifice restitution rights and privileges. It matters not how, in God's providence, our lives may be spent or in what kind of service they are consumed—at the washtub, in the store, in the pulpit, or otherwise; the restitution rights are sacrificed and those rights in the end will be made available to natural Israel and to the world under the New Covenant arrangement. "They shall obtain mercy through your mercy." (Rom. 11:31) We are to have no preference as to how our sacrifice will be accepted of the Lord; but, if different doors are opened to us, we should follow the Apostle's exhortation and, as far as possible, "do good unto all men, especially unto the household of faith," "laying down our lives for (in the service of) the brethren." We have nothing to do, as sacrificers, with how our Lord, the great High Priest, will ultimately apply those restitution privileges which we sacrifice in the sealing of the New Covenant.

THE PASSOVER AND THE ATONEMENT SACRIFICES

What is the relationship between the sacrificed Passover lamb and the Atonement Day sin-offering?

These types view sin-atonement from two different standpoints. As we have frequently heretofore shown, Jesus the Lamb of God was the antitype of the Passover Lamb. The Passover, observed by the Jews yearly in the spring, memorialized the passing over or saving of the firstborns of Israel at the time when all the other firstborns of Egypt were slain by divine decree. The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over "in that night." The "household of faith" are Scripturally represented as "the church of the firstborns" and that night typified this Gospel age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams will arise, ushering in the Millennial day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in, the passed-over church will alone have been spared or passed over or been delivered from death by the efficacy of the blood of the Lamb. However, the general deliverance of the people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God's order take place without first the passing over of the firstborn. Thus we see that the typical Passover Lamb is our Lord Jesus alone and that we, his church, his members, are

not at all represented in that lamb and its death. Thus the Apostle says, speaking of that Lamb, our Lord Jesus, "Christ our sacrifice is slain; therefore let us keep the feast."

The Day of Atonement sacrifices were divinely placed exactly at the opposite end of the year, apparently to disassociate the two types. They give a detailed illustration of the work of atonement, so far as God is concerned. As shown in TABERNACLE SHADOWS the Day of Atonement as a whole represented the entire Gospel age—"the acceptable day" of sacrifice. The bullock, which represented the priest, was the type of our Lord Jesus in the flesh. Its sacrifice typified his death, "the Just for the unjust." The application of its blood was efficacious for the members of the High Priest's family—the underpriests, "himself," his body, and for his entire "house," the house of the tribe of Levi. It applied to none other. Then came the second sacrifice of the Atonement Day—"the Lord's goat." It was not sacrificed for the priest nor for his house, but for "all the people." It represented Christ's bride, the church. It and "the scape-goat" were supplied by the people and therefore represented mankind in a general way, while the bullock was furnished by the priest and represented Jesus' flesh—"a body hast thou prepared me," "for the sufferings of death." The Lord's goat was treated just as the bullock was treated—just as we are assured that the bride class must suffer with Christ and have similar experiences to his. At the close of the Atonement day of sacrifice, otherwise called "the acceptable year of the Lord," and, again, "Now is the acceptable time," the time in which God will accept us as sacrifices—the blood of "the Lord's goat" was sprinkled in the Most Holy as was the blood of the bullock. The antitype of this will be at the close of this age, when the merit (blood) of Christ, passed through the church, will be applied on the Mercy Seat "for the people"—atoning for their sins and sealing the New (Law) Covenant and its Mediatorial kingdom.

Both of these animals represented the High Priest: the bullock, our Lord and Head, and the goat, his body, the church. When the high priest sprinkled the blood of the bullock, it represented "his own blood," the merit of his own sacrifice. He applied it for us, not for the world; hence only believers and not the world in general have had the blessing secured by our Lord's sacrifice, thus far. Meantime, according to divine intention, the church has been gradually in process of selection—according to willingness in sacrificing earthly interests—walking in the footsteps of our Lord; filling up the sufferings of Christ; laying down their lives for the brethren. Our presentation of ourselves to the Lord was at the door of the tabernacle, as represented by the tethering of the goat there. Thus we offered ourselves and, when we were accepted, our sacrifice as the Lord's goat class began. This acceptance was indicated by the killing processes. Henceforth we ceased to be men and were recognized on a new plane as "members of the body of Christ," without any headship of our own. Consequently, when at the end of the Day of Atonement sacrificing the antitypical High Priest shall make a further presentation of the blood of the goat upon the mercy-seat, it will be "his own blood" in two senses of the word:

(1) It will be his own in the sense that all the merit was originally his and appropriated to us in order that we might have the opportunity to share with him in sacrifice. The sacrificial merit merely passed through us, "the Lord's goat" class. We were favored by the privilege accorded of "suffering with him that [in due time] we might be also glorified together with him." It is not necessary to question whether our sacrifice could add anything to the merit of the transaction, because no more merit was necessary than that which our Lord had and which he applied on our behalf.

Undoubtedly there is a merit in the church's work, else the Scriptures would not so indicate. But if we were actually perfect instead of reckonedly perfect, it would still be true that only one man was directly condemned by Justice and hence the death of only one man was needed to constitute the ransom-price of the whole world. Justice does not object to the extra sacrifice, however. Yea, Justice has promised a great reward to the 144,000 joint-sacrificers—that they may become joint-heirs with Christ Jesus, their Lord and Head. Justification is a free gift from God through Jesus our Lord; but "the high calling" is everywhere classed as a reward of merit intended only for "him that overcometh"; "They shall walk with me in white, for they are worthy," although when drawn by the Father to the Son we were "sinners," "defiled," "children of wrath"; but ye are washed, ye are sanctified—but ye are justified in the name of our Lord Jesus and by the spirit of our God."—I. Cor. 6:11.

"That which God has cleansed call not thou unclean." While God called "the mean things," he does not leave them thus, but justifies by faith in Christ, and sanctifies by the truth, by giving them opportunity to share in Christ's sacrifice; to share in Christ's "cup" of the blood of the New Covenant shed for them and for many; to share Christ's baptism into death; thus to learn obedience even unto death in the school of Christ; and finally to share in his glory, honor and immortality—the divine nature.

The cleansing of justification by faith is for the very purpose of cleansing us that we might be acceptable sacrifices on his altar. See Malachi 3:3; Rom. 12:1.

(2) The blood (merit) which our Lord will apply as soon as the church shall have finished her share in his sacrifice will be "his own blood," in the sense that he accepted or adopted us as his members, we losing our personality in the transaction in the same manner that a bride loses her name and her individuality at marriage. All that we have and are belong to the great Bridegroom, and we are delighted that he is pleased to count us in with himself in any sense of the word in connection with his sufferings of this present time, and the glories which will follow.

"THE SIN OF THE WORLD"

John the Baptist declared of Jesus, "Behold the Lamb of God which taketh away the sin of the world!" The type of the Passover shows the death of the lamb only in connection with the firstborn of Israel. Its blood on the doorposts was for the protection of the firstborn, and not for the remainder of Israel. Since the firstborn represented "the church of the firstborn" now in process of selection, and since the others of Israel represent those of the world who will ultimately be saved from the bondage of Pharaoh and Egypt (typifying Satan, sin and present worldly conditions), how can we apply John's words, namely, "Behold the Lamb of God which taketh away the sin of the world?"

If there were no other Scriptures on the subject, we would be at a loss to know how to understand the discrepancy. However, other Scriptures show us that the church of the firstborn, passed over in this night of this Gospel age, will be the church of glory soon. Then, under the headship of Christ, it will constitute a royal priesthood, which, during the Millennial age, will bless mankind with assistance, instruction and uplifting influences of every kind. The Lamb of God has not yet taken away the sin of the world. He began to lay down the ransom-price at his baptism at Jordan. He finished this at Calvary. He ascended up on high with that price in his hand, so to speak, and presented it not for the world but for the church. As the Apostle declares, "He ascended up on high there to appear in the presence of God for us"—for the household of faith—for the antitypical priests and Levites. Other Scriptures show us that the merit of Christ when passed through the church will be made available in the end of this age for the sin of the world. Thus and then the Lamb of God will take away the sin of the world—in God's due time and order.

The separateness of the types is here again duly noted: Moses was not one of the firstborns, but Aaron, his brother, was. In this type, therefore, Moses does not appear. Subsequently while all the passed-over ones were, by divine direction, exchanged for the tribe of Levi, the priestly tribe represented those firstborns, and Aaron, the high priest, became the representative of our Lord, the High Priest of our profession or order.

THE RANSOM-PRICE AND THE SIN-OFFERING

How should we distinguish between the ransom-price and the sin-offering?

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. The sin-offering shows the manner in which the ransom-price is applicable or effective to the cancellation of the sins of the whole world. As already shown, under divine arrangement, the ransom-price was first made effective toward the church and justified freely every believer in an acceptable attitude of mind—an attitude of consecration to be a loyal follower of the Lord Jesus. Secondly, at the end of this age, the ransom-price having been applied to the church and used by her and laid down in death again, will be available in the hands of the great High Priest as the sin-offering, the Atonement price for the sins of the whole world—aside from the household of faith already justified through its merit.

Let us give an illustration: Suppose a man possessed property valued at $10,000. Suppose a number of friends of his had been kidnapped and were held as hostages by bandits, a ransom-price of $10,000 being demanded for their release. Suppose that our friend sold his $10,000 property and got the cash with a view to paying their ransom-price. That cash would be the ransom-price for the liberation of his imprisoned friends. No less sum would do. No greater sum was necessary,

for one or for all. The selling of the property and the getting of the ransom-money into his possession would not constitute a satisfaction for his friends. That must come later. At his convenience he could take this ransom-price and apply it for one of the captives or two or more, or even for all. The application of the money, whether in one portion or in different portions at different times, corresponds to the presentation of the sin-offering on behalf of sinners.

When the property was sold its money value was the ransom- price of those sinners, even though not applied. So Jesus gave himself, surrendered his life as a ransom-price sufficient for the sins of the whole world, and in the interest of the world of mankind. This work he began at Jordan and finished three and a half years later at Calvary. The moment he died the ransom-price was complete, was laid down. But this value was not turned over to Justice and made applicable to mankind when Jesus died, nor three days later when he arose from the dead, nor forty days later when he ascended up on high. A little later, after he had ascended on high, he appeared in the presence of God for us (for the household of faith) as our Redeemer, our Advocate, our great High Priest. He had in his possession the merit of his own sacrifice, the ransom-price, and there and then he offered it on our behalf. This is shown in the type by the High Priest taking into the Most Holy the blood of the bullock, which represented his human sacrifice, the ransom-price which he possessed. He took that blood or ransom-price into the "most holy" and there sprinkled it upon the Mercy Seat, thus applying it for us (for his body, the "little flock") and for his house—the household of faith.

As we have heretofore shown, this value or ransom-price is freely applicable to every consecrated believer giving reckonedly earthly rights, perfection and privileges. But these are given to us conditionally, upon our covenant to sacrifice them, after the example of our Redeemer, our Lord. When we agreed to thus sacrifice we were accepted as members of his "body." We there lost our identity with humanity and were begotton of the holy Spirit, and were thenceforth recognized as New Creatures in Christ Jesus—"members in particular of the body of Christ," sharing with him now the privileges of the Holy (the light of the candlestick, the shew bread, and the privileges of the golden altar) with the agreement that in due time, as "his members," we shall pass beyond the veil into the Most Holy, to be thereafter with the Lord. That time will mark the completion of "his resurrection"—the first resurrection. Thereafter the great High Priest, Head and members, in glory, in the Most Holy, will offer his second sacrifice, namely, his ransom-price sacrificially passed through his church, his body. The merit of the Head having thus passed through the members of the Body is virtually the same sacrifice as the first one, but now is ready to be applied afresh. The type (Lev. 16) shows this application as "the blood of the Lord's goat," and that it was applied on behalf of "all the people."

Thus with the end of this age Christ will offer to Justice (represented in the Mercy Seat) full satisfaction for the sin of the world—the Adamic sin. This will be acceptable to the Father and forthwith the entire world will be turned over to the great Messiah, Prophet, Priest, King, Judge, Mediator between God and mankind—that he may do with them as he wills. In harmony with the Father's arrangement, our Lord will at once begin to exercise the functions of his offices, including those of Mediator of the New Covenant. Israel, cast off, will be reclaimed. "The law shall go forth from Mt. Zion (spiritual Israel) and the Word of the Lord from Jerusalem (the kingdom on the earthly plane)." The blessing of the Lord will eventually reach all the families of the earth through Israel. "The knowledge of the Lord shall fill the whole earth." The blessings of restitution, identified with the new Mediatorial kingdom, may be attained by all mankind by their acceptance of the New Covenant conditions—by their becoming Israelites indeed.

IS THERE MERIT IN OUR SACRIFICES?

Is there or is there not a value and merit in the sacrifice which the church is invited to participate in, in harmony with the Apostle's words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?" —Rom. 12:1.

We are accustomed to say that we are saved from wrath and made the children of God, not for any work or merit or righteousness on our part, but purely, solely, by the grace, the favor, of God; and that any attempt on our part to proffer to the Lord good works, would be rejected by him, because as "children of wrath" we can do no work that God could accept, being sinners and under just condemnation. Hence the forgiveness of our sins, our reconciliation to the Father, must be purely and solely upon the grounds of Jesus' merit and sacrifice—his ransom sacrifice.

This is all exactly true and just as we have presented it for years, and as we still hold and present it. This grace, this forgiveness, this reconciliation, is what we Scripturally term "justification by faith"—not by works! However, after being justified by faith, after being reckoned of God as freed from Adamic imperfection, through the applied merit of our Redeemer, we are on a new footing entirely, where we may do works acceptable to God, and. more than this, where we are required to do those works. Cancellation of sin, the legal covering of our blemishes, is made operative to us only when (acting upon our faith justification) we become followers of our Redeemer and covenant to walk in his steps. Then we received the begetting of the holy Spirit and started as embryo new creatures, as prospective members of the body of Christ, the royal priesthood. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4) But when we responded to the divine "call" and entered into a covenant of sacrifice with Christ (Psalm 50:5) to be dead with him, to suffer with him, and when the holy Spirit was received, as God's acceptance of this contract, thenceforth works, self-denials, sufferings, faithful endurance, were expected, yea, were required.

Everyone who thus becomes a branch in the True Vine obtains a possession without works, without merit of his own; but, having become a branch, it is required of him that he should bring forth fruit. Did not our Lord explain this matter, saying, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away (cuts it off from fellowship in the Vine); and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1, 2) So our justification was through faith a free gift from God through Christ Jesus our Lord; but from the moment of our sanctification it has been our privilege to bring forth and to labor while it is called today and to be servants and ambassadors of God. We are God's servants doing a preparatory work in the interest of the New Covenant which God hath promised from long ago, and of which our Lord Jesus, at his death, became a surety or guarantor (Heb. 7:22), and which is soon to be sealed with the merit of his sacrifice, "his blood," after it shall have served its present purposes of justifying the household of faith and thus giving them the opportunity of suffering with Christ and of entering into his glory. In a word, those justified by faith and sanctified in Christ Jesus are required to work out their own salvation with fear and trembling, while God works in them by his holy Spirit, the promises of his Word and his providences.

There is, therefore, according to the Scriptures, in God's sight a labor, a work, a sacrifice, possible for the church and a merit in the faithful performance thereof. Of our Lord Jesus it is written, "A body hast thou prepared me" "for the suffering of death." (Heb. 10:5) The bodies of believers born in imperfection, by reason of the fall, are not fit for sacrifice. With our minds we desire to do the will of God, but our bodies are imperfect. Instead of preparing for us special bodies for sacrifice, the Lord provides through Jesus' sacrifice, a justifying merit which covers, in his sight, all the blemishes and imperfections of those who have the spirit of loyalty and obedience and who undertake the consecration vow as members of the body of Christ. The body of Jesus, specially prepared for the sacrifice, was holy, harmless, undefiled, separate from sinners. Our bodies are made holy and acceptable to God, not actually, nor by a covenant, nor by a mediator, but by a Redeemer, "through faith in his blood."

The merit in our Lord was that of the willing mind, the obedient heart which delighted to do the Father's will, in the perfect body in which it was tested to "obedience even unto death, even to the death of the cross." With us also, the thing that is meritorious in the sight of the Father is the willing mind, the obedient heart, though in an imperfect body, reckoned perfect through faith in the precious blood. We are assured that our trial, our testing, will not be according to our flesh, but according to our renewed will, minds, hearts. The various members of the body of Christ vary greatly as respects physical conditions, blemishes, heredity, environment, etc. In every case the divine tests are not to prove our flesh, which is conceded to be actually imperfect and unworthy, but which is ignored in this testing and counted dead. It is thus as new creatures that God is testing, and to us he says, "Ye are [reckonedly] not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Rom. 8:9) And again, "Wherefore henceforth know we no man after the flesh." (2 Cor. 5:16) God knows us according to the spirit, the will, the heart, the intent.

It is the new creature which does acceptable works which will be rewarded in the kingdom. And the rewards will vary as shown by our Lord's parables of the Pounds and the Talents; and as shown in the Apostle's words, "As star differeth from star in glory, so also will be The resurrection," the church resurrection. In conclusion then—as men we cannot commend ourselves to God by any works possible to us, because we are all imperfect and our works would be imperfect. But as new creatures our willing services and sacrifices are "holy and acceptable to God" and our reasonable service.

OUR MERIT NOT DEMANDED BY JUSTICE

If, then, it be true that the church has a merit as a new creation; that her sacrifice is holy and acceptable in the sight of God, why should we declare that all the merit of the redemptive plan is the merit of Jesus, and that no portion of that merit which secures the cancellation of the world's sin is from the church?

It is not because the sacrifice of the church has no merit, but because that merit is not needed, and therefore not called for, in divine arrangement, that it is not thus acceptable. Our Lord's sacrifice was a sufficient price for the sins of the whole world; and it pleased the Father to allow that one sacrifice to be efficacious for the sins of the whole world, instead of allowing merit of ours to commingle with it. The commingling of the merit of the church with the merit of the Lord might be misunderstood by angels or men to signify that the merit of Jesus was insufficient and needed to be supplemented with the merit of the sacrifice of the church. It was because not needed, because, in the divine arrangement, only the one man, Adam, was on trial—only he was directly sentenced to death. None of his race was so sentenced. We all merely share in the effects of his death sentence.

When in due time God sent forth his Son with a specially prepared body to be Adam's Redeemer, the merit of his sacrifice was sufficient as an offset for Adam's sin, and hence sufficient to cover all the effects of that sin in Adam's race. There was, therefore, in our Lord's sacrifice a sufficiency of merit for the sins of the whole world. Before using it for the world, before applying it for the sealing of the New Covenant, with Israel and all nations through Israel, our Lord Jesus, in harmony with the divine program from before the foundation of the world, used this merit upon the household of faith, "Even as many as the Lord your God shall call." (Acts 2:39) After giving us the benefit and requiring it of us again he (and we associated with him) will apply his merit on behalf of "all the people." We with him, and under him as our Head, will be the great Mediator between God and men—the world—the Mediator of the New Covenant of which we are now, with him, ministers and servants engaged in the preparatory operations. It pleased the Father, and therefore pleases all who are in harmony with him, that in our Lord Jesus all fulness should dwell—that the full credit of the redemptive work should thus be in him, and that the merit of our sacrificing should not be counted in, as it is not necessary. As all things are of the Father, so, according to his purpose, all things shall be of the Son, and we by him, and the world by him.

"JESUS' BLOOD" AND "THE BLOOD OF THE NEW COVENANT"

The Scriptures repeatedly mention the fact that we are justified by faith in his blood—in the blood of Jesus. They also speak of "the blood of the covenant wherewith we were sanctified." (Heb. 10:29) And again in Hebrews 13:20, 21 we read, "Through the blood of the everlasting covenant make you perfect." How shall we understand this? Do these Scriptures all three refer to the same thing?

No, these Scriptures do not refer to the same thing. The first one relates to us as natural men, sinners, before we made our consecration to the Lord and became New Creatures. We, as members of the fallen race, were first justified by faith through the merit of Christ's blood. This justification lifted us from the plane of sin and death condemnation, to a standing with God of life and harmony. From this standpoint we were invited to become joint-sacrificers with Jesus Christ our Lord —sharers with him in his great work for mankind, namely, the sealing of the New Covenant with his blood, and ultimately the blessing of the world during the Millennium under the conditions of that New Covenant. So, then, it was after we had been justified by faith in the blood of Jesus that we were sanctified, set apart, consecrated through or in connection with "the blood of the New Covenant"—by our consecration to be dead with Christ, to be buried with him by baptism into his sacrificial death—to drink of his cup of suffering, ignominy, shame, death—to partake of or share his blood—set apart or devoted to the serving of the New Covenant for Israel and the world. It was on account of our entering into this great engagement that the Heavenly Father sanctified us or set us apart, separated us from the world by begetting us to a new nature through his holy Spirit. "Ye are not of the world, even as I am not of the world."—John 17:16.

The text cited in the last question, "The blood of the everlasting Covenant make you perfect," refers not to a perfecting of the flesh—not to anything which refers to us as natural men. It refers to us as new creatures who have been begotten of the holy Spirit; because, after we were justified through faith in the blood of Jesus, we presented our bodies living sacrifices, holy and acceptable to God as part and parcel of our Lord Jesus' sacrifice and, under his Headship, to be associated with him in his sacrifice for the sealing of the New Covenant and by and by to be associated with him in the glorious work of establishing that New Covenant, after it shall have been sealed for the blessing of Israel and the world. It is through our obedience to our Sacrificial Vow to "be dead with Christ" as joint-sacrificers in connection with the sealing of the New Covenant that we may become members of his body, the Vine. It is this sacrificing with him which will make us perfect as new creatures and give us a share with our Lord in his glory, honor and immortality. Thus we see that justification by faith in the blood of Jesus is the first step, by which believers separate themselves from the world according to the will of God; and that participation with our Lord in his sacrifice is the second step of sanctification. There could be no such step of sanctification, no perfecting as new creatures of the "divine nature" had it not been that God granted us the privilege of sharing with our Lord in his sacrificial death, in his work of sealing the New Covenant with his blood.

The majority of Christians, of course, have gone no further than the first step of justification through faith in the blood of Jesus. Failing to go on, to "present their bodies living sacrifices" and to thus share with Christ in his sacrificial death, they are not privileged to understand "the mystery of God" (Rev. 10:7), which is "Christ in you the hope of Glory" (Col. 1:27)—your membership in the body of Christ, your share with him in present sufferings and future glory.

When the disciples James and John said to the Master, "Lord, grant that we may sit, one on thy right hand, and the other on thy left hand, in thy kingdom," they were already consecrated, in the sense of agreeing to take up the cross to follow after Jesus in the narrow way. But the Father had not yet accepted their consecration, and set them apart, and did not do so until Pentecost. Our Lord Jesus, therefore, addressed them not as New Creatures, but as justified men, when he answered their request, saying, "Ye know not what ye ask! Can ye drink of the cup that I drink of and be baptized with the baptism [into sacrificial death] that I am baptized with?"

Here we see that drinking of the cup—drinking and partaking of the blood of the New Covenant shed for us and for all for the remission of sins and being baptized with Christ's baptism into a sacrificial death—was a wholly different matter from justification by faith. They were already justified by faith, but could not sit on the throne unless they would be sanctified by participation in Christ's death.

ONE MEDIATOR JESUS

St. Paul declares that there is "one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5, 6) Should we understand this one Mediator, the man Christ Jesus, to refer to the complete Christ, Head and body, as when the Apostle declares that the church shall ultimately "come unto the full stature of a man in Christ?" (Eph. 4:13) And again he declares that God is selecting some from amongst the Jews and some from amongst the Gentiles, "that of the twain he might make one new man."—Eph. 2:15.

We admit that such an interpretation as the question suggests has considerable force, and that much could be said in its favor, inasmuch as the Apostle tells us that God, who foreknew our Lord Jesus, foreknew us also, and hence foreknew the share he had provided for the church in the "filling up of that which is behind the afflictions of The Christ."

However, this is not the interpretation of this text which appeals to the Editor as being probably the Apostle's thought. While the matter is concededly an open question, we prefer the thought that the Apostle by the words, "The man Christ Jesus, who gave himself," refers to our Lord Jesus personally and not at all to the church, his body. We hope to give in our next issue a thorough examination of this text.

ABLE MINISTERS OF THE NEW COVENANT

In what sense was our Lord Jesus "the Messenger of the Covenant" and in what sense are we the "able ministers (or messengers) of the New Covenant"?—Mal. 3:1; 2 Cor. 3:6.

Our Lord was the Messenger of the New Covenant by a divine promise. Israel was aware that their Law Covenant

under its Mediator Moses had not brought to them the long-expected blessings implied in the Abrahamic Covenant. God had promised that at a future time he would make a New Covenant with them (Jer. 31:31), thus implying that they were right in not expecting much from the Law Covenant. Of course, a New Covenant would imply a new mediator for that covenant. This Moses himself had foretold, saying, "A prophet (teacher, mediator) shall the Lord your God raise up unto you of your brethren like unto me" (but greater). (Acts 3:23) They understood that this great Prophet or Mediator would be Messiah, and they consequently longed for and delighted in the prospect of his coming.

This is the thought behind Malachi's prophecy, "He shall come, even the Messenger of the Covenant, whom ye delight in." Of course at that time our Lord had not yet become the messenger or servant of the Covenant, hence this was merely a prophecy respecting his future work. He became the Messenger or Servant of the New Covenant at Jordan, when he consecrated his all unto death as the ransom-price for the world (its application in due season). He there began to serve the New Covenant by providing the price, the blood, which should ultimately seal the New Covenant or make it effective. The laying down of his life was not the sealing of the covenant, however, but merely a preparatory work. He there became the "surety" or guarantor that in due time the New Covenant would be sealed and made effective. In his sacrifice of himself our Lord was serving a Covenant not yet sealed, but merely promised or guaranteed.

Similarly the Lord is now gathering his church, a "little flock," to be members of the antitypical Prophet, Priest, King, Judge, Mediator between God and the world of mankind during the Millennium. These called, chosen, spirit-begotten, are "able ministers of the New Covenant," after the same manner as their Lord—walking in his steps. They minister or serve the New Covenant as an attorney serves in drawing up an agreement or covenant. It will not be a covenant until sealed, but, while it is in process of preparation it is spoken of as a covenant, and, in writing the agreement, the attorney is serving that agreement by putting it into shape, arranging for its sealing, etc. So Christ and his members are able or qualified ministers or servants of the New Covenant which God has promised and in which the hope of Israel and the world is centered.

In what way do Christ and the church now minister for or serve that New Covenant? In various ways:

(1) In gathering the members of the body of the great Mediator.

(2) In learning and teaching to others the lessons necessary to qualify for the position.

(3) In preparing the blood with which it is to be sealed—"his blood," "Jesus' blood," appropriated first to the church and ultimately, after having served its purpose in the justification of the church, to be passed on for the blessing of the world through the sealing of the New Covenant with Israel.

THE ABRAHAMIC COVENANT NOT THE NEW COVENANT

What answer should we give to those who are now endeavoring to "teach" that the Abrahamic Covenant, which had no mediator, was merely a promise on God's part and not a covenant at all? They claim that God's promise to Abraham was merely a preliminary statement and that the New Covenant was sealed and made effective by the death of our Lord Jesus, and that he, as the Mediator of the New Covenant, mediates first between God and the church, and that during the Millennial age, he will mediate further between God and the world of mankind.

It seems scarcely worth while to make any answer at all to such an unreasonable and unscriptural presentation of the matter so far as "teachers" are concerned. However, bold statements and misapplied texts sometimes carry weight with the unstable and Scripturally unlearned; hence we feel justified in examining this question publicly. As for the claim that a promise is not a covenant, that is doubtless true in a legal sense, as between men. So an attorney would say that a mere promise without consideration would be of no binding force in the human courts of law, because men's minds and plans are subject to change; and that any man may change his intentions and not be held responsible for his change, if there were no binding agreement or covenant or consideration given. But surely this is not true of any promise of God, who cannot lie, whose promise cannot be broken. God's promise, therefore, is most absolutely a covenant and binding agreement. All the weight of divine veracity binds it. But, lest human weakness and unbelief should doubt the divine Word, God condescended to make his promise a covenant in the most binding and authoritative manner conceivable. He bound his promise with an oath.

The Scriptures over and over again refer to God's words with Abraham, not only as a promise, but as a covenant. As, for instance, before it was made, God said to Abraham, Come out of thine own land into a land that I will show thee, and I will make a covenant with thee. It was in harmony with that promise that Abraham removed to the land of Canaan, where God declares that he did make a covenant with him, to the effect that in his seed all the families of the earth should be blessed. The prophet tells us that that covenant was confirmed three times to Abraham with an oath—again to Isaac and again to Jacob. (See Gen. 17:19; 22:18; 26:4; 28:14) This which the Apostle styles The Promise (particular and special above all promises) is also called a covenant thirteen times in the Book of Genesis alone, besides numerous other references which anyone can find with a concordance.

It seems strange indeed that a desire to establish a theory could warp the judgment of any Christian Bible student to such an extent that he would endeavor to ignore the greatest of all imaginable covenants on record—the covenant on which all of our hopes as Christians depend. Hearken to the Apostle Paul's estimation of this covenant as stated in Hebrews 6. Urging the Israelites to patience and faith that they might inherit the promises, St. Paul says, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, ... for men verily swear by the greater and an oath for confirmation is the end of all strife. In this matter God, desiring more abundantly to show unto the heirs of the promise the immutability [the unchangeableness] of his counsel [or purpose], confirmed the promise by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The Apostle thus shows that the Abrahamic Covenant (without a mediator, because it was unconditional) was firmly bound in a manner that would be satisfactory even amongst men, namely, by an oath.

How much more convincing is God's oath, making sure, unchangeable that basic covenant made with Abraham, assuring the heirs of the promise ("us") that ultimately all mankind will receive a blessing, and that it would come through us. (Gal. 3:29) The Apostle tells us that that oath was intended of God for us rather than for Abraham, to give us strong consolation, that we might lay hold firmly of the hope set before us in that promise—that Abrahamic Covenant. He adds (v. 19) that we have this hope as an anchor of the soul sure and steadfast within the veil, whither Jesus has entered as our forerunner, to whom we are approaching—as members to our Head. He is the Head of that seed of promise. We, the members of his body, will shortly follow him beyond the veil and share his glorious work of blessing the nations, beginning with Israel, under a New Covenant. We, as the adopted members of the body of Christ, are directly the beneficiaries of the original Covenant, whose other features of blessing the world will all be worked out through us—under the New Covenant arrangement with Israel.

Surely there is no consistency or reason in ignoring this great Oath-bound Covenant made in Abraham's day, consummated by the divine oath. If it were not a covenant, or if, as a covenant, it was not ratified or made operative until the days of Jesus, why should the Apostle say that the Law Covenant was added to the Abrahamic Covenant 430 years after the Abrahamic Covenant was made? Evidently St. Paul considered the Abrahamic Covenant well established, for he adds that the Law Covenant afterwards instituted could not disannul the Abrahamic Covenant (Gal. 3:17) It must have been a thoroughly completed Covenant, firmly bound with the divine oath, else the statement that it could not be disannulled would be an untruth.

Hearken again to St. Paul's discussion of the matter with the Galatians. He says, "This I say, that the covenant, that was confirmed ("previously ratified"—Strong's Lexicon) before of God in Christ, the Law [Covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." After showing the inferiority of the Law Covenant in comparison to the Old (original) Abrahamic Covenant, St. Paul tells us (Gal. 4:22-31) that Abraham's two wives, Sarah and Hagar, were allegorical; that the son of Sarah represented The Christ, the church, Head and body, while the son of Hagar represented the nation of fleshly Israel. He says, "Which things are an allegory: for these are the two

covenants; the one from the Mount Sinai, which gendereth to bondage, which is Hagar, which corresponds to Jerusalem which now is, and is in bondage with her children." On the contrary, he declares that Sarah corresponds to Jerusalem which is above and free, the mother of us all. He adds, "We, brethren, as Isaac was, are the children of the promise." (V. 28) It required nearly seventeen centuries for the development of Hagar's son, Fleshly Israel, under the Law Covenant. The Son of Sarah [the original or Abrahamic Covenant], has already been more that eighteen centuries in process of development. Through him all nations shall be blessed. He secured earthly-life-rights by his obedience; he sacrificed or laid these down at Calvary; he during this age has made them available to his "body," and soon will again have laid them down sacrificially. Then he will be ready to give them as a legacy to natural Israel and the world.—Rom. 11:31.

Israel realized the value of this Covenant made with Abraham: it constituted the basis of all their hopes and faith and trust. They supposed that the Law Covenant needed to be added to it, and therefore they accepted it as an amendment; but they continually trusted, hoped, in the original Covenant, as St. Paul says, "Unto which promise our twelve tribes, instantly serving God, hope yet to come." (Acts 26:7) It was after Israel had become discouraged with their inability to keep the law that God encouraged them, by assuring them that he would make a New Covenant with them, which would operate more favorably—more to their advantage. And so he will. By the end of this Gospel age, after having selected the spiritual seed of Abraham, the New Covenant with Israel will go into effect. As it is written, "This is my covenant with them, when I shall take away their sins. The Deliverer (Mediator, Prophet, Priest, King) shall come out of Zion (the Gospel church) and shall turn away ungodliness from Jacob (natural Israel."—Rom. 11:26, 27.

Undoubtedly then we may assure all who have the hearing ear, that the Gospel church is not the seed of two mothers or covenants, but of one, and that that one is the Sarah Covenant, the old, original, oath-bound Covenant. Sarah had but one child, Isaac, who typified The Christ, Head and body—the heir of all. "We, brethren, as Isaac was, are the children of promise"—heirs of the great privilege of blessing all the families of the earth, as members of the great antitypical Mediator of Israel's New Law Covenant, which will displace and supersede the old Law Covenant.

"AFTER THOSE DAYS I WILL MAKE A NEW COVENANT"

In Jeremiah 31:33 we read, "after those days," as setting a date for the New Covenant. Why is this? And what days must precede the making of the New Covenant?

God foretold that if Israel would be faithful he would bless them in every sense of the word, but that if they would walk contrary to him, he would walk contrary to them and chastise them "seven times for their sins." (Lev. 26:28) This expression in this connection is, with variations, repeated three times. In one instance the word "MORE" is used. "I will chastise you seven times more for your sins." The Hebrew word rendered more, according to Strong's translation, would properly be rendered "continuously."

This threat of punishment we interpret to mean, not that the Lord would give Israel seven times as much punishment as they should have, but that he would punish them seven times (seven years) more (continuously) for their sins. These seven times or seven years were not literal years surely, for they received more punishment than that on numerous occasions. The seven times we interpret as symbolical years, in harmony with other Scriptures—a day for a year, on the basis of three hundred and sixty days to a year. Thus the seven times would mean 7x360, which equals 2520 literal years. And the word more or continuously would signify that this period of 2520 years would not be the sum of all their various years of chastisement at various "times," but this experience of 2520 years of national chastisement would be one continuous period.

Next we should ask, Has there been such a continuous period of disfavor in Israel's national history? The answer is, Yes. In the days of Zedekiah, the last king to sit upon the throne of the kingdom of the Lord, the Word of the Lord concerning the matter was, "O, thou profane and wicked prince, whose time has come that iniquity should have an end: Take off the diadem! Remove the crown! I will overturn, overturn, overturn it [the crown, the kingdom] until he comes whose right it is, and I will give it unto him." (Ezek. 21:25-27) This period of 2520 years, or seven symbolic times will expire according to our reckoning (DAWN-STUDIES, Vol. II., Chap. IV.) in October, 1914. In other words, the period of Gentile times, of Gentile supremacy in the world, is the exact parallel to the period of Israel's loss of the kingdom and waiting for it at the hands of Messiah.

Messiah at his first advent found them unready as a nation to be his bride, to share with him as the spiritual seed of Abraham, and it has required, as God foreknew and foretold, all of this intervening period to select spiritual Israel, the royal priesthood, the "holy nation," the "peculiar people," the body of Christ, the body of the Mediator between God and mankind.

These are the "days" referred to in Jeremiah's prophecy respecting the New Covenant, "after those days"—after the "seven times" of Israel's chastisement will come the time of God's favor under the New Covenant, with its better Mediator —the great prophet, Priest, Mediator, Judge and King—Jesus the Head and the church his body, Jesus the Bridegroom, and the church his bride and joint-heir.

Note how this corresponds to a nicety with St. Paul's explanation in Romans XI. He points to the fact that all of God's blessings were in the Abrahamic Covenant which as a root had developed Israel as a nation—the seed of Abraham according to the flesh. The living Israelites were branches of that olive tree (vs. 16-21). Had they been in the right heart condition, "Israelites indeed," they would as a whole have been accepted by Christ as his members—allowed to remain members or branches in the olive tree, which represented Abraham's spiritual seed. But they were not ready, and hence all except the few who became spiritual Israelites were broken off, because of unbelief. During this Gospel age the places of the broken off branches have been filled by called and chosen ones of every nation, people, kindred and tongue. Thus spiritual Israel has become the "holy nation" or kingdom class, under the headship of Messiah, as his prospective bride or body or Royal priesthood.

The Apostle reminds us (vs. 25-29) that Israel's rejection from divine favor is not perpetual, but merely in respect to this high calling to membership in the spiritual seed of Abraham, membership in the body of Messiah, who, when complete in the end of this age, will begin the great work of blessing all the families of the earth. The Apostle assures us that in the divine plan Israel will have a share in that work of blessing the world, but on a lower plane than that of the spiritual seed. They, as the natural seed of Abraham, will be the first to receive blessings from the glorified Mediator under the New Covenant which will be made directly with that nation, as foretold by the Prophet Jeremiah (31:31)—"after those days" of the sealing of that covenant by the great Mediator with his blood.

St. Paul refers directly to this New Covenant to be made with Israel at the end of this age (v. 27), saying, "This is my covenant unto them (natural Israel), when I shall take away their sins." (Rom. 11:27) The taking away of their sins is a necessity for them, before they can receive this New Covenant, because God makes no covenant with sinners. Israel's sins were not cancelled by our Lord when he ascended up on high and appeared in the presence of God for us—according to the type sprinkling of the blood on the Mercy Seat for the sins of those for whom it was applied—us, "the household of faith"—not them, not Israel in the flesh, nor any others, than "us."

According to the type a second sin-offering was to be made; "the Lord's goat" was also to be sacrificed by the Priest and its blood sprinkled upon the Mercy Seat, not for the household of faith, but "for all the people." That Lord's goat, as we have seen, typified the church, the body of Christ, made acceptable for sacrifice through the merit of Christ's blood and sacrificed by our High Priest throughout this Gospel age. We delight in this sacrifice and "present our bodies living sacrifices, holy, acceptable to God, and our reasonable service," because we are assured that if we suffer with him, and be dead with him in his sacrificial death, we shall also live with him and reign with him in his Mediatorial kingdom, which will bless Israel and the world.—Rom. 12:1.

This same expression, "after those days," occurs in connection with Joel's prophecy of the outpouring of the holy Spirit. Through him the Lord declares the ultimate pouring out of the divine blessing, the holy Spirit, upon all flesh; but he informs us that it will be "after those days." It is still future; hence here is another evidence that this expression, "after those days," signifies after the completion of the work of the selection of the church—the bride of the Messiah—the Mediator, the Christ. The Lord proceeds to say through the prophet that his holy Spirit would first be poured out upon his special servants and handmaidens, "during those days." And it has been so: ever since Pentecost, the holy spirit has been for the servants and handmaidens of the Lord, and for no others. It cannot reach the others—the world of mankind in general—until "after those days." The same thought is expressed by the Apostle when he says that "our Lord is a propitiation [a satisfaction] for our sins [the church's sins—throughout this Gospel age], and not for ours only, but also for the sins of the whole world" [in due time[.—1 John 2:2.

This secondary application of the merit of our Lord upon the Mercy Seat, on behalf of the world, corresponds to the second sprinkling of the blood on the Atonement Day—"the blood of the Lord's goat"—"his own blood" "on behalf of all the people," sealing for them, consummating the New Covenant.

Why has the New Covenant been so long delayed? We reply that, although it was promised centuries before Christ, it did not become an assured fact until our Lord Jesus died. His death was sufficient to have sealed that New Covenant and at once to have brought in restitution blessings to Israel, and through Israel to the world in general, if the Redeemer, when he ascended on high, had so applied the merit of his sacrifice. But it is evident that he did not so apply it; first, by the fact that Israel's restitution did not begin there, and has not begun yet, and will not begin until "after those days." Secondly, it is proven by the other fact that the merit of Christ's sacrifice, which was not given to Israel for the sealing of Israel's New [Law] Covenant, was given to another class, to a new nation, to spiritual Israel, and has been applicable to and brought manifest blessings to her during all these centuries of the Gospel age.

So, then, in the Scriptural language, that which our Lord did do in connection with the promised New Covenant between God and Israel at his first advent, was that he became a "surety" and guarantee for its later fulfilment. (Heb. 7:22) From that time, therefore, the New Covenant may be considered as assured or legislated or guaranteed, but not put into force, because, as the Apostle declares, a testament or will is of no binding force until the death of the testator. In harmony with the divine plan the Redeemer applied the merit of his sacrifice to a special class "called" and "drawn of the Father" during this Gospel age, to be members, to join with him in his sacrifice. These were to receive of his fulness, his merit, as the atonement for their sins, and then they were to drink of his blood or share in his death, that his blood or the merit of his sacrifice might as a blessing pass through them and permit them by sacrificing restitution blessings to attain the divine nature and glory. (2 Peter 1:4) None of these may keep the blessing of restitution privileges. Each was obliged in advance to pledge his life in sacrifice with his Lord before his final acceptance and begettal of the holy Spirit to joint-heirship with the Head in his glory, honor and immortality. So then the reason that the New Covenant promised in Jeremiah's day and assured by our Lord's death has not yet gone into effect and become operative in restitution blessings to Israel and the world is, that the death of the testator has not yet been fully accomplished; for the testator, through whom Israel will get that great blessing of the New Covenant, is not our Lord Jesus alone, but The Christ, Head and body.

To this agree the words of the Apostle again, namely, that natural Israel will "obtain mercy through your [spiritual Israel's] mercy." (Rom. 11:31) The laying down of the restitution right received by us from the Lord through faith in his blood is our sacrifice of the same, the dying of the Testator's body. (2 Cor. 4:10) Israel is to be the beneficiary of this testment, this legacy, this will, the merit of which is all as Jesus said, "in his blood," in his cup, which we must drink.

BAPTIZED INTO MOSES—BAPTIZED INTO CHRIST

If the church are to be members of the great Mediator, why are not Israel, who were baptized into Moses, (1 Cor. 10:1, 2) thus made members of the Mediator of the Law Covenant?

The divine arrangement which used Moses, Aaron, the tribe of Levi and all Israel as types is complex, so that the unlearned and unstable are in danger of wresting them to their own injury. Whoever will begin with the Passover type of the deliverance of the first-born and proceed with the history of the typical people down to the time when they entered Canaan and then turn to the death of Christ as the antitypical Passover lamb and attempt to parallel the experiences of the church and the world with the experiences of Israel, will find himself thoroughly confused until he comes to understand that in Israel a number of types mingled and overlapped.

For instance: Recognizing the Passover lamb as typical of our Lord Jesus and his death; and recognizing the first-born of Israel spared "in that night" as typical of spiritual Israel, we know that "that night" typified this Gospel age. We know also that the following morning typified the Millennial morning. The deliverance of Israel through the Red Sea would therefore seemingly typify the final deliverance of the whole world of mankind from the bondage of sin and death, typified by Pharaoh and his army. Similarly the overthrow of Pharaoh's army would seemingly represent the ultimate destruction of Satan and every evil influence at the close of the Millennial age. That was the end of that type.

With the end of that type another began; for the march of Israel toward Mt. Sinai, where they entered into covenant relationship with the Lord, typified the approach of the Gospel church and of the whole world to the condition of things pictured by St. Paul in Hebrews 12—the end of this age, and a time of trouble and the establishment of the New [Law] Covenant with Israel for the blessing of all the families of the earth. And following this, the wilderness journey constitutes still another type representing God's people and the failure of many to enter into his rest, because of lack of faith. Subsequently the smiting of the rock by Moses and his not being permitted to enter the promised land is yet another type. The crossing of Jordan is still another type. The appointment of Joshua, the new leader, instead of Moses, is still another type. The falling of the wall of Jericho is still another type. Israel's conquering the various enemies in the land of Canaan is still another type.

Coming back now to the first-mentioned of these types—the one which began with the killing of the Passover lamb, the sprinkling of its blood, the eating of its flesh during "that night" in which the firstborns were passed over and spared—we notice that the feature of the type which has to do with "the church of the firstborn" and this Gospel age was passed before the time when the Israelites as a nation were baptized into Moses in the sea and in the cloud. Consequently that baptism into Moses evidently pictured, not the baptism of the church of the firstborn into Christ's death, but the baptism of the whole world of mankind into Christ's life during the Millennium.

The church passes from justification of life into sacrificial death with the Lord to become members of the Mediator's "body." But the Israelites passed through the sea and the cloud, not into death, but into liberty—into freedom as a nation. That baptism into Moses evidently therefore represented the deliverance of the groaning creation into the liberty wherewith Christ proposes to make free all who will come unto him in response to his drawing during the Millennial age. Thus the Apostle tells us that, as Jesus already is the Head of the church, which is his body, so ultimately he will be the Head of all creation, because it is the will of God "to gather together in one all things under one Head."—Eph. 1:10.

This we have sought to illustrate in the chart of the Ages in DAWN-STUDIES, Vol. I. In the pyramid of that chart we show our Lord Jesus the Head, the church his body, the great company, fleshly Israel restored, and ultimately all nations brought under the one Headship. The same thought that the world will become Christ's in the possessive sense is expressed by St. Paul. When telling of the resurrection he says, "There shall be a resurrection of the dead, both of the just and of the unjust—Christ the first fruits; afterwards they that are his at (during) his presence." (1 Cor. 15:23) The Apostle expresses the same thought that the world will be brought under the control and under the name of Christ, saying, "In whom the whole family of God, both in heaven and in earth, is named."—Eph. 3:15.

So then in this type of Israel's being baptized into Moses we have a suggestion of what belongs to the Millennial age, but no suggestion whatever appertaining to the church of the firstborn during this age—no suggestion of a baptism into Christ's sufferings and death. Indeed, nowhere in that type is the association between the Head and the members shown. It merely pictures to us the Lamb of God slain, and our privilege of being spared or passed over from death into life in this Gospel age—before the general deliverance of mankind from the power of sin and death.

MUST ADAM FIRST BE REDEEMED?

Accepting the Scriptural presentation that "By one man's disobedience sin entered into the world, and death as a result of sin, and thus death passed upon all men, for that all are sinners" (Rom. 5:12-17); accepting also the declaration of Scripture, "As by man came death, by man also comes the resurrection of the dead" (1 Cor. 15:21); also the assurance that "As all in Adam die, even so all in Christ shall be made alive" (1 Cor. 15:22); shall we understand that Adam must first be redeemed and atoned for before any of his children can receive reconciliation? If so, should we understand that Adam was included amongst the believers, the household of faith, on whose behalf Jesus, our great High Priest, appeared and made satisfaction for sin when he appeared in the presence of God for us?

Most assuredly we should not! St. Paul did not mention Adam in his list of ancient worthies in Hebrews 11. On the contrary, our expectation for Adam is that as a man of the world class, "all people," his sin will be atoned for in the end of this age, when the great High Priest shall antitypically sprinkle his blood on the Mercy Seat for the sins of the whole world, "all the people," as at the beginning of this age he made atonement for our sins—the church's. Our expectation

also is that Father Adam will be one of the last to be awakened from the sleep of death and be brought forth to the privileges, blessings, opportunities and testings of the Millennial age.

Our thought is that the restitution blessings will begin with the generation living at the time of the inauguration of the Mediator's kingdom; that it will deal first with these and bring them to a measure of recuperation before beginning with any of those who sleep in the dust of the earth; and further that those of the sleepers who went down into death most recently will be the first to come up, while those who went down first will be the last to come up. In other words, the first shall be last and the last shall be first. Our thought is that quite probably the awakenings of the world will be in response to the prayers of their friends during the Millennium; and that those living at any time will be specially interested in praying for such as were their acquaintances or relatives. We can see no reason why Father Adam should take any precedence in connection with the work of redemption. While it is true that he was the man through whom sin and death entered the world, nevertheless amongst the thousands of millions of his children he has no pre-eminence in the sight of Justice, whose record respecting humanity we understand to be: One man's sin—penalty, Death.

Likewise, although our Lord Jesus is the one who paid our penalty, yet justice in her records would probably take no particular note of that fact, but would merely enter the record, One holy, harmless, undefiled man died and made appropriation of the merit of his death for the household of faith. Later we may assume the records of justice read, The merit of the one man who died, the just for the unjust, which was appropriated to "the household of faith," having been laid down again sacrificially, is now applied again—this time "on behalf of all the people" not included in the first application.

The sacrifice of the man Christ Jesus was sufficient for the sins of the whole world, and that ultimately it will be made available for the cancellation of the sins of the world is because justice in the condemnation merely sentenced Father Adam as a man and has paid no attention to his children in the way of separate condemnation, but counted them all as members of the one man. Hence the death of Jesus could have been applied for anyone of Adam's race, or for any number of them, or for all of them, including Adam. And this last will be the ultimate result.

A CONSCIENCE VOID OF OFFENSE

ACTS 24.—OCTOBER 17.

GOLDEN TEXT:—*"Herein do I exercise myself, to have always a conscience void of offense towards God and towards men."*

Felix, the Roman governor, received St. Paul a prisoner. His enemies, the high priest and other Jewish rulers, hastened from Jerusalem to Cæsarea, thirsting for his blood. They brought with them a Roman lawyer, Tertullus. His knowledge of Roman usage and his skill as a pleader 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. Tertellus 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 and putting down every form of insurrection and 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 and also respecting the one of the following day in which the Sanhedrin became divided into two parts, and a general uproar ensued. The Apostle was credited with being a ringleader of a sect called Nazarenes, and it was claimed that he made trouble the whole world over amongst both Jews and Greeks.

This was his case. He charged that the prisoner was guilty of sacrilege—that he had defiled the temple, and the inference was deducible that he had caused rioting within the holy sanctuary. The witnesses were produced to prove that these charges were true.

The governor motioned to the Apostle that he was at liberty to answer the charges. St. Paul opened his defense by remarking 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 understand, therefore, 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 came not to raise an insurrection, but to worship, and no witness had testified, nor was it true, that he was found in the temple even disputing or gathering a crowd; neither did he do these things in the synagogues, nor anywhere; neither could his enemies prove the things of which they accused him. This, his answer, was logical and complete. Still the governor could not understand why there should be such a commotion under the circumstances; hence it was necessary for the Apostle to explain that the Jews had an antipathy against him, because of his different belief and not because of any wrongdoing.

"A RESURRECTION OF THE JUST AND UNJUST"

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; and that he still held to the fundamental Jewish doctrine of the necessity of a resurrection of the dead, and that thereby God's blessing should ultimately come to Israel and through Israel to all the families of the earth. And, continued the Apostle, I exercise myself, discipline myself, train myself, to keep my conscience pure, free from violation of divine and human laws. This was a grand testimony. The force of it should have had weight, not only with the governor and the prosecuting attorney, 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, regardless of justice, to sell his talents for money; 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 foretold that some of his disciples would stand before kings and princes, but that they should not be dismayed, for he would stand by them to give them aid. How literally this was fulfilled in St. Paul's case. How evidently the Lord stood by him and gave him the suitable words! He proceeded to explain that he brought alms to his nation, the offerings of Gentiles, who had heard his message of the grace of God. Certain Jews from Asia found him purified in the temple, but without cry or tumult. Those Jews should have been brought as witnesses, or those who were making the charges against him should have been specific—should have said what he did tumultously in the temple, or what wrongdoing they found in him on the day following the mob, when before the Sanhedrin. Only one thing could they charge, namely, that he cried out while standing amongst them, "Touching the resurrection of the dead I am called in question this day." Surely the governor could not think that in this there was anything akin to rioting or anarchy. The prisoner had been quite in the right, while those accusing him had been in the wrong.

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—the just and the unjust. Alas, that few Christians ever think of the resurrection. Few have ever heard a sermon on that 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." Our Catholic friends tell us that nearly all heathens, Catholics and Protestants go to Purgatory, where terrible sufferings for centuries will purge them of 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, and all the great mass of mankind, unprepared for the presence of God, must be sent somewhere and that the only place for them is a hell of eternal torture, from which there will be no escape. We need 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 of the dead, both of the just and of the unjust." It is not the resurrection of the body that the Bible teaches, but a resurrection of the soul, and that "God will give it a body" at the time of awakening. (1 Cor. 15:38) We could wish that all Christian people would arouse themselves to a fresh study of the Scriptures: that the doctrine of the resurrection of the dead should be given its proper place: and that thus much of the fog of "the dark ages" might be gotten rid of—fog which has troubled us, saddened our hearts and turned many away from God and the Bible—into infidelity.

RIGHTEOUSNESS, TEMPERANCE, COMING JUDGMENT

The governor-judge, after hearing both sides, set aside the case until Lysias, who made the arrest, should be heard. Meantime St. Paul was given great liberty, the real status of his case being evidently quite clearly understood by the governor.

Subsequently Felix, evidently 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 somehow 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 he pointed out that God had appointed a day of trial or judgment for the world of mankind—the Millennial day, a thousand years long. In it the whole world of mankind shall have a full trial as to worthiness or unworthiness of perfection and life everlasting. The obedient shall be blessed, uplifted, raised up, up to perfection. The wilfully disobedeint shall be destroyed in the second death. If then the trial of the world is in the future age, and if the present time God is merely electing or selecting the church to be the bride of his Son and his joint-heir in the kingdom, which is to bless the world, how could these matters have any special influence upon Felix and his wife? In two ways:

(1) It might influence them to accept Christ and seek to be of the "elect" Church.

(2) Knowing of their future trial they should know also that the words and deeds of the present life have much to do with the status of the individual when awakened from the tomb. The vicious, the hypocritical, the self-righteous, the wanton, the profligate, degrade themselves and increase the number of steps that will be before them in the Millennium. On the contrary, every good deed, every victory gained, every practice of moderation, would 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 contrary, every evil deed, every violation of conscience, will surely receive its "stripes" or just punishments.

As Felix listened he was conscience-stricken. According to this theory he would have much to give account for as one of the "unjust" in the resurrection. The Apostle said nothing about fiery tortures, which an intelligent mind must repudiate as unreasonable, but his argument was all the stronger without these. His forceful argument was "A just recompense of reward, both for the just and the unjust." The Apostle was dismissed with the memorable words, "Go thy way for this time; when I have a more convenient season I will call thee." Time and again Felix called for the Apostle, but never apparently did he find his heart in a sufficiently mellow and humble condition to accept the Apostle's message and 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. St. Paul remained a prisoner two years, comfortably provided for, preparing for the further services of his important life, and writing several epistles.

BRO. RUSSELL'S ITINERARY THROUGH MARITIME PROVINCES

Lv.	Boston, Mass.,	Thursday,	Oct.	7	(Dom. At. S. S. Co.)	1.00 p. m.
Arr.	Yarmouth, N. S.,	Friday,	"	8	(Dom. At. S. S. Co.)	7.00 a. m.
Lv.	Yarmouth, N. S.,	Saturday,	"	9	(Dom. At. R. R.)	9.40 a. m.
Arr.	Middleton, N. S.,	Saturday,	"	9	(Dom. At. R. R.)	1.16 p. m.
Lv.	Middleton, N. S.,	Saturday,	"	9	(Dom. At. R. R.)	2.48 p. m.
Arr.	Berwick, N. S.,	Saturday,	"	9	(Dom. At. R. R.)	3.31 p. m.
Lv.	Berwick, N. S.,	Saturday,	"	9	(Dom. At. R. R.) about	9.30 p. m.
Arr.	Truro, N. S.,	Saturday,	"	9	(Dom. At. R. R.) about	12.00 night
Lv.	Truro, N. S.,	Monday,	"	11	(Intercol. R. R.)	6.00 a. m.
Arr.	Halifax, N. S.,	Monday,	"	11	(Intercol. R. R.)	8.45 a. m.
Lv.	Halifax, N. S.,	Monday,	"	11	(Intercol. R. R.)	5.00 p. m.
Arr.	Sydney, C. B. I.,	Tuesday,	"	12	(Intercol. R. R.)	5.30 a. m.
Lv.	Sydney, C. B. I.,	Tuesday,	"	12	(Intercol. R. R.)	11.30 p. m.
Arr.	Pictou, N. S.,	Wednesday	"	13	(Intercol. R. R.)	8.30 a. m.
Lv.	Pictou, N. S.,	Wednesday	"	13	(Str. Northumberland)	4.20 p. m.
Arr.	Charlottetown, P. E. I.,	Wednesday	"	13	(Str. Northumberland) about	8.30 p. m.
Lv.	Charlottetown, P. E. I.,	Friday,	"	15	(P. E. I. R. R.)	7.45 p. m.
Arr.	St. John, N. B.,	Friday,	"	15	(Intercol. R. R.)	5.20 p. m.
Lv.	St. John, N. B.,	Saturday,	"	16	(Maine Cent. R .R)	6.25 a. m.
Arr.	Boston, Mass.,	Saturday,	"	16	(Maine Cent. R. R.)	9.00 p. m.
Lv.	Boston, Mass.,	Sunday,	"	17	(B. & A. R. R.)	8.30 a.m.
Arr.	Worcester, Mass.,	Sunday,	"	17	(B. & A. R. R.)	9.36 a. m.

PREACHING CHRIST TO THE RULERS

ACTS 25:6; 26:32.—OCTOBER 24.

GOLDEN TEXT:—*"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."*—2 Tim. 1:12.

The Roman governor, Felix, of Judea, was succeeded by Festus, and, willing to curry favor with the Jews, he left Paul a prisoner, although confessedly he had found him 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.

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. St. Paul's enemies were on the alert to accomplish against him through the new governor what they failed to do with Felix. However, after setting forth the arguments of Tertellus to prejudice his mind, they feared to have a trial before him, because of the weakness of their cause. Hence they proposed to Festus that after all the dispute with St. Paul was more along religious than civil lines, and that therefore the desirable thing would be that he should be delivered to the Sanhedrin at Jerusalem for trial, according to the Jewish law, and drop the charges against him before the Roman Court. Meantime the 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 journey. Alas that such criminal injustice cannot be charged against the Jews of that age alone, but that 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, everything contrary thereto must be displeasing to God? Recently the civilized world celebrated the birth of that great and good man, John Calvin; yet all were shocked afresh as we remembered that his hand signed the death-warrant which led Servetus, a fellow-Christian, to the stake. When will we learn that the results of injustice will be more injurious to the doer than to the done? "Justice and judgment are the habitation of thy throne."—Psa. 89:14.

ST. PAUL, FESTUS AND AGRIPPA

The governor placed the proposition of the Jews before St. Paul, asking him (because he was a Roman citizen) whether he were willing to accept a discharge as respected the Roman Court and to stand trial before his own countrymen. The Apostle, realizing the situation, promptly declined the offer and instead appealed his case to Rome, his privilege as a Roman citizen, which could not be denied him. But as the governor in sending a prisoner to Rome was expected to prefer charges, Festus was puzzled to know what charges, if any, he could formulate against the Apostle.

Shortly the ceremonies of Festus' inauguration took place in

Cæsarea, and King Agrippa of Galilee did his respects by attending, his wife Bernice accompanying him. As Agrippa and his wife professed the Hebrew faith, Festus, who had no knowledge thereof, embraced the opportunity to have their assistance in formulating charges against St. Paul, whose crime, if any, could be understood from the Jewish standpoint. Hence before these and the chief captains of the military forces and the prominent citizens, the Apostle was called to give his version of the enmity of his people against him.

Thus a fresh opportunity for the preaching of the Gospel before people of prominence was afforded the Apostle. And his appeal to Cæsar's Court would mean an introduction of himself and of the religion which he represented before the highest authority in the world. Thus does the Lord 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 faithfulness, to singleness of heart, to the improvement of every opportunity, realizing the Lord's supervision of the work and of his service.

As a true gentleman, St. Paul opened his speech before these earthly dignitaries 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. Many of them could witness if they would 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 centered in God's oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." St. Paul was preaching that this promise was in process of fulfilment; that Jesus, 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. He was teaching that since Pentecost the Lord was selecting both from 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 great Messiah, Head and members, in glory will set up the long-promised kingdom of God. Its blessing will come first to natural Israel for their restitutional uplifting, and subsequently will extend through Israel to "all the families of the earth."

Surely St. Paul pointed to the prophecies which tell of the sufferings of Messiah and of the glories that will follow. The Jews all knew of the sufferings of Jesus and the sufferings of his followers, but they disputed his resurrection to glory and 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 he built upon a dead man, however good he might have been. If he arose, St. Paul and the followers of Jesus were right, because his resurrection to glory should be considered a demonstration of divine approval and of the Messiahship which he claimed and of his kingdom to come in due time.

He explained how once he also had opposed Jesus and persecuted his followers, shutting them up in prison and giving his vote with others for their death. He had compelled them to blaspheme Jesus to escape sufferings and in his madness had extended his energies from Jerusalem to outside cities. He explained 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." He explained the commission he then received, 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 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 Cæsar's tribunal. He pointed out that the sufferings of Christ had been foretold by the prophets and that Jesus acknowledged persecutions of his followers as being of himself—his members.

"THOU ART BESIDE THYSELF"

The governor heard with amazement the recital and, interrupting, then said, "Thou art beside thyself. Much learning doth make thee mad." But St. Paul replied, "I am not mad, most noble Festus; but speak 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 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 glory, honor and 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 it is done in heaven."

St. Paul appealed to Agrippa: Did he not believe the prophecies cited? The reply of the king 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 that that word means of discredit?" 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 both almost, and altogether such as I am, except these bonds."

A nobler sentiment, a broader spirit of charity, in a prisoner, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and 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 find rest to their souls, for who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than any of those who heard him?

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"THEM THAT ARE CONTENTIOUS"

"God will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath."

The Apostle's words foregoing are applicable in some degree to everybody, but they are especially addressed to and applicable to the church. In a general sense, those who are seeking the higher and better things along the lines of loving obedience to whatever they may know of the divine will, are receiving a blessing day by day, even though their pathway be a narrow and difficult one. On the contrary, those who are of a contentious disposition, fault-finding, irascible, the dissatisfied, are continually making trouble for themselves as well as for others, and are cultivating a disposition which neither God nor anybody in harmony with God, could approve—a disposition which will not be rewarded by eternal life, but bring its possessor into more or less trouble continually, and spell failure for him in the end.

But our subject shines out most distinctly when we apply it as the Apostle here does, to God's consecrated people. Some, a decided minority, we fear, are patiently, perseveringly, seeking for God's best and grandest gift—joint-heirship with the Redeemer in his kingdom of glory, and participation in his glorious, divine nature. There is only one way to seek for this great prize successfully, and that is by patiently and perseveringly cultivating and developing in ourselves the character-likeness of our Redeemer. (Rom. 8:29) Various opportunities for serving the Lord are set before us, and these are blessed privileges, but we may rely upon it that the Divine purpose and intention in permitting such services is for our own development in Christian character. The command to all men is, to honor God supremely, and to deal justly with our fellows, treating them as we would be treated by them, loving them as ourselves; but the special command to the new creation is, to love one another as our Elder Brother loved us—self-sacrificingly. Whatever we are permitted to do one for the other is in the nature of a test of our loyalty to God, of our justice toward the world, or of our loving devotion to the brethren.

Following the example of our Lord, we are to lay down our lives in the service of the brethren. This command is not so much for their need of our self-sacrifice as for our need of it, as a development of our love and as a test of our love. As the Apostle says, "We ought also to lay down our lives for the brethren."

There are plenty of opportunities for sacrificing self in the interest of the Priesthood. Not only are some of the brethren in darkness, in ignorance and superstition, and need our assistance out into the glorious light of present truth, but, additionally, some of them have weaknesses and blemishes, and need our consoling sympathy and strengthening encouragements, or loving rebukes. To the extent of our faithfulness in these matters, we are self-sacrificers, pleasing and acceptable to our heavenly Father and our Redeemer.

The Apostle explained to Timothy, an elder, that he should in meekness reprove those who opposed themselves, and not render evil for evil, nor railing for railing, nor accusation for accusation, but contrariwise by meekness and gentleness, patience and love, should show the brethren the more excellent way, and should develop ourselves in Christlikeness of character. It is by such "patient continuance in well doing," by such patient development of Christlike character, that we may successfully seek the glory, honor and immortality which God has promised only to such. For, as the Apostle points out, God has predestinated that all who will be of the elect church, of the bride class, must be copies of his Son in character, in heart.—Rom. 8:29.

Alas! that there seem to be so few well developed along these lines of Christ's character-likeness. Alas! that so many seem to be cultivating the wrong spirit which they know God will not approve—the contentious spirit, the fault-finding disposition which, instead of building one another up in the most holy faith, is destructive of faith, destructive of peace, destructive of every good quality.

Alas! that amongst those who are in the truth these contentious persons are to be found in considerable numbers, doing a destructive work, an injurious work, instead of a helpful work. Surely they must know that they are injuring and blemishing their characters and making themselves less and less fit for the kingdom, or for eternal life on any plane. Surely they must know that they are doing a destructive work in the body of Christ, which is the church. Surely they must know that they are sowing seeds of discord, and planting roots of bitterness, which are sure to bring forth an evil fruitage, hurtful to many. Surely they must know that God has expressed a special reprobation for those who thus do injury to the church.—Matt. 18:6; Luke 17:2.

What will be the reward to these? Not glory, honor and immortality but indignation, wrath, tribulation, and anguish, says the Apostle. He does not say that this means an eternity of wrath, and anguish, nor do we. On the contrary, knowing that the extreme penalty of opposition to God is the "second death," we must suppose that the tribulation and anguish will be more or less connected with the present life—either by their participation in the "great company," and passing through the great time of trouble and there learning the lessons they neglected to learn previously, or, soured in disposition, robbed of the peace, and joy, and love, which they might have possessed as spirit-begotten ones, these will die the "second death" as incorrigible, as having received the grace of God and the instructions of his Word in vain. Instead of developing character symbolized by the fruitful vine, they are developing the characteristics of the briar and the thorn, whose end is destruction.

BE TRANSFORMED

It would be of no avail for us to call attention to these matters of divine writ, nor for the Apostle to have penned these words of condemnation, if there were not a possibility of change on the part of those who are well-doing and well-seeking, and also on the part of those who are evil-doing and contentious. Such condemnations, on the contrary, are intended to help us to establish our characters in the right direction. Whoever, therefore, realizes while reading this article that he is going in the wrong direction, cultivating a contentious and fault-finding spirit, and a disposition to pull down the faith and obedience, and spirit of love, in the body of Christ, will do well to immediately resolve by the grace of God to take the opposite course. And whoever is seeking the glory, honor and immortality of the heavenly calling along the right lines of patient perseverance in well doing, should be encouraged, and made watchful, that he might persevere in the right way, and become more and more blessed, and more and more secure and entrenched, and fixed, in the character which God will approve, and to which he will say, "Well done, good and faithful servant; enter into the joys of thy Lord."

To those who find themselves possessed of a cantankerous disposition, fault-finding, and nagging, destructive instead of constructive, quarrelsome instead of peaceable, we urge reform in great haste. We remind them that we are nearing the end of the church's condition of trial; that we are already in the testing time, and that many are falling because of not having developed proper characters. We urge them to take the matter at once to the Lord in prayer, and by his assisting grace to immediately begin to reverse all these wrong currents of their lives. They should hearken diligently to the Apostle's words, and "seek peace and ensue it," and so far as possible henceforth "live peaceably with all men," and "let the peace of God rule in their hearts," and be thankful for blessings already received. In such a condition of heart they will have little disposition to find fault with the Lord or his providences in connection with his people and his work. They will "learn of him" instead of finding fault with everybody and everything which the Lord does not order to their pleasement.

We urge all such to take note of the fact that the murmurers and complainers in typical Israel were not permitted to enter into Canaan's blessings. (1 Cor. 10:10) We remind them of the Apostle's words to the effect that murmurings against the Divine arrangements are really murmurings against the Lord himself. Let us do with our might what our hands find to do, without murmuring, without complaining, without fault-finding. (Phil. 2:14) Let us leave to God the management of his work. Let us humbly realize that if he would commit it all to our care we would be unable to manage it and would be obliged to take it back to him and to solicit his supervision of his own work.

If the thought comes to us that we could manage better than the Lord; that we could guide the harvest work better than he has arranged it, let us flee that thought as a snare of the adversary by which he would entrap us. Instead of fault-finding and endeavoring to change the divine arrangements let us do our own parts as faithfully as we know how, uncomplainingly, co-operating to the extent that our conscience and talents will permit in the work which the Lord is carrying on and directing. Surely we do not know that if the Lord should give the entire management of his harvest work into our hands that we could do it better than he; surely, therefore, we should humble ourselves under the mighty hand of God, that he may exalt us in due time.

Let us be assured that only those who do thus humble themselves, and realize the wisdom and grace of God, and fall in line therewith, will have any part in the kingdom work. The heady, the high-minded, the self-conscious, the contentious, the dissatisfied shall have neither the good of the present nor the honors of the future.

YE SHALL RECEIVE THE SEVERER TRIAL

The Apostle James admonishes the brethren respecting the peculiar dangers which beset those ambitious to be teachers, saying, "My brethren, be not many masters (teachers), knowing that we (teachers) shall receive the greater condemnation (judgment, or trial). For in many things we offend all"—we are all imperfect.—James 3:1.

While all recognize the truth of the Apostle's words, few seem to be in any great degree deterred by them. As a consequence, we find many seeking the office of teacher in the church, and perceive also the truth of the Apostle's words that as teachers they are subject to severer trials, and that the majority of those who appear to stumble and fall from the truth are of this class. We write thus not to suggest that teachers are unnecessary or contrary to the divine arrangement, but to suggest that whoever enters upon the work of teaching should do so with a realization of the grave responsibility which he assumes, and the temptations or trials which beset his pathway toward the heavenly city.

St. Paul wrote, "He that seeketh the office of a bishop (of a shepherd, of an overseer) seeketh a good service," and so we should recognize that whoever out of a pure heart seeks to serve the Lord's cause as an under-shepherd of the sheep, and as a co-laborer with the Redeemer, is engaging in a most noble service. If he approach this service from this standpoint of earnest desire to serve the flock, an earnest desire to be in full accord with the Great Shepherd, he should not be ashamed to rejoice that he has to this extent the Spirit of the Lord. But if he find himself, in either great or small measure, a spirit of ambition, a spirit of pride, a spirit of boastfulness, the desire to lord it over the brethren of the household of faith, then let him fear. With trembling heart either let him resign the service, or at the throne of grace rid himself, purge himself, of the evil ambitions of his heart, and be filled with the Spirit of the Master. That holy Spirit is the spirit of meekness, gentleness, patience, longsuffering, brotherly kindness, love; to desire simply and only the glory of God and the blessing of his people—the spirit that is ready to sacrifice self at any moment for the peace of the body of Christ, or the assistance of the flock.

Some wonder why the Apostle should thus write of special dangers to those brethren who would attempt to teach in the church. We answer that we accept his words as those of

inspiration, and that, additionally, observation shows us the truthfulness of them. Moreover, unconsciously the Lord's dear people who make no pretensions themselves in the direction of teaching are often responsible to a considerable degree for the deflection of those whom they recognize as teachers, and whom unconsciously they lead into temptation. The besetments of teachers are, (1) pride, and (2) arrogance.

(1) Encouraged by the laudatory words of the brethren, the tendency is for them to feel that they are somebodies, and to attribute the success of their efforts to natural ability, talent, etc., rather than to the wonderful power and beauty of the truth. Ministers in general seem to be liable to besetment along this line, because it is indeed a very honorable position to stand before our fellows as ambassadors for the King of Glory. The general tendency is to boast of denominational strength and wisdom. But amongst those who are in the light of "present truth" the temptation to personal pride is perhaps even greater.

The antidote for this is a distinct remembrance of the fact that the plan is not our own, but all of its lengths and breadths and heights and depths are of God and for all his people, and that we are highly honored in the delivering of it in the most humble manner conceivable.

A proper allegiance to the Lord should lead us to hide ourselves that all the glory and honor might go to the great Author of the Plan of Salvation, and to the great Redeemer, whose sacrifice is its very center, and whose love is the very circumference of our message. With these thoughts impressed upon our minds, the greater the service permitted us, the greater should be our humility and our realization of unworthiness to be the mouthpieces of the great Lord of Glory.

(2) Arrogance we mentioned as one of the besetments. Alas! how inappropriate it is that any, because of being honored of the Lord as his mouthpiece for his message, should attempt to take the place of his Lord, and to act arrogantly toward his brethren, or, as the Apostle expresses it, to "Lord it over God's heritage." (1 Pet. 5:3) The Scriptures set before us the very reverse standard, namely, that those brethren permitted to serve as teachers, so far from being lords of the church, are merely its servants. While they are servants of God, the divine direction in the matter is to be sought through the church. In a word the church's election of elders, pastors, or teachers is the election of those whom it esteems to be the Lord's choice for its service—to serve it in holy things, to minister to it the grace of God, to dispense for it the spiritual food of the divine Word.

The church has been responsible in a considerable measure for the stumbling of those whom it has recognized as elder-brothers and teachers. While they should not think evil, surmise pride, or surmise arrogance, they should be so wakeful to their own duties and responsibilities toward these brethren that they would not unduly flatter them, nor unduly encourage them, nor stimulate them to manufacture new light.

On the contrary, all who are spiritual should be helpful to those elder-brothers; should compliment them on their loyalty to the Lord, and to the old, old story, rather than commend them for fanciful fictions, or encourage them further along such lines. The Gospel of Grace has not changed; it is still the old, old story of Jesus and his love, and of the Father's love; it still includes the thought of our calling and election by faithfulness to the terms laid down in the Scriptures. The brethren should be encouraged along these lines rather than along the lines of manufacturing types by guesswork without any authority of the Word of God.

As for arrogance on the part of leaders, and a supercilious lording it over the church, we believe that the church itself has a great responsibility. Beginners should not be hastily pushed forward as St. Paul points out, and when any elder-brother advanced in the truth begins to show signs of headiness, and disregard for the voice of the church, and a disinclination to submit to it all the questions pertaining to its affairs, the church should curb such arrogance promptly and thoroughly by declining the further election of such brother, and by insisting upon the rights of the church. The insistence should not, however, be in the nature of wrangling or contention, but in a kindly, brotherly, noble manner the rights of the church should be set forth, and the vote of the church on the subject should be asked. If the vote be contrary to the brother who sought to protect the church's rights, he should submit gracefully, because by him also the voice of the church is to be accepted as decisive.

We have great sympathy for the dear brethren who, in the providence of God, occupy the positions of elders and teachers in the congregations of the Lord's people. And hence, while calling attention to the severe temptations to which they are exposed, and while urging the church to do its duty and to assist them to keep humble and faithful, we also urge, in the language of the Apostle, that those who are noble, humble, self-sacrificing, cannot be too highly esteemed nor too loyally supported. The Apostle's words are, "Remember them which have the rule (supervision) over you; who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and today, and forever." And again, "Obey them that have the rule (supervision) over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." (Heb. 13:7, 17) And again, "Esteem them very highly in love for their work's sake."—1 Thess. 5:13.

If the position of an elder and teacher in the church of Christ is a very hazardous one, a very difficult one to fill with acceptableness to God and to the brethren, and a position very full of temptation, the church should sympathetically be very watchful not to increase the temptation, not to foster it and a wrong fruitage. On the contrary, however, where a faithful servant is found, all the loyal brethren should seek in every way to be helpful and to co-operate with such. Instead of being fault-finding and inclined to criticize this, and that, and the other word, and manner, and tone, and look, they should be so full of love and sympathy, and so appreciative of his loving zeal, devotion and humility, as to let trivial and unimportant matters pass unmentioned, and indeed unnoticed. Realizing the responsibility of his office they have some reason to doubt if they would be able to fill his place with as good or as great ability and humility.

In the selection of elders the consecrated should remember that the responsibility rests upon them; and no vote should be cast without studious consideration of the divine will, and prayer for divine guidance. In seeking to determine the Lord's will in such a matter, we should remember the characteristics of the teacher as set forth in the Scriptures: (1) Of course, a teacher should be apt to teach; he should have the natural faculty or ability to make plain matters which he understands. (2) Still more important is it that if he have the ability to teach, he shall be clear in the truth, so the truth and not error may be set forth with clearness. (3) Humility and piety should be considered paramount and primary qualifications for eldership. However able a teacher, however doctrinally clear, no one is properly fitted for this position except he have humility and piety, and unless his words and deeds have manifested his love for the brethren. For, as the Scriptures set forth, these are qualities of great value in God's sight. Now as ever it is true that great opportunities for doing good mean even greater opportunities for doing harm. This is because, under present conditions, spiritual sickness and contagions like earthly ailments spread and "catch" much more readily than spiritual health.

MOSES A MEDIATOR BEFORE AARON A PRIEST

The record of the institution of the priesthood, the establishment of the tabernacle service, etc., comes after the account of Israel reaching Mt. Sinai—after the account of the mountain quaking and smoking and the terrible sights and sounds referred to by St. Paul (in Hebrews 12:26-28), which, we understand, prefigured the great time of trouble we are expecting, in which society will be shaken and mankind be prepared for the establishment of the Mediatorial kingdom of Christ under the New Covenant. How shall we understand this fact? How can we harmonize it with the Scriptural thought that our Lord became High Priest more than eighteen centuries ago, when he offered up himself and later as Priest presented his blood on our behalf at the heavenly Mercy Seat; and that since then he has been gathering and sacrificing the body of under-priests, and that he, as the Head and they as the body, will shortly be revealed as the antitypical Moses, the Mediator of the New Covenant?

We must remind our readers afresh that the various types of the Scriptures do not follow one another in sequential order. Moses assuredly was a type of Christ—Head and body. (Acts 3:22) Just as surely Aaron was a type of Christ Jesus, and his sons types of the church, the body of Christ, the royal priesthood. King Solomon in some respects was a type of Christ. As the rich, the wise, the famous king, his fame was world-wide. Similarly Melchizedek was a type of Christ, in him being blended the kingly and the priestly offices. These types could not all be worked out in one person and at one time; hence we do not so find them. When thinking of Moses as a type of the Mediator between God and men, we should consider him as St. Peter explains, as composed of Head and

members, and that God has been raising him up during this Gospel age. Our Lord, the Head, first was raised to the plane of glory, honor and immortality. Later all of his faithful ones, sharers in his sacrifice, will be sharers in his divine nature and glory, and will be raised up with him by a share in his resurrection (Phil. 3:10), "the first resurrection," which includes only the blessed and holy. These, his members, shall live and reign with Christ a thousand years and be unto him and unto the Father kings and priests for the blessing of mankind.—Rev. 20:6.

In considering Moses, the mediator of the Law Covenant, as typical of The Christ, the Mediator of the New Covenant, we should view him from this standpoint—as one Head and many members, just as we would Melchizedek, who represents our Lord, the Head, and the church, his body the Royal Priest of the future. On the contrary, Aaron represents the same great Priest from a different standpoint, because his typical work related to Christ and the church in the present life only—as a sacrificing priesthood—up to the end of the sacrificial work, the sprinkling of the blood of atonement in the most holy on the Mercy Seat and the inauguration of the new dispensation of glory and blessing. His service, also, in some degree, shows the Millennial work of cleansing humanity from sin and that both the High Priest and the under-priests, his members, will be associated in that work.

Since the two types could not be expressed simultaneously it was every way better that the mediator type and the institution of the Law Covenant, typical of the New Covenant, should precede all sacrificing; yea, precede the appointing and setting apart of the priesthood, even though the active work of the Mediator of the New Covenant cannot begin until the close of this age, when the sacrificing of the "better sacrifices" shall have been completed. Coming first in the record no one who rightly understands the types could misunderstand this to teach that the antitypical Mediator must first come forth and institute the New Covenant, before the antitypical priesthood would come forward and make the sacrifices, the sin-offerings which would make possible the institution of that New Covenant. We have been surprised that anyone could be so blind as not to see that the sacrifice of Christ is the very basis of his work as the Mediator of the New Covenant. Hence he could not be in any sense either a part or all of the antitypical Moses, until after serving as the antitypical Aaron. The correctness of this thought is also borne out by the fact that Aaron was older than Moses.

It follows, then, that those who raised the objection that the church could not be members of the body of the Mediator, because the priesthood was not inaugurated until after Moses had mediated and sealed the Law Covenant, put themselves in a very foolish light and show the shallowness of their argument. For if this be an argument against the church being members of the Mediator's body, it would be an equally strong argument against our Lord Jesus, the antitypical High Priest, being the Head of that Mediator.

The harmony between the two types is shown in the fact that in the end of the Atonement Day, after Aaron had offered the sacrifice of "the bullock for (instead of) himself" as the sin-offering for his body and his house, the household of faith, and after he had subsequently offered "the Lord's goat" and applied its blood on behalf of all the people, then, as the antitypical Priest, Head and body, completely clothed in the garments illustrative of his authority and power, he was accompanied by Moses, the mediator, to the altar.

Thus we read:

"Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people."—Lev. 9:23.

"TO MAKE AN END OF SINS"

A brother inquires how he shall answer those who claim that Daniel 10:24 teaches that our Lord Jesus made an end of sin at his first advent and that therefore the church could not share with him in his antitypical or "better sacrifices" for sin.

The passage refers to the 70 weeks of Israel's favor, the 69th of which reached to our Lord's baptism at Jordan, and the 70th, beginning there, reached to 3½ years beyond the cross—our Lord's death marking the middle of that 70th week (v. 27), and the acceptance of Cornelius by the holy Spirit marking its end. A number of things were to be accomplished before the termination of those 70 symbolical weeks—490 years. We therefore should inquire: In what sense were all of these fulfilled? In what sense were transgressions finished at that time? Were there no more after the close of the 70th week? Are there none now? "Everlasting righteousness" was to be brought in. Does "everlasting righteousness" prevail throughout the whole earth, or has it at any time prevailed either during or since the 70 weeks of Israel's favor? The same query would be applicable to the making "an end of sins." Have sins come to an end? Are there no more sins? And in what sense did sins come to an end at any time during the 70 weeks? "Reconciliation for iniquity" was to be made. Are we sure that all iniquities were reconciled for at that time. What proof have we to that effect, since the Scriptures do not so say? These questions suggest their own answers.

We still hold that the sense of this prophecy is that before those 70 symbolical weeks—490 years—would end, long-looked for important events would begin to have their fulfilment—not to the world, nor yet to nominal Israel, but to "thy people." For "Israelites indeed" these blessings were provided and foretold—others to be blessed in due time. Those loyal to the Lord like Daniel were specially "thy people"—the most holy of verse 24. "Israelites indeed" who accepted God's mercy were the "most holy," who were anointed by the holy Spirit at Pentecost. To them and all of their class since, the incidents of that time sealed or made positive the prophetic utterances of the past, and confirmed the visions of coming glory declared by the prophets. In Christ and his redemptive work believers realized the beginning of God's blessing for humanity.

To this class applied the "reconciliation for iniquity" which our Lord Jesus made at the heavenly Mercy Seat, when "he ascended up on high, there to appear in the presence of God for us." The iniquities of the church were thus cancelled. The reconciliation of believers was thus effected. But the reconciliation went no further than believers; unbelievers are still unreconciled. The great Redeemer did not appear as their Advocate or make reconciliation for their iniquities. We are glad, however, that he will begin a reconciling work for them at a later time, as shown by other Scriptures. To those whose iniquities were thus reconciled for by our Redeemer's sacrifice there was an end of their sins—they were no longer under condemnation. The offense was by one man unto condemnation, but a free gift of God through Jesus effects for "Israelites indeed" the forgiveness of many transgressions. (Rom. 5:12-19) Moreover, transgression was finished so far as these were concerned; because since then it is possible for these to abide in divine favor to keep the Law blamelessly—as the Apostle declares, "The righteousness of the Law is fulfilled in us, who are walking not after the flesh, but after the spirit." (Rom. 8:4; Gal. 5:14) The work of redemption and reconciliation effected opened to every Jew an opportunity for release from bondage to the Law by becoming dead with Christ; and likewise the close of that 70th week opened the secondary door of divine favor to the Gentiles.

We see nothing whatever in this Scripture to contradict the plain statement of other Scriptures, to the effect that our Lord's great work of reconciliation is divided into two parts—the first for the church and the second for the world. As we read, "He is a propitiation (satisfaction) for our sins [the church's sins] and not for ours only, but also [additionally and subsequently] for the sins of the whole world." Full satisfaction was in our Lord's sacrifice. It merely waits to be offered. It is nearly nineteen centuries since the first application for the church. This use of the Lord's merit will soon be accomplished—and that merit (passed through the church) will again be in the hands of the great High Priest to be used on behalf of the sins of the whole world.

THE ANTITYPE BEGINS WHERE THE TYPE ENDS

Did not the Law Covenant end at the time of our Lord's death? And if it was a type or a foreshadowing of the New Covenant, would not that be the time for the New Covenant to begin? If the New Covenant will not be ratified until the last member of the church of Christ has suffered with the Head, would not that imply a considerable interim between the fulfilment of the type and the coming of the antitype? And has it not been THE WATCH TOWER'S teaching that where the type ceases the antitype surely begins?

As we have already pointed out on previous occasions many make the mistake of supposing that the Law Covenant ended at the cross. On the contrary, the terms of that cove-

nant are binding upon every Jew from the day in which the covenant was made to the present time—as St. Paul says, "The Law hath dominion over a man as long as he liveth." (Rom. 7:1) Every Jew today is under a death condemnation, by virtue of that law which he is under, yet cannot keep. There are only two possible ways of his getting free from that bondage:

(1) With the end of this age the great High Priest will antitypically offer the blood of "the Lord's goat" "for the sins of all the people"; and this will include the sins of Israel. And then the blessed opportunities of the New Covenant will be opened to them, as God promised. (Jer. 31:31; Rom. 11:27-31) Then their eyes will be opened and they will see out of their obscurity and gladly accept the Mediator of the New Covenant and begin at once to share that covenant's blessings.

(2) For any Jew to get free from the Law Covenant before the inauguration of the New Covenant in the times of restitution, he must die to the law. As St. Paul declares, "The law hath dominion over a man as long as he liveth." "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7:1, 4) This is in full accord with the Apostle's statement, "Christ is the end of the law for righteousness to every one that believeth"—to the extent of becoming a follower of Christ and consecrating his restitution rights in death, a living sacrifice, following the example of his Redeemer. (Rom. 10:4) The present being the time appointed of the Father as the "acceptable year of the Lord" (Isa. 61:2), the "acceptable time" when God is willing to receive sacrifices (first the sacrifice of Jesus, and, subsequently, the sacrificing of those justified by his blood, his followers, who present their bodies (Rom. 12:1), the Jews have as good an opportunity of thus entering into joint-heirship with Christ, the Spiritual Seed of Abraham, as have the Gentiles. And they have no better opportunity, because there is no other name and no other manner now open to any to obtain a share in the "high calling" to the divine nature, glory and honor.

St. Paul, in writing to the Galatians, warning them against coming under the domination of the law, does not at all intimate that the Law Covenant had passed away or become dead. On the contrary, he testified that if any would be circumcised they would become "a debtor to do the whole law." (Gal. 5:3) In the Epistle of Hebrews St. Paul mentions the fact that the New Covenant was promised and that the very intimation of the word new signified that the Law Covenant had become old, and hence was "ready to vanish away" and lose its force entirely. But he did not say that it had passed away. His plain teaching was that those who by faith accepted the Lord Jesus and became dead with him by baptism into his death were thus made "free from the law" and were thereafter "not under the Law [Covenant] but under the Grace [Covenant—the Abrahamic Covenant.]"—Rom. 6:14.

One Scripture more requires to be mentioned on this line: "Blotting out the handwriting of ordinances that was contrary to us (Hebrews), and took it out of the way, nailing it to his cross." (Col. 2:14) This signifies, not that the Law Covenant was abrogated or done away, but that, so far as the Jews who had accepted Christ were concerned, the demands of all of the law's ordinances were fully met for them by the Lord Jesus when he was nailed to the cross.

Another evidence that the Law Covenant did not cease when Jesus died, and has not yet ceased, is furnished us in the type of Hagar and her son Ishmael. The Apostle tells us that Hagar allegorically represented the Law Covenant and that Ishmael symbolically represented fleshly Israel, the children of that covenant. He cites the fact that when the heir, Isaac, was born, the son of the Sarah Covenant, God said to Abraham, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman." (Gal. 4:30) This signifies that the Law Covenant and its Jewish children were to be outcast from divine favor for a time. If Hagar had died at that time, the teaching of the type would have been that the Law Covenant ceased then to exist. But Hagar continued to live, and so the Law Covenant was continued, and still has power over every Jew as long as he liveth. If we trace the type further we find that subsequently Hagar returned and was subject to her mistress, and Ishmael, who represented the Israelites, received later a blessing from Abraham, who represented God.

So then, the Law Covenant did not pass away when our Lord Jesus died, nor when he arose from the dead the antitype of Isaac. Consequently the antitypical New Covenant was not ushered in at that time. Nevertheless, as we have heretofore pointed out, when our Lord presented himself in baptism, saying, "Lo, I come to do thy will, O God" (Heb. 10:7), he set aside the first (the typical) sacrifice that he might establish the second (the antitypical) sacrifice. The three and a half years of his own sacrificial ministry were typified in the killing of the bullock of the day of atonement. Immediately on his ascension, applying his blood on our behalf for our reconciliation to the Father that we might become his joint-sacrificers, he at once began the secondary part of the Day of Atonement sacrifices—the killing of "the Lord's goat" taken "from the people" and whose blood would subsequently be applied "for all the people."

This sacrificing of the church, in one sense, was done by the great High Priest on the Day of Pentecost. But it has been a progressive work, and all of the sacrifice is not yet accomplished, and will not be until the last member of the body shall have gone into sacrificial death, in the Redeemer's footsteps. Thus we see that the setting aside of the type and the establishing of the antitype required a long period. And this Atonement Day matter, while all-important, was by no means the only typical feature of the Law Covenant. Did it not foreshadow the coming out of the High Priest in garments of glory and beauty to bless the people? And is not this feature of the Law still unfulfilled? And can it pass away before this fulfilment? We hold that it cannot, and that the instant of its passing away will be the instant in which the New Covenant will come into force with the same people—Israel.

A TEMPEST-TOSSED PRISONER OF HOPE

ACTS 27:1-26.—OCTOBER 31.

GOLDEN TEXT:—*"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."*—Psa. 37:5.

Festus, governor of Judea, sent St. Paul and other prisoners to Rome, the former with no derogatory charges against him. 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 by a small trading vessel. This journey lasted from about the middle of August to September 1st—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 (Luke and Aristarchus) and the guard and the other prisoners were transferred to an Egyptian vessel laden with a cargo of wheat, enroute for Rome and bearing a considerable number of passengers besides the crew—in all two hundred and seventy-six persons. The pleasant weather continued for several days and then it became stormy. The vessel abandoned her intended route to get into the lea of the Island of Crete and tarried at the port of Fair Havens for better weather. Thus they were delayed until about October 1st, the Jewish New Year's Day and a fast day and the time for equinoctial storms.

St. Paul drew attention to the dangers of continuing the journey and advised that they winter there, but those in authority concluded that they would go to Phenice, a larger port. But before they had gone far a northeast wind (typhonic) struck the vessel suddenly and they were obliged to go with the wind to the southward and came under the shelter of the little Island Clauda. Here they undergirded the ship by placing chains and ropes under her keel, because the weight of the cargo of wheat and the severity of the storm had strained her. 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; later on she was further lightened by casting overboard her heavier furniture, tackle, etc. 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 aboard were gradually abandoning hope. They had ceased to eat and were almost in despair.

Then came the opportunity for St. Paul's message of cheer. He reminded them that they should have followed his advice and stayed at Fair Havens and not have sustained the loss and injury. But he bade them be of good cheer, for their lives would all be preserved, though the ship be destroyed. In explanation of his confidence he related that the angel of God whom he served stood by him in the night saying, "Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it

shall be even as it was told me. Howbeit we must be cast upon a desert island."

CALM IN A TIME OF STORM

The true Christian in proper relationship with the Lord has at all times "the peace of God, which passeth all understanding," ruling in his heart. It was St. Paul who sang praises to God in the prison at Philippi, who was composed and ready to speak to the people after being mobbed at Jerusalem, who was also the composed one in the tempest on the Mediterranean Sea. While St. Paul was indeed a stalwart follower of Jesus, with whom few, if any, could stand comparison, nevertheless the same principle holds with respect to every sincere child of God. If their triumphs of faith are less heroic than those of the Apostle, so also their trials are proportionately less severe. The Christian has much advantage every way. He has the promise of God, not only as respects the life that now is, but also re the life to come.

"JESUS SAVIOR PILOT ME OVER LIFE'S TEMPESTUOUS SEA"

"The voyage of life" frequently resembles the one of this study. It may start out with summer suns and every prospect favorable, but, ere long, the trials and difficulties of life sweep down as a storm—financial or social or moral tests come upon the individual to drive him from his intended course. His purposes thwarted, his heart overwhelmed with dismay and almost in despair he finds himself the more ready to hear the message from on high, speaking peace and telling him of a fair haven at last. Nevertheless it can be reached only through the wrecking of the earthen vessel, and divine providence alone can effect the ultimate salvation. Happy are those who shall ultimately be saved even "through great tribulation," as the companions of God's "peculiar people," represented by St. Paul. (Rev. 7:14) But still more happy, more blessed will be the 144,000 who now have in the stormy times the fellowship of God and through sore tribulation shall enter the Millennial kingdom as joint-heirs of the Lord. It will be through their instrumentality under God that their companions in the storm of life may ultimately be saved.—Rom. 11:31.

Ah, yes, we do well to heed the exhortation of our Golden Text, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He shall bring to pass blessings and peace, even in the midst of the storms of life, and he shall bring to pass eventually for these glory, honor and immortality through Christ.

May we not adapt Longfellow's majestic words:

Thou, too, sail on, O Ship the Great!
Sail on, O Church, be strong and wait!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!

Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

"FOR GOD WAS WITH HIM"

ACTS 27:27; 28:10.—NOVEMBER 7.

GOLDEN TEXT:—*"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."*—Psa. 34:22.

Our studies show us St. Paul from various standpoints—a bigoted persecutor; a humble penitent crying, "Lord, what wouldst thou have me to 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 mobs and in the presence of kings and nobles; and his courage in the presence of danger while on his voyage as a prisoner to Rome. 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. His deportment from the time he became a follower of Jesus was noble, humble, reverential, faithful, devout, saintly: worthy of emulation by all the followers of the Lord Jesus Christ. 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. Such a transformation is of itself 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 transformation! But all are not in 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 force of the Millennial kingdom to bring them to subjection and to show them the advantages of right over wrong. Thank God that we may pray with faith "Thy kingdom come; thy will be done on earth as it is done in heaven."

SHIPWRECKED IN MALTA

Fourteen days and nights scudding before a terrific storm brought St. Paul and the ship's company of two hundred and seventy-six souls to where the trained ears of the seamen in the night caught the sounds of the surf, they knew not where. Four anchors were cast out of the stern of the vessel and they waited for morning. St. Paul, the Jew Prisoner, by this time had risen in the estimation of all on board the ship—"For God was with him." Throughout the storm all had lost courage and hope but him, and this was due to his submission to God's will and partly to the fact that in a vision the Lord 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 what may come, of joy or sorrow. The Apostle exhorted his dejected companions to be of good cheer. He reminded them of his vision and assured them of his absolute faith therein. He urged them to take food that they might be strengthened for the strenuous exertions of the coming day. His cheerfulness and example were contagious. As the light of the Lord was his peace and joy, so he in turn was the light of that ship and its comfort. 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 of II Corinthians 1:4—"God comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

With the morning light they discerned the shore and a little bay which now is known as St. Paul's Bay in the Island of Malta, then called Melita. The pilot cut loose from his anchors, hoisted sail and sought to beach the boat; but, before reaching shore, grounded on a mud bank; the forepart holding fast, the rear began to go to pieces with the force of the waves, as it was a meeting place for two sea currents. The life boat had been cut adrift in the night, because the seamen had attempted to desert the ship. St. Paul advised this course, realizing the need of the seamen to bring the boat to land. His confidence in God's promise did not lead him to be slack as respects the proper use of earthly means. There is a lesson here for God's people. While praying and trusting, let us not slack our hands.

Seeing that only by swimming or floating on wreckage could the shore be reached, the soldiers proposed to kill the prisoners because under Roman law they were answerable for their security with their own lives. 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 courage which brought them thus far towards safety. It turned out as St. Paul had foretold, that every human life was spared and the ship alone was lost with her cargo.

On the shore we get a new picture of the Apostle. He stood not on any dignity or assumed superiority to be served, but 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 did not speak Greek but Phœnician) showed them various kindnesses. But when they 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, Justice still pursued, and had caused him to be bitten that he might die. They supposed that the arm would swell with the poison from the viper and that soon St. Paul would be writhing in agony and die in torture. But when he shook off the serpent and suffered no injury, they esteemed that he must be a God.

A fresh opportunity here offered for the honoring of the Gospel message, for St. Paul found that the father of the governor was sick and he miraculously healed him and other sick people of the island. Thus was the knowledge of Christ and his minister to a considerable extent shed abroad, although so 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—evidently he did not consider them to be of those whom the Lord our God has called to be of the bride class now being "called" and tested. Their experiences, doubtless, will prove profitable to them "in due time," when the glorified Christ shall draw all men unto himself—"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), granting them blessed opportunities for knowledge and blessing and restitution.—Acts 3:19-21.

ST. PAUL PRISONER AT ROME

ACTS 28:11-31.—NOVEMBER 14.

GOLDEN TEXT:—"*I am not ashamed of the Gospel of Christ.*"—Rom. 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 sea journey 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 seven days, the Centurion awaiting orders from Rome respecting the disposal of his prisoners. The 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 repeatedly declared that he longed to meet and whom the Lord promised that he should meet. The journey to Rome, one hundred and eighty miles, was made on foot. En route the Apostle was frequently cheered by evidences of the Christian love of the brethren. Some of these 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 great generals had come this same way with their troops to the imperial city, to receive honors and applause, but few preachers ever had so great honors as were accorded to St. Paul. The journey to and from was for one delegation sixty miles and for the other eighty miles, and the record shows us that the Apostle was by these 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 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 he could say; but on further thought he understood the value of generous appreciation even to the greatest."

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 he should not be treated as an ordinary prisoner, but allowed to live in his own hired house under the care of a soldier to whom he was lightly chained. However, although not permitted to go at liberty, he was permitted 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 he came in close contact with at least six every day, and thus gradually he probably had contact with the entire imperial guard. Thus many were brought in contact with Christian teachings and example. It is claimed that it was through these soldiers that the Gospel message was carried to France, Germany and Great Britain. Truly, "God works in a mysterious way, his wonders to perform!" 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 held him captive at Cæsarea in hope of receiving a bribe for his release, evidently having some intimation respecting St. Paul's finances.

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, he sent for the Jewish leaders and officers of the synagogues, for at this time there were seven synagogues at Rome. He desired to give them information at first-hand respecting why he was there and a prisoner. Secondly, he wished to preach to them the Gospel. He explained that although a prisoner at the instance of the Jews at Palestine, he was not disloyal to his nation or its customs. He had been pronounced innocent at the Roman Court, but had been compelled to appeal to Cæsar for his safety; but that even then 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, in whom the Jewish expectations of his nation rested had come. The response was that they had received no letters or other communications injurious to the Apostle, and expressed a desire to hear for themselves what St. Paul had to say, because they had heard of this sect and knew that it was spoken against as evil. If he could say anything favorable to it they would hear it.

As our Lord foretold, the darkness which now predominates in the world hates the light and everywhere speaks against it. Vile slanders are still the weapons of the adversary which the Christian must not handle, because to do so is contrary to the spirit by which he has been regenerated. Even where a truth discreditable to another must be told for any reason it must be spoken in love and, so far as possible, nothing derogatory or injurious must be said. "Speak evil of no man." It is, however, necessary at times to show up the error, the falsity of doctrines presented in the name of truth; but in so doing, appeals should not be made to bigotry or superstition, but to reason and to the Word of God.

On the appointed day the Jews came to hear the Apostle's message and, from morning until evening, he quoted, explained and expounded, showing from the Law and the prophecies that Jesus is the Messiah and that he is now gathering a spiritual seed to be his kingdom, and that when this kingdom is complete, it will be glorified in the first resurrection, and will begin the work allotted to the seed of Abraham, namely, that of blessing all the families of the earth. The blessing will consist of mental enlightenment and mental, moral and physical uplifting out of sin and death conditions to all that was lost in Adam and redeemed at Calvary. When some of them refused the message, St. Paul sought to further influence them, or at least to influence the believing ones, by quoting from the Prophet Isaiah, showing that God foreknew and foretold that the majority of 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." (Matt. 13:14) The Apostle does not mean that those who are deaf to the Gospel will be eternally tormented, but still they lose a great blessing, the wonderful privilege of becoming heirs of God and joint-heirs with Jesus Christ the Redeemer and his Millennial kingdom. They lose a share with the saints in the glorious work of uplift, which will then be in progress. They lose this privilege because not worthy of it. They were blind to the truth for this cause. To have permitted the unworthy ones to see, hear and understand the message would have distressed them and added to their responsibilities and possibly hindered, to some extent, the outworking of the divine purpose.

Some believed St. Paul's message and some did not. It is always thus. The truth is a searcher and discerner of hearts, and a separator. St. Paul remained for two years under these conditions, preaching the kingdom of God and how it may be attained at the present time by becoming members of the elect "little flock," the Bride of Christ; how the kingdom when established during the Millennium will bless the whole earth. He explained how 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 on the spirit plane, but only everlasting destruction.—Acts 3:23.

THE SERVANT'S PATH IN A DAY OF REJECTION

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil: cease not to warn,
Comfort and teach, trust Him for thy reward;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace
If men thy word deride—what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns wound thee, they pierced Him before;
Press on, look up, tho clouds may gather round,
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then:
Go tell thy Master; for they did the same
To Him, who once in patience toiled for them;
Yet He was perfect in all service here;
Tho oft thou hast failed: this maketh Him more dear.

Self-vindication shun; if in the right
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God; if right, He'll prove thee so;
If not, He'll pardon; therefore to Him go.

Be not men's servant: think what costly price
Was paid that thou mayest His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee
None should thy soul enthrall to whom 'tis given
To serve on earth, with liberty of heaven.

All His are thine to serve: Christ's brethren here
Are needing aid, in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.
Yield to no "party" what He rightly claims,
Who on His heart bears all His people's names.

Be wise, be watchful, wily men surround
Thy path. Be careful, for they seek with care
To trip thee up; see that no plea be found
In thee thy Master to reproach. The snare
They set for thee will then themselves enclose
And God his righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is;
Count it great honor if they love thee well;
Nought can repay thee after losing this,
Tho with the wise and wealthy thou shouldst dwell.
Thy Master oftentimes would pass thy door
To hold communion with his much-loved poor.

The time is short, seek little here below:
Earth's goods would cumber thee and drag thee down.
Let daily food suffice; care not to know
Thought for tomorrow: it may never come.
Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.

DEAR BROTHER RUSSELL:—

I have had this poem for a long time and always intended to send it to you. I do not know the author and think he probably never knew you; but it seems to apply as if it had been written to you.

Yours in the One Hope, S. L. G. C.

SOME INTERESTING LETTERS

MY DEAR PASTOR AND OTHER MEMBERS OF CHRIST'S BODY:—

God has certainly been good to me, and I cannot express the joy that has so recently come through the light of "present truth." And am so thankful, too, that it came at the time it did. For several years my life and my husband's life—and since our marriage our united lives—have been consecrated so far as we had light, and there was a great peace and comfort in our daily service for him. We were members of the M. E. Church from childhood, and, as "touching the righteousness which is in the law (Methodist law), blameless."

For some years I served as class leader, Epworth League President, Junior League Superintendent, Superintendent Primary Department in Sunday School and afterward as a Nurse Deaconess and Evangelistic Deaconess under the Woman's Home Missionary Society. Six years ago I married Mr. Brown, General Secretary of the Young Men's Christian Association at Decatur, Ills. We were led, through the study of the Bible, to see that eternal torment, as taught by our church, was false, also to expect the establishment of Christ's kingdom upon earth in the near future, though we knew nothing of the teaching of Millennial Dawn.

About a year ago our first sorrow came, when a dear little babe died, and that was only the beginning of sorrows. A few weeks later my husband's health failed; he was forced to resign his position, our home was broken up, household goods stored, and, after vain attempts to restore health and for which all our money was spent, death again came and took the one upon whom it seemed my very life depended. A few weeks before his death some one mailed us a copy of "What Say the Scriptures about Hell?" I read it and said to my mother, who was present, "If these are the teachings of Millennial Dawn they are greatly misrepresented. I have always thought of them as I have of 'Dowieism,' but this gives me the proof that I have been seeking for three years—that the Bible does not teach eternal torment." Then I got the first three volumes of the "Dawn-Studies" and hurriedly read two of them. Under the circumstances I could not study; then came the death. The comfort that the knowledge of the high calling gave me and the peace which filled my soul sustained me through the sad hours and days, and continues even now. After reading the remaining four volumes, I subscribed for the "Tower," severed my relations with the church and social organizations, and am rejoicing in the Blessed Hope.

I have searched the Scriptures daily to see whether these things are so, and am proving beyond a doubt that they are the teaching of his Word. We (my two little children and I) are living in my old home town, where much of my church work has been done. My friends do not understand my action toward the church and are deeply grieved. So far as I can learn, I am the only woman in Casey who has accepted the truth. Sometimes it seems hard to stand alone when I have had so many friends and such a strong Christian husband to help me, but the Father knows how much I am able to bear, and I rejoice that I am counted worthy to suffer for him and that I may "go to him without the gate bearing his reproach."

Dear Brother Abraham is "strong in the Lord" and helps me very much. He and his wife come to my home (or I to theirs) one or two evenings each week for study of the Word. All the past earthly blessings "I count but loss for the excellency of the knowledge of Christ Jesus my Lord." We are thankful indeed to our blessed Lord for the strengthening food received through our dear Pastor, Brother Russell, and also for making us acquainted with members of the body, who have been very helpful. We are also grateful for the increase of knowledge which Brother Hall's visit gave us, and the opportunity of having the harmonious teaching of the Word publicly presented to our friends.

After much thought and prayer, I have decided to take the "vow" and, with his help, keep it. My sacrifice is on the altar. Pray that I may keep it there until it be consumed in his way. With much love to all in the Truth, and an intense desire to make my calling and election sure, I am.

Your new Sister in Christ, MRS. GEO. B. BROWN.

DEAR BROTHER RUSSELL:—

For some time I have been thinking of telling you of my appreciation of "The Watch Tower" and the sermons, to say nothing of the books and all of the helps we have for the thorough study of our Father's Word.

I feel very humble and thankful to our loving Heavenly Father and to our dear Lord and Savior Jesus Christ that I am permitted to see these grand truths while some others blessed with larger opportunities are now stumbling on account of not being able to see eye to eye with you on the covenants and the vow.

When the vow first came out in "The Watch Tower" one year ago, I did not understand it and objected to it, as I felt that my consecration vow covered the whole ground. But it was not long until I realized that my objections were from the great adversary of our souls. I soon discovered that there was a wrong condition of heart back of the objection, so I asked the Lord to remove all feelings of resentment and to fill my heart and mind with his holy Spirit and with a desire to obey his will at whatever cost. I praise his name that my prayer was answered and that he led me to see my need of the Vow and I gladly and thankfully made it my own; and now, daily, I pay my vows to the Lord. When I see a weak

point in my character I strengthen it by making a vow to the Lord that through his grace I shall overcome that weakness.

One vow that I have taken is that I will not murmur nor complain! another, that I will not speak evil or even slightingly of any one; not that I was particularly given to murmuring or complaining, for I am naturally of a hopeful turn of mind; neither was I given to evil speaking; but I never realized how much I needed to be on my guard along those lines until I made them a subject of special prayer and vowed to the Lord that by his help I would overcome those faults. At first I failed a number of times; then I would go to the Lord and tell him how I regretted my weaknesses and how I desired to be pure in heart; then came "The Tower" with the article, "There is a sin unto death." I read it over and over many, many times and then I realized more and more the great necessity of paying our vows to the Lord and that only those who come off more than conquerors will be of the little flock.

Dear brother, it is indeed a narrow way, and I praise the Lord that he is showing me with each succeeding step more and more the narrowness of it; and I rejoice that the "path of the just is as the shining light that shineth more and more unto the perfect day."

It is to me a great blessing and strength to remember you, dear Brother, at the throne of heavenly grace many times daily, and to remember the Brooklyn Bethel family, some of whom I know personally, with all the interests of the harvest work and also all of the Lord's dear people.

I hope, dear Brother Russell, that you had a pleasant and helpful visit with the dear ones on the other side of the great Atlantic. Will it not be glorious when we all meet in our Father's kingdom, and the glory and knowledge of the Lord shall be filling the earth ocean wide and ocean deep?

Praying the Lord's blessing on yourself and all others in "Bethel Home" and on the harvest work, I am, with an humble request for your prayers on my behalf,

Your sister in the One Hope,

J. M. GOODHART,—*Ohio.*

P. S.—I have been in present truth four and one-half years.

DEAR BROTHER RUSSELL:—

I wonder if it is not a pleasure for you to hear from those who have been blessed through your ministries!

Five years ago my husband and I received light which we gladly accepted, when Brother Marchant stopped at our door and presented Vol. I. We bought, read, wondered and eagerly obtained the other volumes and began to attend the meetings held by the Bible students.

During these five years we have enjoyed the Sunday addresses on the truth by Brother Streeter and visiting pilgrim brethren, and the testimony meetings and Friday evening studies. The interest has grown so that from the handful that met together five years ago, there are now about a hundred regular attendants on Sundays, and often there are fifty or seventy-five above that number. Our testimony meetings have outgrown the parlors of any of our members, and so they have been divided into two sections. It is delightful to enjoy the harmony here, and I attribute it to the fact that we "have not many teachers," but study the Scriptures with the "Key" under the wise and careful leadership of our dear Brother Streeter, who patiently studies and guides us to the solution of each point, referring us constantly to God's Word as unfolded in the light now due.

Interest has been aroused and is being developed in Pawtucket, and in Pawtuxet also, where a number of people await anxiously the next chart talk. Truly the Lord has blessed us in Providence, and we bless and praise him and ever rejoice in the Truth.

Your Sister in our dear Lord, F. A. R.,—*R. I.*

DEAR SIR:—

A little over a year ago I providentially became acquainted with "The Watch Tower" and "Dawn-Studies," which I have read with increasing interest and enjoyment and deepening conviction. A friend loans me "The Tower," and I have the full set of books and "The Tower Bible." "The Tower" and "Dawn-Studies" have given me such new and blessed views of the Scriptures that they have superseded my church papers and other denominational literature, which no longer satisfy me, and which I have discontinued. I find my greatest delight is studying and conversing upon these gracious truths.

The teaching refuting eternal punishment, declaring the grand and glorious restitution blessings and proclaiming the Lord's presence, though so wholly at variance with the doctrines and teachings of my church (Methodist), which I had ever loyally and devotedly supported, especially appealed to me, affording unspeakable joy and thanksgiving. I can never be thankful enough to God for bringing me a knowledge of these glorious things through your writings. The thought that Christ is now present and is setting up his kingdom gives me keenest joy.

Yours in the Present Truth. M. G. ROBERTS,—*Me.*

DEAR BROTHER AND PASTOR:—

As per your request, I send this postal to tell you I have made the vow my own resolution before the Lord. I feel that I want to take my stand with those who are supporting the truth and the harvest work and to withdraw myself from those who are opposing either. I feel it is incumbent on me to take advantage of every means of grace the Lord places at my disposal. I believe your visit removed the last barrier in my mind, and I think there may be others who have been helped to see the Vow in a different light as a result of your visit. May the Lord bless you and keep you.

Your Brother only by his grace,

FRANK P. SHERMAN.

DEAR BROTHER RUSSELL:—

I have wanted so much to write you, but understanding how very busy you are, I refrained until now.

Six years ago I was a nominal church member and a great Spiritualist, trying to find peace and comfort from those sources, but, finding none, was about to say there is no other world than this.

When I purchased the first volume of "Scripture Studies" of Sister Coppage I was rejoiced to read it and found such comfort that I left off attending church, and read my book and Bible, not knowing that there were others of like faith until Brother and Sister Schuler canvassed here a year ago, of whom I bought the remaining volumes, since which I have carefully read your book on Spiritualism.

I cannot tell you what joy I found, for even my children were afraid when night came; we were almost possessed by those evil ones. Since I have read and told them all, they all know and say, "Mother, we do not fear any more; and home is at peace again."

When first I read the Vow I was much impressed with its grandeur. I have made it my own. Would that I could tell you all that your writings have done for me.

Your Sister by his grace,

MRS. N. J. KENDRICK,—*Ga.*

DEAR FRIENDS:—

While in Carnegie Library at Conneaut, O., recently, I came across your series of "Millennial Dawn." Now I should like to have samples of your tracts. I might add that my interest in your message has already caused some stir among friends who, like the Pharisees of old, think good news bad doctrine.

Until I read those Keys to the Bible in Conneaut, I had no good light on eternal torment, which from a boy I never could accept. I prayed for light and the Lord, I believe sent me into the library and to the "light." They were the first books I touched on entering and were just what I wanted.

Yours in Christ Jesus,

CHAUNCEY G. MCCOY,—*Pa.*

DEAR BROTHER AND PASTOR:—

If you think this might prove an incentive to some one to study more faithfully please use it, if you think best.

For the third time in a little over four years, I have commenced the study of the full course of "Millennial Dawn" series. During this time every available moment has been given to this course of reading, which has also included every printed sermon and issue of "The Tower." This has necessitated the giving up of visiting, fancy work, music and all other reading; none but necessary work of any kind has occupied my attention.

As I take up Vol. II. for the third reading, I am amazed to find the many points overlooked in, or forgotten since, the former readings. Each time I read I find each volume more intensely interesting because of prophecy fulfilled or in process of fulfilment before my eyes.

I need not add that the benefit received is inestimable, incalculable; that I would not exchange the knowledge and satisfaction thus far gained for the wealth of all the world.

Undoubtedly this continuous study of the unfolding of the Father's plan, as also the making of the special vow to the Lord my own, has enabled me thus far to "stand in this evil day;" and by his grace I shall pursue this study and adherence to the entire vow of consecration according to ability, until our "change" come, that so "having done all," I may "stand" perfected in his presence.

My Bible is a thousand fold more precious, because with each perusal of any one of the volumes, the eyes of my understanding are still more widely opened to discern the will and

purpose of its Great Author. My reverence for and gratitude to him for the precious "meat in due season" for all who "will receive it," knows no bounds.

May he keep you moment by moment, ever closer and closer "under the shadow of the Almighty," sustaining and protecting you through every trial or persecution he may permit to come into your life and crown you "more than conqueror" at the full close of the earthly pilgrimage!

Your least Colporteur and joyful fellow-servant,

E. G.

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THE NEW COVENANT IN THE BOOK OF HEBREWS

If the New Covenant, in no sense of the word, belongs to the church—that is to say, if we are not under the New Covenant, if it belongs merely to Israel, and through Israel to the world, why does the Apostle have so much to say concerning it in the Book of Hebrews?

To appreciate the necessity for the Book of Hebrews, we must mentally take our stand back in apostolic days and get our bearings as though we were living there under those conditions. Thinking of matters from this sympathetic standpoint the answer to this question is very simple, very plain. The early church for seven years after our Lord's baptism, for three and a half years after his cross, was composed exclusively of Jews. Not until the end of Israel's promised "seventy weeks" of special favor could the Gospel message go outside of that nation at all. We remember that Cornelius, a just man, who prayed always and gave much alms, was the first one from the Gentiles to be received. In his case we remember how it was necessary for God to specially prepare St. Peter for such a remarkable change in the divine method of dealing.

We remember that years after this, the question of receiving the Gentiles and eating with them, or in any sense of the word recognizing them as being on equality with the Jews, was one which caused continual disturbance in the church and amongst the most prominent of the apostles of the time. Years after Cornelius had received the holy Spirit teachers from Jerusalem went to Antioch and found that there Gentile were received on an equal footing with the Jews in the church of Christ without in any sense of the word subscribing to Moses and the Law Covenant. They were shocked and expressed themselves in such positive terms that the Antioch church sent Paul and Barnabas with others to Jerusalem that a full conference on the question might be had. Guided of the holy Spirit the apostles reached right conclusions, yet even Peter was so little in sympathy with these conclusions that years after we find St. Paul reproving him for dissimulation and refusing to eat with the Gentile brethren when Jewish brethren were in the company—through deference to the Law Covenant, which somehow all Jews felt must be recognized and subscribed to. St. Paul seems to have been one of the apostles who early got the proper focus on this subject.

We find that this Judaizing teaching was not only in the ascendancy in Palestine, but that its influence in considerable measure affected the Gentiles. St. Paul's Epistle to the Galatians, for instance, shows us how many of them, Gentiles by birth, had been misled into believing that whatever blessings they might enjoy through Christ and the original Abrahamic Covenant, they must also become amenable to the Law Covenant. Note that the Apostle's letter to the Galatians is almost exclusively devoted to this subject, and remember that the Galatians were not Hebrews, or, at least, the majority of them were not. In that epistle he found it necessary to show that he had equal authority with the other apostles as a teacher—that the Galatians might know that he was well qualified as the others, and as fully authorized to instruct them respecting their obligations; that his word was authoritative; that the Gentiles were not under the Law Covenant, but under the Grace Covenant—the original Abrahamic Covenant. He recounts that he did not get his instruction or his knowledge of the Gospel from the Apostles at Jerusalem, but that, so far as it was concerned, he had under the Lord's Providence been their instructor, rather than they his instructor.—Gal. 2:1-14.

Note carefully the Apostle's appeal in Galatians III., "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes [of understanding] Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith?" etc. His entire argument in this chapter is to show that the Law Covenant never was over or binding upon the Gentiles, but only upon the Jews. He shows also that the Law Covenant, instead of advantaging the Jew, condemned him, so that the Jew needed to be specially redeemed from the curse or sentence of that Law Covenant, by our Lord's death by crucifixion. Throughout this chapter St. Paul contrasts the Law Covenant, from which the Jews was desirous to get free, with the original Abrahamic Covenant, which had only free children. He shows that the Gentiles were received under this Abrahamic Covenant of grace (favor), whose blessings are conferred on a basis of faith and not on a basis of works, as under the Law Covenant.

St. Paul shows further that the Law Covenant had Moses for a Mediator, because that covenant placed binding obligations of obedience to the law upon all who came under it. But, reasons the Apostle, the original Covenant made with Abraham was not so. It imposed no binding obligations, and therefore it needed no mediator and had no mediator. "Now a mediator is not a mediator of one, but God is one." (Gal. 3:20) That is to say, a mediator is not necessary to a covenant in which only one person is bound. In the case of the Abrahamic Covenant this is so: God is the one person bound by that covenant; hence there is no need of a mediator for that covenant to see to the faithful performance of the contract. However, as there was no mediator to guarantee a contract or covenant on God's side, he gave to Abraham and to all who would be of his faith, the best possible guarantee that God did not make the Covenant lightly, in a trifling manner or thoughtlessly; for, in addition to pledging his Word, God gave his oath—that the covenant was secure, sure, could not fail. It was this that gave Israel such great hope in that Oath-Bound Covenant.

The Apostle proceeds to show that the Law Covenant did a good service for the Jews in that it prepared them and brought them to Christ, the great Teacher; that by hearing his message, his invitation, they might exercise obedient faith, sacrificing faith, and, being baptized into Christ, might put on Christ—become members of his body. All such, Jew and Gentle, bond or free, male or female, would be members of the one body, of which Christ Jesus is the Head. This chapter winds up with that forceful statement, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise"—the covenant made to Abraham.

All this argument was to show the Galatians that, so far from needing to get under the Law Covenant, they had no need of it whatever, and those who were under it needed to get out from under it, in order to be able by faith to accept Christ as their Redeemer and Justifier, and by faith to consecrate their lives unto death, that they might be acceptable to God as members of the body of Christ.

The fourth chapter to the Galatians continues the argument, the expostulation against the error of wanting to get under the Law Covenant, until, with tears in his pen, the Apostle writes, "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice (to one of sternness), for I stand in doubt of you. Tell me, ye that desire to be under the Law (Covenant), do ye not hear the Law?" Do ye not realize its bondage, its impossible exactions? "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised [every Jew], that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are (trusting that you are) justified by the Law (Covenant); ye are fallen from grace."—Gal. 4:19-21; 5:2-4.

We have, perhaps, said sufficient to prove that the question of the Law Covenant was a burning question in the early church, not only with the Hebrews, but also with the Gentiles. It seemed impossible, especially for the former, to learn that the Law Covenant, after having been in force, with all the wonderful paraphernalia of the Jewish dispensation, its laws, its sacrifices, etc.—that it, after all, was not necessary and that a Gentile could really have access to the Abrahamic Covenant through Christ easier than could a Jew.

It was to counteract this powerful error of that day that St. Paul wrote the Epistle to the Hebrews. It certainly has been a valuable epistle to the Gentiles, but it was written specially to the Hebrews, and because of their tenacious adherence to the Law Covenant, from the dominating influence of which they seemed not to be able to free themselves.

The Epistle to the Hebrews was written to prove that a totally new dispensation of Grace, and not of Works, had been ushered in through Jesus at Pentecost. He would have them see that Moses' faithfulness as a servant and Head of a typi-

cal priesthood, was inferior to Christ and the Royal Priesthood, of which he is the Head. He would have them see that Moses and his house were types and servants or illustrations of good things to come; but that Christ and his "elect" are sons of God, who will minister the real blessings in the future. He would have them see that there was a Canaan rest to which Moses led the willing and obedient priests and people of Israel, and that there is a greater rest which remains for the people of God, to which Christ will lead his people; and that those who by faith accept of Christ now may enter by faith into his rest in advance, now, in their hearts.

Noting that the Hebrews were long accustomed to look to the earthly priests and yearly ministrations for the cleansing away of sin, the Apostle calls attention to the fact that the Lord Jesus is the High Priest of a new order of priests and that his church are those under-priests. Answering their objections that Jesus was not of the tribe of Levi, and therefore not entitled to the priesthood, he shows them that God had already foreshown that there would be a new priesthood of a different kind; that Melchizedek was a type of that new priesthood. He gives the intimation that while Jesus and his church in the flesh in their sacrificing work were typified by Aaron and his sons, nevertheless the real work of this higher priesthood is a future one of glory, when Jesus, the great Priest, and the church, his body, an under priesthood, associated with him, will be installed in a kingly, as well as a priestly office, and in ruling, as well as teaching authority. These glories of the Christ in the royal priesthood of the Millennial age were not at all represented in Aaron, but were quite well represented in Melchizedek, who was a king at the same time that he was a priest. His greatness was shown, in that Abraham did him homage and paid tithes to him. And since Levi, the Father of the priestly tribe, was in Abraham's loins at the time that the tithes were paid, therefore he and all his sons inferentially paid tithes to Melchizedek and thus the Melchizedek order of priesthood was recognized as higher than the Aaronic.

With this foundation for his subject the Apostle (Heb. 7:18-22) points out that it evidently was not God's intention to allow the Law Covenant to stand perpetually, nor to allow its priestly arrangements to continue forever. He proceeds to show that prophetically Jesus was made a priest by divine appointment long before he came into the world—that God said of him, "I have sworn and will not repent; thou art a priest for the age after the order of Melchizedek" (Heb. 7:21)—not after the order of Aaron. This oath shows that the priesthood of Jesus was superior to the priesthood of Aaron which was established without any divine covenant of this kind. "By this much was Jesus made a surety of a better testament" or covenant. That is to say, the fact that God by his oath had recognized this higher order of priesthood particularly implied that in due time a New Covenant would supplant the Law Covenant, which the Hebrews felt must be perpetual.

The Apostle does not argue that the New Covenant had been established, nor that the new priesthood had been established in its office of combined kingship and priesthood. He merely points to the fact that such a New Covenant is assured by God's promise, which implied the doing away with the Law Covenant and its priesthood, and the introduction of a better one. He proceeds to show that Israel and the world needed a higher order of priesthood than the Aaronic to inaugurate the reign of righteousness under the New Covenant. He points to the two sacrifices of Leviticus XVI. and intimates that our Lord will fulfil that Day of Atonement type by two offerings; first, for his own sins (not for his individual sins, for he had none), but for the sins of those accepted during this Gospel age as the under priesthood, the "members of his body"; and then later a second sacrifice for the sins of the people—the world in general.

He tells us that the typical work of Atonement by the Levitical priest repeated this Atonement work every year (on the Atonement Day), but that our great Priest does it once for all time in the great antitypical Day of Atonement, in which he offers up himself—first individually, and secondly his members, collectively. In this connection we are to remember that as Christ offered himself in sacrifice at Jordan, and not at Calvary, so also he offered his body, the church, collectively in sacrifice at Pentecost. As the laying down of the life of the man Christ Jesus proceeded through three and a half years, and was finished at Calvary, so likewise the laying down of the life of the church has proceeded since Pentecost, and it will not be finished until the last member of the Body shall have suffered with him—been faithful even unto death.

This was shown in the type; for, after the priest had sprinkled the blood of the bullock, he appeared at the door of the tabernacle and laid his hands (power) upon the head of the Lord's goat (which represented his consecrated Church) and slew it. We see, then, how this entire work of sacrificing may have been said to have been accomplished at the time when St. Paul wrote the Book of Hebrews. The Apostle does not proceed to tell of the consummation of this Gospel Age, but drops the matter here by showing the two sacrifices performed. That he does wish us to understand that the second sacrifice of Atonement was offered at Pentecost is evidenced by the fact that he speaks of the church as under-priests in the holy, enjoying the light of the golden candlestick, the table of shewbread and the golden altar privileges, and waiting until the testings shall have been completed and we all shall have passed beyond the vail, even into heaven itself, where the blood of this second sacrifice of Christ will then be offered in the propitiatory on behalf of the world.

MEDIATOR OF A BETTER TESTAMENT

Hebrews VIII. opens with the words, "Now of the things which we have spoken this is the sum: We have an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister (servant) of the sanctuary and of the true tabernacle." Verses 3-5 show that the sacrificial work already referred to was a necessity before he could enter the still higher work of distributing to Israel and the world the blessings of God's favor secured by the "better sacrifices." The glorious High Priest in heaven has a more exalted service (ministry) than the earthly priests and, accordingly, he is the Mediator of a better covenant or testament than the Law Covenant. The Apostle is here showing that our Lord's sacrificial work needs not to be continued throughout eternity; but that he has been exalted to the heavenly plane, and has another work to accomplish, namely, as the Mediator of a better covenant than the Law Covenant. He is trying to get their minds away from the thought that they are under the Law Covenant. If he can convince them that Christ is the antitype of Moses and the antitype of Aaron, he will thus convince them that there must be a higher covenant and arrangement for the blessing of the world than the Law Covenant in which they were trusting and which they considered indispensable. The remaining verses of the chapter and Jeremiah 31:31 show that such a better Covenant was in contemplation.

Neither St. Paul nor the Hebrew Christians at Jerusalem and elsewhere to whom he wrote this epistle, had any thought that they were living under the provisions of the New Covenant. As he shows in Chapter 6:19, 20, they were all hoping in the Abrahamic Covenant; but some of them had the erroneous thought that they additionally needed the Law Covenant and that it would be perpetual. St. Paul's argument is that God never intended it to be perpetual, but merely to prevail for a time as a schooling until Christ should come as the antitype of Isaac—the antitypical heir of the Abrahamic Covenant. He now shows that The Christ is in due time to be the Mediator of the New Covenant with Israel, as a proof that their old Law Covenant was not intended to last forever. Why should they be trusting in the old Law Covenant, when God distinctly tells that "after those days he will make a New Covenant with the house of Israel," and that Messiah (with his members now being selected) is to be the Mediator of that New Covenant, and is merely waiting for the completion of the Church to finish all the ministration necessary to put that Covenant into operation—the blessing of Israel and all the families of the earth?

Chapter IX. contrasts the typical arrangements made for the service of the Law Covenant and the making of its blessings effective to Israel, with the arrangements for the service of the New Covenant to make its blessings effective to Israel and all people who shall eventually avail themselves of its privileges. All the paraphernalia of the Tabernacle and the work incidental to the typical sacrificing, were so much necessary to the putting of that Law Covenant into effective operation for all the people of Israel. And similarly on a spiritual plane there are antitypes, including better sacrifices, all of which are incidental to the putting of the New Covenant into operation for Israel and that all mankind may avail themselves of its privileges. The antitypical priest has appeared—"Christ being come an High Priest of good things to come." Those future good things represent the glorification of the body of Christ, the blessing of Israel and all the families of the earth.

All those blessings on a higher plane are abundantly provided for in God's arrangement. For if the typical arrangements of the Law Covenant needed a cleansing from sin by blood, and if the blood of bulls and goats, etc., typically accomplished this, how much more full of value should we esteem the sacrifice of Christ—how much more able to purify our consciences! Shall we not esteem the blood of Christ aside from the Law Covenant sufficient for our sins? And, as believers in his merit, shall we not conscientiously drop dead works of the Law Covenant and trust to something

higher, even to the merit of the antitypical High Priest? It is for this cause, or to this end, that he is the Mediator of the New Covenant, so that eventually all Hebrews condemned to death under the Law Covenant may be released from it (as in Romans 11:26 he declares will be the case as soon as the elect, the Body of the great Deliverer, the great Mediator, the great Priest, shall have been completed).

In Hebrews 9:15 St. Paul shows that there is a special work of Christ on behalf of the Jews: they being under the death sentence of the Law Covenant, Christ's death on the tree was necessary for them, because that was the special "curse" of the law. Thus a basis is laid, whereby all the transgressions of the Hebrews under the Law Covenant may be fully cancelled, under the provisions of the New Covenant when it shall become effective. (Rom. 11:27) Not only so, but this special redemption of the Hebrews enabled those called of God from that nation during this Gospel age to receive a share in the promise of the eternal inheritance—as members of Christ under the original Abrahamic Covenant.

Then follows a statement of the general principle—that where a Will or Testament is made, the death of the testator is implied, and only after the death of the testator could its blessings be enjoyed. Our Lord having earned a right to human perfection and human life by obedience to the Law Covenant conditions, laid down those earthly rights in sacrifice, in harmony with the Father's will. And, when raised from the dead a new creature of the divine nature, he possessed those earthly rights which he laid down as a ransom-price for mankind, with the right to dispose of them. His Testament or Will disposing of those earthly rights could have been so made as to give the promised New Covenant. But instead the Testator gave those earthly blessings to the household of faith, those called out from the nominal Jewish Church during and after his earthly ministry, and to "us" of the Gentiles since, on condition that they join in his sacrifice, "suffer with him," "be dead with him," participate with him in the glorious privileges of the Abrahamic Covenant for the blessing of the world under the New Covenant provision.

The brethren understood that they were called to be "members of the body of Christ" and that it would be after the completion of this "body" that the Lord's favor would return to natural Israel, and that he would build again the tabernacle of David which had fallen down; that through them as members of the great Benefactor or Mediator of the New Covenant, a blessing might go to the world and "that the residue of men might seek after the Lord, and all the Gentiles upon whom God's name is called." (Acts 15:16, 17) The brethren addressed were reminded that the death of the Testator was necessary to these: not only the death of Jesus as the original testator to give the blessing to the church, his body, but also the death of the church, his members, under his Headship, to again serve as Testator, and to die, so as to leave those restitution rights for the benefit of Israel and the world under the New Covenant.

Let us never lose sight of the central purpose for which this Book was written—that it was to prove that the Law Covenant must give way, give place, to the New Covenant. Hence all the things connected with the typical Law Covenant should be expected to have antitypes in connection with the antitypical New Covenant. Thus the sacrifices of the law, which came at the beginning of their year on the Day of Atonement, before the sins of the people could be forgiven, must here find parallel in "better sacrifices" than the bullock and the goat. The New Covenant cannot go into effect until these antitypical sacrifices are accomplished. He thus proved the inferiority of everything Jewish and connected with the Law Covenant; that all Christians might see that instead of going back to that or holding on to it, they should rather be grasping, looking forward to the antitypes, and grasping their share in the "better sacrifices."

In verse 24, of the 9th chapter of Hebrews, the Apostle indicates how much of the sacrificing has already been finished; namely, that the High Priest has gone into the "Most Holy," "now to appear in the presence of God for us"—for spiritual Israel. But he adds we must not expect him to do this every year, as it was done in the type. We must not think that Christ's sacrifice could avail us only in conjunction with the Jewish institutions as additional thereto. To so suppose would imply that such annual sacrifices would have been necessary from the foundation of the world. But this was not the case: Abraham and others were justified by faith before the Law Covenant was instituted. In the end of the age Christ appeared to put away sin by the sacrifice of himself. And as men-priests are appointed to die, as symbolically represented in the animals they sacrificed, and as they after this passed into the Holy, and were there put on judgment, or tested before they entered the "Most Holy," so Christ was offered once to bear the sins of many, and, to them that are looking for him, he shall appear the second time, not as a sin-offering, but to grant the salvation secured by the merit of his sacrifice—to inaugurate the New Covenant, and as its Mediator to set up its kingdom for the overthrow of sin and death and the establishment of righteousness and life.

Christ was once offered to bear the sins of many, the Apostle says. The type shows us two offerings, yet the two were parts of one. The first represented the Head, and the second, the body. The two sacrifices of the Day of Atonement were really one, because the second was based upon the first. The offering as a whole was evidently for the sins of the whole world. Evidently, as the Apostle says, the next thing to be expected, to be waited for, is his finishing his sacrificial work, finishing the sprinkling of the blood the second time, and then coming out, as typed in the high priest clothed "in garments of glory and beauty," representative of his elements in glory and power. He will stand forth as the Mediator of the New Covenant, the great Messiah, Prophet, Priest, King and Judge.

Only those who recognize that the under-priests are the members of the High Priest can appreciate this picture. The Lord by his own blood justified us, his church, his prospective members, when "he ascended up on high, there to appear in the presence of God for us"—as our Advocate and High Priest—to sprinkle the Mercy-Seat—to satisfy divine justice on our behalf. He began his secondary offering of his "members" as soon as the Father accepted his offering for us—at Pentecost.

There "the Lord's goat" was killed, sacrificed, and the ignominious burning outside the camp commenced. What was done with those ready on Pentecost has continued to be done with their successors since for now nearly nineteen centuries. The sacrificing, burning, etc., have continued, just as in the figure of the High Priest's anointing, the oil ran down to his feet, so antitypically the holy Spirit has come upon each "member" accepted as a joint-sacrificer. The Lord meantime sits at the right hand of divine favor, awaiting the consummation of the burning of his sacrifice—expecting or waiting until then to make the final sprinkling of his blood "for all the people" before justice shall turn over to him the control or dominion of the world for reconstruction during the Millennium under the terms of the New Covenant.

The appearing a second time is to the waiting people—the groaning creation waiting "for the manifestation of the sons of God" in the glory of the kingdom. (Rom. 8:19, 22) It is wholly different from his coming, or *parousia*, during the harvest time to the church. His appearing will be in power and great glory, yet only to be recognized by Israel and the world as they shall look for and seek for his kingdom. "When he shall appear we also [his members] shall appear with him in glory."

In the 10th chapter St. Paul proceeds along the same line, proving that Jesus is the great High Priest. He represents him as saying, "Lo, I come to do thy will, O God." (V. 9). Christ there began the taking away of the first, the typical Covenant, that he might establish the second, the antitypical Covenant. Verse ten shows how we, who have become his disciples, are sanctioned by accepting his will and saying, as he did, "Lo, I come to do thy will, O God." We are sanctified through the offering of the body of Jesus Christ, because we, accepted as members of his body, are set apart to this great priestly, kingly, mediatorial work with him. Incidentally notice here that previously we were "justified" through the merit of Jesus' sacrifice, but that now we are sanctified through the offering of the body. It is only as we obtain this great privilege of sacrificing as members of his body that we can have any expectancy of participation with him in his glory. This body was offered once for all. The individual members of the church are not offered separately. The one "Lord's goat" represented the one entire body of Christ, the "little flock," all who, during this Gospel age will be accepted as members and lay down their lives in sacrifice with him. In verse twelve St. Paul shows that this one sacrifice of Christ (in two parts, Head and body) having been offered (the Head at Jordan, the body at Pentecost), our Lord rests from any further sacrificing, knowing that full satisfaction will be effected by the work already accomplished.

The great Priest has since waited until the Father's time for putting all things of earth into subjection under him; because by the one offering (in two parts) he hath perfected forever them that are sanctified. That is to say, the first part of his offering justified his members and their participation in the second part effected their sanctification and secured for them a share in the first resurrection. Moreover, the perfecting of all mankind who shall eventually be saved during the

Millennium will be as the result of Christ's one sacrifice in its two parts (bullock and goat). As a result of these "better sacrifices," eventually all mankind shall have an opportunity of becoming sanctified, holy, perfect. The Apostle says that the holy Spirit through Jeremiah's prophecy (31:31) witnessed to this, testified to this ultimate reference of the antitypical priest's work. Then he quotes this reference of the New Covenant, "after those days," and assures us that when the time of remission of sins shall have come, there will be no more offering for sin. Thank God that with the end of this Age, when the sufferings of the body of Christ will be finished, then, all sacrificing opportunities being ended, the opportunities for blessing mankind through the merit of those sacrifices will be only beginning!

UNDER-PRIESTS NOW ENTERING THE HOLIES

In verse nineteen the Apostle reverts to the fact that while this great work is still incomplete, we, brethren [prospective under-priests], may have the boldness [courage] to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the vail, that is to say, his flesh; we may by faith realize ourselves as under-priests, members of the High Priest's body, joint-sacrificers with him and under his ministration. We may enjoy now the privileges and blessings of the Holy and be assured that, as members of the great High Priest, and Mediator, we may ultimately go beyond the vail, even into heaven itself, entering that glorious plane of life through sharing with him in his death. This special way he consecrated for us as the High Priest, by making the merit of his death, typified by the blood of the bullock applicable to us, permitting us in the strength of that justification to sacrifice with him and to become his members in glory.

St. Paul exhorts all these fellow-members to hold fast to their faith, to provoke one another to love, to not forsake the assembling of themselves, etc. If Moses' law inflicted a death penalty, assuredly the one who would willingly transgress under greater light would suffer a more severe punishment. The punishment of those under Moses' law was death, but not second death, because they had not secured release from the first death; but for us who have been released by "faith in his blood" and who have been consecrated, joined with him in sacrifice—for us to do despite to all these favors and privileges of God's grace; for us to ignore the great High Priest, for us to count as a common thing our engagement, our consecration to share with our Lord in his death, in his sacrifice, in the blood of the New Covenant, this would mean the taking of ourselves completely out of all of the divine arrangements intended for our blessing. Verse thirty shows that this is no idle suggestion of the Apostle. We are to remember him with whom we have been dealing, him through whose mercy in Christ we have been justified and him whose holy Spirit we received as an earnest of our inheritance when we presented our bodies living sacrifices, in harmony with his call, that we might become joint-heirs with Jesus in glory. To forfeit all this would be a fearful thing—the second death.

However, the Apostle urges, let us not be discouraged, but remember our past experiences, our illumination, and the afflictions which we then endured, and let us not cast away our confidence, and faithfulness, for the reward will be great. Chapter eleven deals with the faithfulness of God's people during the past ages and dispensations, and, closing, tells us that there is a reward for all of those faithful ones in God's great plan, but something far better still for us, the members of the Body of the Messiah, the Mediator, Priest and King, so that they, without us, should not be made perfect; or, as St. Paul says in Rom. 11:31, "Through your mercy they also may obtain mercy." And then, through them under the New Covenant, Israel and all the nations will receive their intended share of the same divine mercy, passed through Christ and then through the church, his body.

Chapter twelve still addresses this consecrated priestly class. It suggests that these servants and handmaids, specially begotten of the holy Spirit, specially called, having the "high calling," specially devoted to sacrifice, should think of the ancient worthies and the faithful witness for God and the truth which they bore—to which they witnessed by their martyrdom, that these may strengthen us and encourage us to run faithfully in the race that is set before us. He urges that these prospective kings and priests look away from the afflictions and persecutions incidental to their sacrifice and loyalty to Christ; that they look to Jesus, the author of their faith, who is also to be its finisher; that they remember his example and what he endured and that everyone whom the Father accepts into the house of sons under this call must expect to have chastisings, disciplines and various testings of faith and obedience for the development and crystallization of character. He exhorts (V. 15) that we shall watch diligently, lest any fail of attaining to the full privilege of God's grace. And he warns that roots of bitterness may come and defile, and also that, yielding to the pleasures of sin for a season, would signify the selling of this great birth-right—that Esau got the mess of pottage, but that Jacob got the birthright by his self-denial, and that similarly we are to endure.

THE INAUGURATION OF THE LAW COVENANT TYPED THE INSTITUTION OF THE NEW COVENANT

The reason for all this carefulness on the part of the consecrated under-priests is that they have not come to (have not approached) Mt. Sinai and the wonderful sights and scenes incidental to the inauguration of the Law Covenant, but they have approached (Strong's lexicon, come near) to Zion, a Mountain and City of the living God—the Heavenly Jerusalem. We have come so near to the antitypical New Jerusalem that we already by faith behold that New Jerusalem, that glorified church, the bride, the Lamb's wife, from which the blessings are to flow to Israel and the world, as figuratively coming down from heaven to earth. We are surely nearer to that glorious consummation than was the Apostle. If he could say that the church of Christ, following him, their leader, had approached or were approaching or coming near to that heavenly kingdom condition, how truly may we assent to this today. "Evidently now is our salvation nearer than when we first believed"—nearer than when the first members of the body of Christ walked in this narrow way of self-sacrifice.

The Apostle proceeds to contrast the things which we may soon expect at the inauguration of the New Covenant with Israel with those things which occurred as types in the inauguration of the Law Covenant. He continues:—

Not only are we approaching or coming nearer every day to the heavenly Jerusalem, the kingdom condition, but also coming nearer to our association with the holy angels, whose numbers are innumerable, whereas ours are limited—144,000. More than this, we are approaching, coming near, to the "general assembly of the church" by participation in the "first resurrection"—"His resurrection" (Phil. 3:10), for we are "members of his body." Additionally we are approaching God, the Judge of all; soon we shall be ushered into the presence of the great King Eternal. As the Apostle declares, our Lord, our Redeemer, our Advocate, having had charge of us during the period of our schooling and sacrificing, and as the Father's representative, having raised us from the dead to glory, honor and immortality, "will present us faultless before the presence of his glory with exceeding joy." (Jude 24) He is the Judge of all. To fall into his hands now, during the sacrificing period and before we have finished our course, would mean to fall out of the hands of our Redeemer and Advocate and to insure condemnation to the second death. But, then, to be presented before him faultless will signify that the great Judge will approve us, even as he approves all the holy angels.

Additionally we are approaching, or coming near, to the "spirits of just men made perfect." This would seem to apply to the "great company," who will be justified in spirit through destruction of the flesh, though they fail in their sacrificing agreement and will not, therefore, be of the Body of the Christ, Priest, Mediator, King of glory. Next we read that we have come near to Jesus, the Mediator of the New Covenant. He was prophesied from of old to be the Messiah of Israel and the Messenger or Mediator of Israel's Covenant. He is our Bridegroom, our Advocate, our Head. We, his members, shortly will be forever with our Lord and see him as he is and share with him the glorious work of his Mediatorial kingdom, by which Israel first, and through Israel all the nations, will receive the blessing of the Spiritual Seed of Abraham.

Then the New Covenant, having been sealed, so far as divine justice is concerned, by the application of the precious blood, passed through the church and made effective "for all the people," the time will come for the application of the blood of sprinkling to all the people—during the Millennium.

In the type we read that in instituting the Law Covenant, Moses sprinkled first the Book of the law, representing divine justice, and then, on the basis of this satisfaction, his Mediatorial work began toward the people, and was typically represented by the sprinkling of them with the same blood of the covenant. So in the antitype. Our Lord's blood (the blood of the bullock, Leviticus XVI.) was applied on our behalf—on behalf of his body and his house, and secured the forgiveness of our sins and opened the "new and living way" for our sanctification—for our privilege of sharing with him in "his death," partaking of "his cup." Finally, when the church shall have finished using the blood, and, by God's grace through it, shall have attained to divine nature in glory, that same

merit (as the blood of the Lord's goat) will be applied "for all the people" at the close of this age by sealing the New Covenant.

This second application for the people, "For the sins of the whole world," will settle completely all the claims of divine justice againt every member of Adam's race and put the future interests of all into the hands of the Mediator—Jesus, and the church, his body. Forthwith the work of reconciliation manward will begin. This is represented as the sprinkling of the people with the blood of the New Covenant.

Each one of Adam's race, as he comes into proper relationship with the Lord, will receive his share of the sprinkled blood until, by the close of the Millennial age, when the great Mediator shall turn over his kingdom to the Father, every member of Adam's race will have had fullest opportunity to enjoy his share in this sprinkling. Does that symbolical sprinkling in any sense of the word imply condemnation, responsibility for the blood of Christ, as in Abel's case, when his blood figuratively was said to call to God for vengeance upon his murderers? Oh, no! While the death of Christ and of many of his members has been by violence, yet this fact will not call for vengeance, because the life was voluntarily surrendered a sacrifice for the sins of the world. The sprinkling of the blood of the New Covenant upon all the people during the Millennial age, then, will mean the impartation to each one of his share in the great blessing secured by the sacrifice accomplished by our Lord, "the Lamb of God which taketh away [eventually] the sin of the world."

The Apostle intimates that our ascended and glorified Lord is to speak from heaven at the time indicated, the time to which we aproach or come near. The prophet tells us that all the blind eyes shall be opened to see him, to recognize his dominion; and that all the deaf ears shall be unstopped to hear, to comprehend, his message. And St. Peter, speaking of that same time, declares, "It shall come to pass that the soul that will not obey that Prophet (Jesus the Head and the church his body raised up during this Gospel age) shall be destroyed from amongst the people."—Acts 3:23.

The Apostle interrupts his argument respecting the future, to throw out a cautionary suggestion to the under-priests, the members of the body of Christ, saying, "See that ye refuse not him that speaketh." Our eyes and our ears have been opened in advance of the world's. We have been greatly blessed by this divine favor. But our responsibility is proportionate to our favor. If we refuse the instructions of our Head, our Lord; if we submit ourselves not to the disciplines in the school of Christ; if we neglect to share in his death and to present our bodies living sacrifices, in harmony with our covenant; if we, as the branches, do not bear the fruit of the Vine, our trial for eternal life may end adversely.

Resuming his narrative of the great things to which we approach, or come near, the Apostle continues to contrast between these things pertaining to the New Covenant with the inauguration of the typical Law Covenant. He says, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven"—the earth symbolizing society, and the heaven symbolizing ecclesiasticism. The Apostle comments on the prophecy, saying that this expression "yet once more" implies such a thorough work of the shaking that everything that is temporary, out of accord with the divine order, shall be shaken out, so that, at the beginning of the Mediatorial kingdom and the administration of the New Covenant nothing will remain in power or organization except those things which cannot be shaken, because of their harmony with God.

Continuing this thought that then we shall be with our Lord as his members, participating in his mediatorial work, we read, that since, therefore, we are to receive an unshakable kingdom, with reverence and godly fear we are to hold fast to the grace of God bestowed upon us, which will permit us to serve God acceptably (not only now sacrificially, but also in the administration of the kingdom), for, gracious as our God is, he is consuming fire towards all unrighteousness.

The Apostle concludes the Epistle with exhortations to the royal priesthood, giving helpful suggestions as to brotherly love, hospitality, contentment, submission to those whom we believe to be over us in the Lord. (Chapter XIII., Vs. 7-17) He tells us to avoid new Gospels and to remember that as the earthly priesthood were nourished by the things of the altar, so we have a right to eat of a spiritual altar, of which others may not eat. He then calls attention to the sin-offering (V. 11), that they were all burned outside the camp. Jesus, as the antitype of the bullock, was not only crucified outside the gate of Jerusalem, but suffered as an outcast from the social and religious systems of the time. St. Paul urges that we, as the royal priesthood (typified by the Lord's goat of Leviticus XVI.), shall also go forth sacrificially outside the camp to suffer with Christ social ostracism, and with deadness toward the world. He fixes by this passage our identity with "the Lord's goat" of Leviticus XVI. by assuring us that only the blood of the sin-offering is taken within the vail—to sprinkle the mercy-seat. He also identifies this sin-offering by suggesting that the bodies of those beasts whose blood propitiated for sin were burned outside the camp. In exhorting the church to follow the Lord in this experience, he clearly identifies our Lord with the bullock of the Day of Atonement and the church with the Lord's goat, which followed all of the bullock's experiences.

"A FRENZY OF DELUSION"

"For this cause God will send them a strong delusion [literally, a frenzy of delusion]; that they may believe a lie—because they had not pleasure in the truth."—1 Thess. 2:11.

Evidently these words of the Apostle were a prophesy concerning the present harvest time. Doubtless they apply primarily to the church and will later apply also to Babylon and the unregenerate world. "Judgment must begin at the house of God."

St. Paul does not specify what lies will be believed and which truths will be unappreciated. We might particularize to some extent, but we believe that a disloyal condition of heart may be meant which would apply to every form of truth and correspondingly apply to various lies.

Is it not a fact, that a mind may become generally indifferent to principles of honesty in respect to thoughts and reasonings? And would not such a mind be very open to erroneous conclusions? Would not this apply to all the affairs of life, so that unkind, uncharitable thoughts would be entertained without an honest endeavor to sift them and to give the one accused the benefit of every doubt? Is not this generally the case amongst men and women today?

We believe that such injustice lies at the bottom of nearly all the troubles of the church and the world. Few but the saintly are just—not to say merciful and generous in their interpretations of the words and deeds of others.

And now according to this prophecy we are come to the time when God will test all—or allow Satan to test the whole world with a "frenzy of delusion"! What may we not expect in the way of hasty and irrational conduct inspired by these delusions! Some may be so exercised in respect to the truth—new and old; others may be influenced thus in respect to their personal, social and political affairs.

It is this frenzy that is precipitating trouble, religious, financial and social, and leading on to the anarchy which is shortly, according to the Bible, to envelop and swallow our civilization in the indescribable time of trouble which will precede the reign of righteousness.

The saints, the consecrated, will not escape from this testing. Who will be able to stand? Some seem to be under the strain already. Let us pity them and do all in our power to succor them. But our chief concern should be ourself—that we may each maintain and increase our "spirit of a sound mind."

What then should be our course if we would stand the test successfully?

We should not only square our every act and word with strictest justice, but beyond this we should scrutinize our every thought and "bring every thought into subjection to the will of God" as expressed in Christ. Love, do you say? Yes! in its proper order, "Love is the principal thing." But justice must come first to be in line with the divine precepts. "Just before generous" is an old and very true adage. After learning to think justly of the words and acts of others we are prepared with a proper mental foundation to think lovingly.

The Scriptures say not in vain that "A false balance is an abomination unto the Lord." (Prov. 11:1) And this balancing applies as truly to mental as to physical dealings with others. Whoever does not love righteousness; yea, whoever does not hate iniquity, is surely in danger of being frenzied by delusions in this evil day. Surely Satan and the fallen angels under him are being granted extraordinary power to tempt God's people and later on the world, to cut loose from all moderation in a frenzy of error on one subject or another with one person or another. Let us be forewarned and "watch and pray lest we enter into temptation."

"ONE MEDIATOR"—"THE MAN CHRIST JESUS"

"There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

Our text contains two thoughts: (1) That the man Christ Jesus gave himself a ransom-price for all, and that the testimony of this great fact will in due time be extended to all mankind.

(2) He, the Redeemer, is the Mediator between God and the world of mankind. As the Scriptures foretold a New Covenant between God and Israel and through Israel with the world, the Scriptures also foretold a great Mediator for that New Covenant. The Apostle announces that Jesus is that Mediator. Prophetically Jesus was the Mediator of the New Covenant long before he was born (Malachi 3:1); he was born the Mediator in the same sense that he was born the Savior. "Unto you is born this day . . . . a Savior, which is Messiah the Lord." He was the prospective Savior then and the prospective Mediator of the New Covenant. As a matter of fact, however, our Lord is not yet the Savior nor the Mediator for the world, and will not be until the close of this Gospel age. He has already saved believers by faith or reckonedly; but the Apostle tells us that this salvation shall be brought unto us at the revelation of our Lord and Savior Jesus Christ.

The two thoughts, namely, of mediation and ransom-price, although associated and connected, are distinctly separate thoughts. Our Lord Jesus began the work of giving the ransom-price at the time of his consecration, at his baptism at Jordan, and he finished that ransoming work on the cross when he cried, "It is finished." The life there laid down is a sufficient ransom-price for the sins of the whole world; and all will know of the fact and appreciate it in due time. But the price was not applied for mankind at Jordan, nor yet at Calvary. Our Lord's sacrifice was necessary before he could mediate the New Covenant. He must die as a sin-offering, in order to become the first-born from the dead, the Mediator, on the spirit plane. Then to be the world's Mediator, the risen Christ needed to have a merit or ransom-price in hand and, more than this, needed to present it to God on behalf of the world, before he could take control of the world and, through the agency of the Millennial kingdom and under the terms of the New Covenant proffer an uplift to Adam and his race—up, up, up, out of present conditions of sin and death. In a word, Justice needed to be satisfied as respects the penalty pronounced against Adam and entailed upon his race, before the great times of resurrection or restitution under the New Covenant could be inaugurated.

When Christ (possessed of the full ransom-price, sufficient for the sins of the whole world) ascended up on high, he did not present the ransom-price on the world's behalf. On the contrary, in harmony with the divine programme for the selection of the church of first-born ones, the appointed Mediator for that promised New Covenant applied the merit of his sacrifice, not for the world and the cancellation of its sins, nor for the sealing of the New Covenant between God and the world of mankind—he applied it "on our behalf," for the sins of the church, for the sins of consecrated believers. "He made satisfaction for our sins," as, by and by in the end of this age, he will use his blood, the merit of his sacrifice (passed through the church) and apply it to Justice for the satisfaction of the sins of the whole world.—1 John 2:2.

Our Lord has various offices—Prophet, Priest, King, Mediator, Advocate, Judge. It was not as King that he appeared in the presence of God and made satisfaction for our sins—nor as Judge, nor as Prophet, nor as Mediator of the New Covenant. He appeared in the presence of God for us as the High Priest of our profession (or order)—as our Redeemer and Advocate with the Father.

Why did our Lord allow Israel and the world to remain in an outcast condition for these nineteen hundred years, after he had laid down the ransom-price, sufficient for the sins of the whole world, and after he was recognized as the one who will mediate the New Covenant of reconciliation between God and mankind?

The delay in the application of the ransom-price to the forgiveness of the sins of the world, the delay in sealing the New Covenant with Israel and making possible through it and them the blessing of all the families of the earth; the delay in bringing in "the times of restitution of all things" under the New Covenant arrangement, is for a special purpose. It is in order to permit the election or selection of the church, which is the body of Christ. "This is a great mystery; but I speak concerning Christ and the church." (Eph 5:32) This mystery, which few are able to understand, is that a certain class, justified through faith, are permitted to join with their Redeemer as participators in his sacrifice, his sufferings, his death, in order that they may be granted a share with him in his glorious work of the Millennial kingdom—in the blessing of natural Israel and all the families of the earth under the provisions of the New Covenant—to be sealed or made binding and operative by his application of his meritorious sacrifice on the world's behalf. "The secret of the Lord is with them that reverence him, and he will show them his covenant." (Psa. 25:14) "To you it is given to know the mysteries of the kingdom of heaven" (Matt. 13:11), but to all outsiders these things are spoken in parables and dark sayings, that hearing they may hear and not understand.

It is not for us to determine who are of the properly sanctified under-priesthood permitted to share with the High Priest in his sacrificial work during this Gospel age and, as members of his body, by and by to share his glories, typified by Melchizedek's priesthood—"a priest upon his throne" blessing under the New Covenant Abraham and his seed and all the families of the earth. Blessed are our eyes if we can see this "mystery!" Blessed are our hearts if we appreciate the privilege which the consecrated enjoy during this Gospel age of sharing in the sufferings of Christ, in the death of Christ—of drinking of his cup and being immersed into his sacrificial death! Only those who thus suffer with him sacrificially as his members will be granted a share with him in glory as his joint-heirs—as members of the great Prophet, Priest, King, Mediator, Judge of the world.

In a word, then, the delay in sealing the New Covenant and blessing Israel, and blessing through Israel all the families of the earth, is not accidental, but quite of divine intention. These nearly nineteen centuries are for the purpose of finding a special class of mankind, "not of the world, even as Christ was not of the world" (John 17:16), but chosen out of the world; and of granting these an opportunity to suffer with him as his members and thus to be in the end of this age through the first resurrection recognized as his members, sharers in his resurrection, partakers of his glories. In other words, God purposed that all of his blessings should pass through Jesus, but first to allow the selection of the church, to be his bride, associate, joint-heir, in everything which he inherited under the Abrahamic Covenant. Thus it is written, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29)—heirs of all the privileges of the promise, associates in all the work of blessing all the families of the earth. The church, therefore, Scripturally is declared to be associated with Jesus in the work of judging the world. As we read, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2) They are to be members of the great Prophet, the great Teacher—"A prophet shall the Lord your God raise up unto you of your brethren." (Acts 3:22) The raising up of the members of this great Prophet has been in process for nearly nineteen centuries. The Head was raised up first. The members of his body will soon be raised up also, sharers in "his resurrection." Similarly these are members of the great Mediator between God and men and will have to do with every feature of the work of mediating during the Millennium. The Lord, the Head, will always be Head of the church. As the Apostle says, God gave Christ to be the Head over the church, which is his body—the Head over all, God blessed forever.—Eph. 1:22, 23.

We have seen how our Lord, when he ascended on high, appeared for the church, for the household of faith only, as their High Priest, as their Advocate, but not as their Mediator, because the church is not under the New Covenant, even as their Lord and Head was not under the New Covenant. He is the seed of Abraham under the original Abrahamic Covenant. We, his church, are also the seed of Abraham under that covenant. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," the covenant.—Gal. 3:29.

The New Covenant was made necessary as a supplement to the Faith Covenant or Abrahamic Covenant because, as the Apostle declares, "All men have not faith." (2 Thess. 3:2) The great majority of Adam's race are so fallen as to be unable to approach God as Abraham did, and as the true church does, through faith. The only way to benefit the great mass of mankind, therefore, is by the establishment of a Mediatorial kingdom, which will forcefully put down sin and everything contrary to righteousness, and give mankind a sample of righteous government, righteous conduct, and an experimental lesson illustrating the blessings which will accrue under divine arrangement to be righteous—the provision being that whoever under the favorable instruction of the Mediatorial kingdom will learn to love righteousness and to hate iniquity may have the great gift of God, eternal life, through Jesus Christ our Lord, under the operation of the New Covenant sealed with Israel, whose blessings will be dispensed during the Millennial age.

Note how our Lord, before rejecting natural Israel at the

first advent, threshed and winnowed the entire nation and gathered all the wheat class, all of the "Israelites indeed," all who had the faith of Abraham and who, therefore, were eligible to the blessings of the Abrahamic Covenant. These all were blessed with the privileges of the High Calling—the privileges of sharing the sufferings of the Mediator of the New Covenant, that later, as members of his body, having shared in his baptism into sacrificial death, they might share also in "his resurrection" to glory, honor and immortality; that, having shared in his cup of sorrow—participating in or partaking of "the blood of the New Covenant," they may, later on, share his cup of joy in the Millennial kingdom.

These, in all "not many," need not wait to be reconciled to God by force, by submission, under the operation of the Mediatorial kingdom of the Millennial age. These, through faith, are already reconciled to God by the death of his Son; for, as the Apostle says, he not only reconciles us, but has committed unto us the ministry of reconciliation, the privilege, the service of bringing others into a reconciled condition, into harmony with God. It is their privilege to use this ministry now with such as have an ear to hear—thus following the example of Jesus and the Apostles. But the ministry of reconciliation now committed to the faithful for the believing ears, will be extended to the world during the Millennium. The entire work of the Mediatorial kingdom, under the control of the great Mediator King and his associate kings and priests, will be a work of reconciliation. The great Mediator will reconcile —or meet the demands of Justice for the sins of the whole world at the close of this Gospel age by presenting the merit of his sacrifice on the world's behalf, after that merit shall have been used to the full and laid down by the church, which is his body. Then during the Millennium he will mediate or deal with "men"—the world.

The "household of faith" whom God can and does accept under the Abrahamic Covenant, the Grace or Faith Covenant typified by Sarah (Gal. 4:22-31), is not only much smaller, but much different every way from the world of mankind referred to in our text as "men." Our Lord always spoke of the former as separate and apart from the world—"Ye are not of the world, even as I am not of the world." The prophecy of the outpouring of the holy Spirit marks them as separate from the rest of the world. At Pentecost and during this Gospel age, God has been pleased to pour out his holy Spirit upon his servants and upon his handmaids—upon such as can and do come into relationship with him through Christ, under the faith terms of the original Abrahamic Covenant. But he distinctly shows up through the prophecy that in due time he "will pour out his Spirit upon all flesh"—upon men—the world—mankind.

This distinct separateness of the Church class, called during this Gospel age under the special blessings of the Abrahamic Covenant, in association with the Lord Jesus, is clearly and forcefully shown in the type of Isaac and his bride and joint-heir, Rebecca. Abraham (as a type of God) sent his servant Eleazar (type of the holy Spirit) to call a bride for his son Isaac. The servant presented certain proofs of his mission and authority and, when Rebecca believed and accepted Abraham's proposition to become Isaac's bride, she received certain gifts, typical of the gifts and fruits of the holy Spirit. Then by faith she started to meet her espoused husband. This is a God-given illustration and in full harmony with every text of Scripture. We do not read that Isaac called his own bride and then acted as a mediator between her and his father, nor that Isaac had anything to do with the drawing at all. In harmony we read our Lord's own words, "No man can come unto me (as a disciple, a follower, a joint-heir in my kingdom—as a member of my bride) except the Father which hath sent me draw him." (John 6:44) And again, "No man taketh this honor unto himself, but he who is called of God, as was Aaron."—Heb. 5:4.

Look at our text again; notice its setting! Why did the Apostle write these words?

The context shows that he had been advising that prayer should be made for all men and not for the church merely; that prayer should include kings and those in authority. Our prayer for them should not be that they should be members of the body of the High Priest and Mediator for the world, but our prayer for them should be along the lines that would be most helpful for the interests of the church, the elect class now being gathered—"that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2:2) The Apostle proceeds to explain why we should thus remember the magistrates of the world in prayer. He says, "This is good and acceptable in the sight of God our Savior." He is pleased to have us think generously, sympathetically, kindly of the world of mankind, for thus he himself thinks of them and he intends, "wills to have all men to be saved [recovered from the disadvantages of the fall] and to come to a knowledge of the truth." He does not wish that all men shall now come to this knowledge, for he knows that Satan, the god of this world, is blinding the minds of many so that they cannot get this knowledge, and his time has not yet come for the binding of Satan; but, since it is his will that eventually all must come to a knowledge of the truth, therefore it must be good and acceptable in his sight that we should pray for these and sympathetically consider their interests and welfare, as associated with our own.

In support of this position, that all mankind must be recovered from the death sentence and be brought to a knowledge of the truth, the Apostle points out that God has made this provision, namely, that as there is one God, so there is one Mediator between God and men—between God and the world. The fact that this Mediator already has died for the sins of the whole world, a ransom-price, and the further fact that he has been recognized by God and highly exalted, gives us the assurance of the ultimate carrying out of God's gracious intentions on behalf of mankind. We see God and we see the condemned world and now we see the Mediator provided for the reconciliation of the two. After more than eighteen hundred years we still see the same; but we see additionally that the Lord has been calling and sanctifying a "little flock" as members of the Mediator's body under this great Mediator Head. Then under New Covenant arrangements mankind in general will receive their share of the blessings of the ransom sacrifice of Jesus.

All mankind are "by nature children of wrath"—the household of faith (except its Head) included. All mankind were "enemies of God through wicked works," in the sense that by reason of ignorance and the fall, they were violators of the divine law, and hence subject to divine condemnation afresh, after they should be set free from the death sentence of original sin. The church and the world, "men," were all alike thus far. Here, however, a difference is manifested. All were sinful, but all did not love sin. All were imperfect in the flesh, but some in their minds desired and felt after God. So many of this latter class as possessed the eye of faith and the ear of faith, God has been pleased during this age to justify by faith. The remainder, blind and deaf, during the Millennium, under the Mediatorial kingdom of Christ, will be dealt with along the line of force. Their eyes being opened and their ears unstopped, every knee must bow and every tongue confess.

Here we see distinct classes, and the reason for the distinction in the methods of God's dealing with them. Drawing some to Christ he permits them under the robe of Christ's righteousness to present their bodies living sacrifices and thus to become legally dead as men. At the same time, he begets these by his holy Spirit to a new nature, as members of and associates with his Son, the great Captain of their salvation. These as new creatures need no mediator between them and the Father, for, as the Redeemer declares, "The Father himself loveth you." (John 16:27) And St. Paul again declares, "Who is he that condemneth; it is God that justifieth." (Rom. 8:32, 33) If God himself has justified these and received their sacrifice, counting it "holy and acceptable," surely they need no mediator to come between the Father and them, but are themselves in preparation to be members of the Royal Priesthood, members of the body of the great Mediator.

But these do need what the Scriptures declare them to have, namely, an Advocate. The world, which needs a mediator and his Mediatorial kingdom, will find God's provision for them to that effect. The church, which needs an Advocate, finds that God's provision has already supplied this need. "We have an Advocate with the Father, Jesus Christ and righteousness." (1 John 2:1) But we (the church) have no mediator with God —a mediator would be entirely out of place, an interference in the precious relationship of the church acknowledged both by the Father and the Son.

But why do we need an Advocate? Because, although as new creatures we are free from condemnation and have fullest relationship with the Father and can go to him at "the throne of heavenly grace to obtain mercy and find grace to help in every time of need," nevertheless we New Creatures have not our new bodies and will not have them until we receive them in the first resurrection. Meantime, according to divine arrangement, we must use our earthly bodies, which both God and we acknowledge to be imperfect. Since we can act only through our bodies, it follows that "we cannot do the things that we would," because "in our flesh dwelleth no perfection." But if, through the weakness or ignorance of the flesh we err, the divine provision for us is that our Advocate, whose ransom-

merit was applied to us, will appear for us (figuratively apply his merit) for the cancellation of our unintentional misdeeds and thus maintain us in the Father's sight without spot or wrinkle.

THE POWER OF THE WILL—SELF-CONTROL

ROMANS 14:10-21.—NOVEMBER 28.

GOLDEN TEXT:—"*It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.*"—Rom. 14:21.

In today's study St. Paul, in his vigorous style, marks out the path of proper Christian conduct, in harmony with the second great commandment of the Law, "Thou shalt love thy neighbor as thyself." The lesson may be applied in a measure to every intelligent being, but strictly, particularly, peculiarly, it applies to every consecrated member of the church of Christ. All men have wills and it is important that all should learn to use them. As a man willeth, so is he! The will-less, the supine, are things, not truly men and women. To be a hero in the strife means to have a will, and in proportion to its correctness and strength will be the influence and value of the personality. Children should not be trained to have no will, but, contrariwise, to have a will, but to submit it to the proper rulers and guides of life—at first to parents and the earthly teachers and, later on, to the divine will—fully, completely.

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 strong, iron wills, which they have fully submitted to the guidance and direction of the Lord—through the Bible, the holy Spirit and divine providence. "The Father seeketh such to worship him as worship him in spirit and in truth."

DEVELOPING WILL POWER

Some are born with strong wills; others 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 and managers of large enterprises, and some become thieves and desperadoes—the outcome depending largely upon haphazard channels. The only safe course for any mariner on the sea of life is to take on board the great Pilot, the Lord Jesus. This Pilot will probably rarely guide into a heaven of earthly riches or earthly popularity, but, if permitted, he will bring us safely to the proper haven.

Under this Pilot the human will is like a strong vessel with mighty masts and sails or powerful engines. 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 shoals of sin, but to the haven of everlasting life and joy and peace and fellowship divine.

But not merely the strong-willed need this 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 make equally bad shipwreck, they are quite as likely to be caught upon the shoals of sin and, in a purposeless manner, fail to achieve anything in life.

NEW CREATURES IN CHRIST JESUS

Those who during this 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 Jesus." Their wills are brought into subjection to the will of God in Christ. The lessons of God's Word and all the experiences of life under divine supervision are promised to work for their good; to strengthen their wills if too weak; to make them properly pliable if too rigid, and in general, eventually to make of them the most that is possible in the present life in godliness, and to prepare them for the life that is to come.

Such are addressed by St. Paul in the present lesson. They are exhorted not to judge the brethren in the sense of condemning them, but rather to judge themselves, criticise themselves, and make of themselves shining examples, and thus to help the brethren and set a noble example before the world. All must give an account to the Lord sooner or later, and our judging them is unnecessary. Hence if we have judged or criticised each other in the past, we should avoid this in the future and merely criticise ourselves—our words, our deeds, our thoughts—that nothing in us shall put a stumbling block in the pathway 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 the law of love controls, and forbids us to stumble or even to grieve a brother less well-informed on the subject than ourselves. How could we, controlled by love, either eat or 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.

The call of this Gospel age is to joint-heirship with Christ in his Millennial kingdom, and those so called are not under the bondage of the Jewish law. They 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 liberty to eat what we choose and to drink what we please? Surely not. These 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."—V. 17.

Let us appreciate these, our chief blessings and privileges of the present time, for, in so doing, we shall be well-pleasing in God's sight, and men also will approve our conduct. So, then, let us follow after the things which make for peace and things whereby we may edify one another. Let us not even risk injury to the cause of righteousness and work of God's grace in others by using our liberties in any manner contrary to their welfare. On the contrary, let us count it a privilege to void our rights, if thus we can glorify God and bless our fellows.

ST. PAUL'S AUTOBIOGRAPHY

2 CORINTHIANS 11:21; 12:10.—NOVEMBER 21.

GOLDEN TEXT:—"*He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness.*"—2 Cor. 12:9.

St. Paul's brief story of his life noted in this study was written from Macedonia A. D. 57, before the occurrences noted in our recent studies. He gives us various facts recorded in the Book of Acts. An opponent might criticise his recitation of trying experiences and faith victories and might claim that modesty on the Apostle's part should have hindered such an eulogistic account of his own exploits. However, the church at Corinth and all of God's people since have cause for thankfulness that the account was given. It was the Apostle's defense, not merely of himself, but specially a defense of the doctrines of Christ, which he, as the Lord's mouthpiece, had been used to declare. In God's order he was the leader in the presentation of Christian doctrine then, as he has been since. His expositions were opposed by false teachers and pseudo apostles, as well as by "would-be teachers."

The Apostle was thus obliged to contend with foes outside and inside the church and only the divine power seemingly could have sustained him in so unequal a contest. He had spent more than a year at Corinth, planting the seeds of Truth and establishing believers there, while encouraging other little groups of the Lord's people in various quarters by messages and epistles. The work flourished and the adversary was permitted of the Lord to stir up opposition both external and internal. Internally false brethren had made various charges against St. Paul. They opposed some of his teachings. They denied that he was an Apostle any more than themselves. They urged that he erred in teaching that circumcision was unnecessary to the Gentiles; that his teachings were not fixed and consistent (2 Cor. 1:17); that he was given to self-commendation (2 Cor. 3:1; 5:12; 10:8); and that he assumed unauthorized authority.—2 Cor. 10:14.

They charged that he was unpatriotic and had fallen away from the faith (2 Cor. 11:22); that he was not Christ's servant at all (2 Cor. 10:7; 11:23); that he had falsely assumed to be one of the ambassadors of Christ (2 Cor. 11:5; 12:1); that he could show no proofs of his claimed apostleship; that unlike the twelve he had never known Christ personally; that his witness was second-hand and not direct like that of the others.

It does not surprise us to learn that these false teachers

confused the church at Corinth and that splits, factions, sects, parties, resulted—some saying, I am of Paul; others, I am of Apollos; others, I am for Peter, etc. They reproached St. Paul for having worked at his trade and received gifts from Macedonia (2 Cor. 11:2-10), claiming that he should have urged his needs upon the Corinthians. They insinuated that the collections taken for the poor at Jerusalem were probably in part, at least, for himself. (2 Cor. 12:16) They even asked if it were certain that he was a Hebrew at all—of pure blood—if he were not a Gentile in whole or in part. (2 Cor. 11:22) These wicked arrows, even bitter words, must have wounded deeply, painfully, one so sensitive as the Apostle, especially as they came from erstwhile friends, for whom he had been willing to suffer the loss of all things. But this second epistle to the Corinthians was not written, we may be sure, in self-defense merely, but chiefly in the defense of the truth, because if he were personally discredited the truths which he represented and the Lord himself and his glorious plan would be likewise discredited.

St. Paul was not alone in these perils from false brethren and the world. In the past Socrates, Calvin, Wesley, Washington, Savonarola, Lincoln, Grant, all of them had their traducers, slanderers, vilifiers. Bishop Phillips Brooks in recent years had severe experiences along this line which led him to write these lines respecting himself:—

"And this is then the way he looks,
This tiresome creature, Phillips Brooks?
No wonder if 'tis thus he looks,
The Church has doubts of Phillips Brooks!
Well, if he knows himself, he'll try
To give those doubtful looks the lie,
He dares not promise, but will seek
Even as a bishop to be meek;

"To walk the way he shall be shown,
To trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk;
To quite forget what folks have said,
To keep his heart and keep his head,
Until men, laying him to rest,
Shall say, 'At least he did his best.'"

ST. PAUL'S THREE PROOFS

Studying in the light of the foregoing we may divide the Apostle's defense in his second epistle to the Corinthians into three divisions:—

(1) The sufferings which he endured in connection with preaching the truth demonstrated his love for it, his love for the Lord, and his love for such of mankind as might have the hearing ear.

(2) The proof of his apostleship in the visions granted to him, the communion with God and his deep insight into spiritual truths and the fact that the Lord had specially commissioned—him to declare his name at Jerusalem and to the Gentiles. This, indeed, in conjunction with his having seen the Lord "as one born before the time," constituted the chief evidence of his apostleship, in conjunction with the service which he was permitted to render to the Lord's cause under that commission.

(3) Finally his further proof—he was still a minister of the Lord and of his message to such as had the hearing ear.

Under the first count St. Paul enumerates his faithfulness, saying, Are they Israelites? So am I. Are they the Seed of Abraham? So am I. Are they servants of Christ? I serve more; for I have ministered or served more than they, in larger fields; in labors more abundant; in stripes above measure—received at the hands of Gentiles, the Jewish measure being forty blows. In prisons he was more frequent; exposed to death more often; flogged to the limit (thirty-nine blows) by the Jews; five times beaten with rods; stoned; shipwrecked; a day and a night in the deep on wreckage; in journeyings often; in perils many from floods, from robbers; from the heathen; from his fellow-countrymen; in the city; and in the wilds; on the sea and amongst false brethren. The weariness and painfulness of his service; his watching, hungering and thirsting, fastings, cold and deprivations he had experienced more than any of the other Apostles. Furthermore, in God's providence the care of all the Churches had been his pleasureable and weighty responsibility. All these demonstrated his supreme love for God, his neighbor, and his brethren, to a degree unequalled.

Under the second count he had seen the Lord as a spirit-being in the brightness above the sun at noonday, and in advance of the remainder of the church. What the other apostles saw of our Lord during the forty days of his appearance as a man after his resurrection would not compare in importance to the witness of our Lord's resurrection which St. Paul had seen. Besides this he had a most astounding vision or revelation in which he was "caught away to the third heaven" and saw things he was not authorized to explain.

The third heaven is the new heaven of the future—of the Millennial age. The first "heaven and earth," or primary arrangement, passed away at the flood. The second "heaven and earth" organization, beginning at the flood, still persists. The third "heaven and earth," or new dispensation, is the one to come—the one which will be introduced at Messiah's second advent. In other words, St. Paul in vision was caught away and given a glimpse of the Millennial kingdom conditions, glories, blessings, etc.—things not proper at the time to be generally disclosed. Nevertheless that vision assisted the Apostle to a clearness of mental grasp of the divine purposes, and shaped and colored all of his epistles.

And now, "in due time," St. Paul's writings constitute the key to the divine plan of the ages. He saw more literally the things subsequently revealed in symbols to St. John at Patmos and delivered to the church in symbols which could not be solved until the due time. In view of these things he could well write, "I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ."—Gal. 1:11, 12.

The third test, namely, his sanctity, is everywhere manifest in his writings. He preached not for filthy lucre, nor for worldly applause, nor for the honor of men—not even for honor from the church. He declared, "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." And again he says what his life affirmed, "I seek not yours but you."

His "thorn in the flesh," probably weakness of the eyes, resulting from his experiences with the great light, enroute to Damascus, seems to have marred his personal appearance and, for the sake of the cause, to have justified him in praying to the Lord for relief and thereby a wider influence. His prayer was answered, but not as he had expected. The Lord declared that he would give his compensating grace, declaring, "My grace is sufficient for thee; my strength is made perfect in weakness." The Apostle assures us that he most heartily acceded to this proposition, saying, "Mostly gladly, therefore, will I suffer, that the grace of God may abound towards me."

What a wonderful lesson we have in St. Paul's experiences and how justly he wrote that we should follow him.

RANSOM POINTS TO BE REMEMBERED

Whenever the word Ransom is used in the Scriptures it has the sense of ransom-price according to the Greek—a corresponding price, a sufficient price.

Ransoming signifies the application of the ransom-price.

Thus when we read that our Lord Jesus gave himself a ransom-price for all, the meaning is that his sacrifice, finished at Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

Our Lord laid down his life; he died on our behalf; he gave our ransom-price into the Father's hands when he offered himself without spot to God. But the putting of that meritorious sacrifice into God's hands and the application of that merit to mankind are two different matters.

The laying down of the ransom-price was finished at Calvary; but the application of it was not even begun for fifty days. Three days our Redeemer was dead—arising on the third day. Then for forty days he was with the disciples, appearing occasionally for their instruction. Then he ascended up on high, there "to appear in the presence of God for us," and promptly on the fiftieth day, Pentecost, the outpouring of the holy Spirit upon God's believing and consecrated servants and handmaidens began.

Pentecost was the proof that our glorified Lord had applied the merit of his sacrifice, had applied his blood as our ransom-price. Pentecost was therefore a proof that the church had been ransomed—that the antitypical sprinkling of his blood by our great High Priest on the Mercy-Seat or Propitiatory, "for us" had been accomplished, and that it was satisfactory to justice, and that our sins were cancelled. Thereupon the High Priest began at once his secondary offering of his "members"—"living sacrifices, holy and acceptable unto God." (Rom. 12:1) This in the type was represented by the killing of "the Lord's goat"—

"the goat of the sin-offering that is for the people."—Lev. 16:15.

The ransom-price all went for the atonement of our sins when the great High Priest appeared "for us." That ransom-price bought us (1 Cor. 6:20); but was applied for no others and blessings came upon no others. It is "for all" (1 Tim. 2:6), but has not yet been so applied.

It took all of that merit or ransom-price to make atonement for our sins—because it was so applied. It would have required all of it for even one man's release. It is because the penalty or sentence of death passed "upon all men to condemnation," through one man's offense or sin, that the one man's death can be applied for more than one man's release from condemnation. But whatever the number it is applied for, it takes it all to effect the release from condemnation.

So, then, the High Priest, having applied the entire ransom-price "for us," "on our behalf" (Heb. 9:24), for the blemishes or condemnation of those now accepted as his members and his house—the household of faith—it follows that he has no merit now remaining to apply for the world. The ransom-price which was sufficient for one man or for all men was applied only "for us," "for our sins."

What then is the hope of the world?

Ah, it has not been forgotten in the divine purpose, and in due time it will be ransomed—"the precious blood," the ransom-price, will be applied on the Mercy-Seat for the sins of all the people! Then the holy Spirit will be poured out upon all flesh.

What! Will the church pay the world's ransom-price?

Not so! It is the divine arrangement that in all things he [Jesus] should have the preëminence. Jesus' merit, as we have seen, is now fully in use—accredited to us who are of the household of faith, for our justification by faith. We are counted, or reckoned, as possessing the earthly rights and life forfeited by Adam and redeemed by Jesus. But this reckoning or justification is confirmed to us of God by the holy Spirit's begetting to a new nature only because of our consecration vow to the Lord that we would lay down our lives, sacrificing all those earthly interests and rights as he did—walking in his steps, being baptised into his death, drinking of his cup of ignominy—partaking with our Head of "the blood of the New Covenant," by which as a legacy or Testament the ransom-price blessing shall in due time be bequeathed to natural Israel—with the proviso that all mankind may be blessed by becoming Israelites indeed on the human plane of restitution—Abraham's earthly seed—as the sands of the sea for multitude.

Note, then, that the one ransom-price, laid down by our Lord at Calvary, was all paid over to Justice "on our behalf," "for us," as was acknowledged at Pentecost and since, by the holy Spirit upon the Lord's servants and handmaidens. Note also that the restitution rights which we are now using as sharers in our Lord's sacrifice must all be surrendered back to Justice before the Great High Priest can present that same ransom-price again on behalf of the world, under the New Covenant conditions.

"Ye shall all die like men," or as men, writes the Lord through the Prophet. (Psa. 82:7) There are three classes developed under God's original Covenant with Abraham—the Grace or Sarah Covenant. (I.) The "little flock" of under-priests—members of the body of the High Priest. These suffer with him, sharing "his death," "his cup," "baptised into his death." (II.) The "great company," who consecrated unto death and were begotten of the Spirit, but who "through fear of death were all their lifetime subject to bondage." These must die, but not as parts of Christ's body, not as parts of his sacrifice. They must suffer "the destruction of the flesh, that the spirit (new creature) may be saved in the day of the Lord Jesus." (III.) Those who wilfully turn from and repudiate their consecration to sacrifice must die the second death. These are described by St. Paul as treating despitefully the one who paid their ransom-price and accepted them as his members, sanctifying them apart as his joint-sacrificers and joint-sharers of his glory in connection with the great work of mediating the New Covenant, under which Israel and the world will be blest.

All of these three classes, all whose justification and sacrifice of sanctification were accepted by the Lord—as evidenced by their receiving the holy Spirit as his servants and handmaidens—all these must die before the New Covenant with Israel and mankind will be sealed. They must lay down all earthly justification and earthly rights, forever, before the one ransom-price can be back into the hands of justice to the credit of the High Priest, that he may therewith appear in the presence of God to make an atonement with his ransom-price for the sins of all the people. Then, at the close of this age and the opening of the Millennium, our Lord, who as the man Christ Jesus gave himself a ransom-price for all, will have presented that price "for all." Thus "he is the propitiation [expiator—Strong's Lexicon] for our sins [the church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2) The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both are to be effected.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

"No weapon that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn." In the recent experiences through which the church has been passing I have frequently been reminded of these words, and especially in regard to you, as the adversary's method of attack seems to be to first slander you and then try to produce evidence that you are guilty of denying the Lord.

In this connection I have been thinking of how our Lord and Head was crucified for blasphemy against his Father, whom he had so faithfully served.

Do you think that we shall find a deeper significance in the statements, "the servant is not above his master," and "we should follow his steps," than we at first appreciated?

Dear Brother, please permit me to express my appreciation of your loyalty to the Lord and his word and your courage in presenting the truth. Truly the Lord has prepared for us "a table in the presence of our enemies." The DAWNS and TOWERS never seemed more precious than now and, remembering the Apostle's words that "ye cannot be partakers of the Lord's table and the table of devils," I have no desire of feeding at these side-tables prepared to draw us away from the truth.

Assuring you of my continued Christian love and heartfelt sympathy, I am,

Your humble fellow-servant in the Harvest work.

J. F. STEPHENSON, JR.

DEAR BROTHER RUSSELL:—

I am forever grateful to you for the very precious help you have given to me in my coming "out of darkness into his marvelous light." I am still feasting upon the good things of the Master's table. Your articles on the Covenants are very interesting, and I note, with close attention, the restatement of some of the expressions concerning the great unchangeable truths.

There is one other matter that I think some of the brethren are not quite clear upon, and I therefore ask that you consider the propriety of making a restatement of the facts in such language as will make it impossible longer for any confusion or misunderstanding. It is common to hear a brother speak of "the breath" as "the life." When I question the expression, they tell me that the DAWNS "so teach." I think not. Surely they are mistaken, as I will now show by the following quotations:—

"This spark of life we receive from our fathers."—Vol. V., p. 334.

"Life . . . is an invisible power . . . like electricity."—Vol. V., p. 335.

"Jacob received his spark of life . . . from Isaac."—Vol. V., p. 365.

"And Jacob passed on life . . . to his posterity."—Vol. V., p. 365.

"Human resurrection is therefore . . . a rekindling of animal existence."—Vol. V., p. 365.

"The spark once started is supported by breathing."—Vol. V., p. 333.

These statements by you are absolutely correct, and they do positively and clearly show a marked difference between the "spark of life," which begins the creature at conception, and "the breath of life," which supports the creature after birth. The above quotations from DAWN are firmly established in truth, as we learn from Job. 33:4, "The spirit of God hath made me and the breath of the Almighty hath given me life."

It was a wonderful intelligence that "fashioned" us, and was altogether superhuman, and, as Job says (33:4), it was "the spirit of God" (invisible influence), and not the "breath of life." We should never lose sight of the fact that breath or ruach or pneuma means not only wind or air, but also means like the wind, which is an invisible influence. This double meaning of the word "spirit" is clearly taught in the DAWNS (Vol. V., page 335), but is not always sharply differentiated by the student. The breath, while important to support life, as is also food and water, does not have the needful creative intelligence to "fashion" a man in the womb, where it does not have access. "He giveth to all life, and breath, and all things." (Acts 17:25) We must believe "Thine hands (power) have made me, and

fashioned me together roundabout; thou hast made me as the clay." (Job. 10:8, 9) The "wind" cannot fashion the clay into a created organism, but God's invisible creative power can easily do so.

Trusting that the above suggestion may meet with your approval, I will close by saying, each day my prayers are offered in your behalf, that God may aid and comfort and sustain you in your great work, until you faithfully reach the end; and that the "joy set before," will make you realize that—"The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18) For myself, I will say that my prayer is to be "faithful unto death," and in being faithful to the Captain of my salvation, I necessarily and joyfully pledge to be faithful and loyal to his lieutenant, "that servant," as becomes a good soldier of the cross.

With much love, your brother in the Master's service.

W. W. CRANE, M. D.

BELOVED PASTOR, GREETING:—

During all the years in which we have enjoyed present truth we have never written to tell you how much we appreciate your labor of love on behalf of the household of faith, and how gladly we recognize you as the Messenger of the Laodicean church. Daily we remember you at the throne of grace, that you may be kept as the apple of his eye, and as we read your loving, gentle words relative to those who walk no more with us, we feel that most assuredly Brother Russell is being "hidden in the secret of his presence from the strife of tongues."

May the peace and comfort of our gracious Heavenly Father abide with you to the end of your faithful pilgrimage.

With Christian love,

BRO. AND SR. A. L. RHOADES.

DEAR BROTHER AND SISTER RHOADES:—

Your very kind letter is much appreciated. I feel myself quite unworthy of so many honors as the Lord and his people continually shower upon me. I can only say that I am thankful for the privilege of the blessed service of the High Priest and his under-priests.

May the Lord's blessing continue richly with you both. In his love and service, your brother and servant.

OUR BELOVED PASTOR:—

Another week of service ended and we come home to find more evidences of the severe trials promised to the true church near the end of the harvest. Our hearts can only bow in inexpressable gratitude and awe before our heavenly Father that he has kept us and provided grace unto faithfulness for another week past.

By Nov. 1st "Tower" I see more plainly how easily I might permit the wrong spirit to arise; so with greater fear and trembling I am determined by his grace to do those things pleasing in his sight until he can clothe this imperfection with perfection. I give all praise to our Father that I am still one of those whom he calls Blessed—"Whosoever shall not be offended in me"—and thank him that my heart is daily increasing in love and gratitude for you, dear Pastor, and your labor of love. Our hearts are enlarged with sympathy and love for the one for whom many lay in wait, seeking to catch something out of his mouth that they might accuse him.

We claim the promise for ourselves and all the loyal at heart which the Lord gives us, "Neither shall any man pluck these out of my hand . . . and no man is able to pluck them out of my Father's hand."

May you have peace, joy and comfort in the Lord's love amid sorrows, until the sacrifice is entirely consumed and you are with our glorified King for all eternity.

We are "gathering with you" in sincerity and truth.

With much love from us all. C. WHITE.

IT IS CORRECTLY STATED

DEAR BROTHER RUSSELL:—

A statement in the October 15th TOWER does not seem clear to us, and we were wondering if your pen said what you intended it should. The statement is found in the second paragraph of the second column, page 314, and reads:—

"St. Paul refers directly to this New Covenant to be made with Israel at the end of this age (v. 27), saying, 'This is my covenant unto them (natural Israel), when I shall take away their sins.' (Rom. 11:27) The taking away of their sins is a necessity for them, before they can receive this New Covenant, because God makes no Covenant with sinners."

We have had the understanding that it was because they were sinners that God will make the covenant with them, so that they could get back into harmony with God. If their sins are first to be taken away, why will a covenant then be necessary?

Perhaps we have not caught the thought you have, and would be glad to have a word or two in explanation. Possibly you may think the reply of sufficient importance for the TOWER.

IN REPLY

The statement is quite correct. God makes no covenants with sinners. His Covenant with Abraham, for instance, was made because Abraham had first been justified by faith. Because of his faith, attested by obedience, God dealt with him as though he were released from condemnation of sin. It is the same with believers in this Gospel age. We are first justified freely through faith in the blood of Jesus, before we are even invited to present our bodies as living sacrifices, to share with Christ as his members in mediating the New Covenant, under which Israel and the world will be blessed.

The delay in the sealing of the New Covenant and its institution and the blessing of all the people under it has been merely for the purpose of permitting the predestinated number of under-priests to be developed. Each member of this household of faith, typically represented in Aaron's sons and the tribe of Levi, must first be justified by faith in the blood of Jesus—washed, cleansed, and each one must be sanctified or set apart through consecration to share in Christ's death, and must be accepted by the begetting of the holy Spirit and must finish his course, before the great High Priest (Jesus the Head, and the church his body) shall present on behalf of the world the merit of our Lord's sacrifice, now being utilized on behalf of the church to permit us to become members of the Priest through joint-sacrifices.

When, as you quote, we said that "the taking away of Israel's sins is a necessity for them, before they can receive this New Covenant," we refer to the first part of the taking away of sins, namely, the satisfaction of Justice on their behalf. It should always be remembered that sin has its two parts; first its obliquity and condemnation from the divine standpoint; and secondly its effect upon the sinner in the way of mental, moral and physical blemishes.

It is the first of these that must be cancelled before blessing and covenants are possible. Then, under the New Covenant arrangements, their sins will be put away gradually during the Millennium by assistance of the Royal Priesthood and all the uplifting influences of the Mediatorial kingdom.

The Great High Priest, who at the beginning of this age appeared in the presence of God "on our behalf," "for us," and who applied the benefit of the ransom-price for our sins—for the sins of the household of faith—will, in association with the members of his body who are now faithful in sharing his sacrifice, in the end of this age, in the dawning of the Millennium, present the ransom-price "on behalf of all the people." He will thus purchase the world entire, as he already has "bought us," the church. Not until after he shall have thus purchased the world by the satisfaction of Justice on their behalf, "on behalf of all the people," will he have the right to open to them the blessed privileges of the New Covenant, which will be to Israel first and through Israel to all the families of the earth.

BELOVED BROTHER RUSSELL:—

We, the undersigned members of the "Ecclesia" at Cardiff, Wales, deem it a great privilege to register our names as those taking the responsibility, by the Lord's grace, of complying with the conditions of the Vow as presented in "The Watch Tower" of June 15th, 1908. And since we have heard of the uncharitable spirit manifested toward you by some who oppose the Vow we have been led to conclude that you, dear Brother, have been guided by the Lord in its presentation and that the opposition shown to such a simple form of words is an evidence that Satan is very much on the alert in regard to the matter.

We confess that we can see nothing in the "vow" but what we believe would be helpful to every one of the Lord's consecrated people who is giving diligence to make his calling and election sure. We also think that the main cause of the opposition shown is through that clause of it referring to the precaution suggested when meeting in private with members of the opposite sex. We believe that Satan has scored many victories in the past on similar lines and are of the opinion that we need more than ever to be on the watch now in this respect, in this time of special testing of the church. The Lord, we believe, will see that we get all the necessary testings without our making the conditions for ourselves. We believe he will bring about the conditions himself in his own way.

May the Lord guide you still further, beloved Brother, and grant divine wisdom to Pastor the "flock of God," so that truth may search us and prove whether or not the carnal mind is dominating us in any sense of the word.

SIGNED BY FIFTEEN.

VIEWS FROM THE WATCH TOWER

BISHOP FALLOWS NOT A SPIRITUALIST

The *New York World* publishes an interview with Bishop Fallows, of the Reformed Episcopal church, as follows:—

"Telepathy is an established fact. In recent years great strides have been made in the explanation of psychic phenomena and in the years to come the science of communication with the dead will be made a part of the curriculum of great educational institutions. As its study becomes systematized and more widely spread greater advances will be made and some day we will talk with the spirits as we now talk with material persons.

"The Bishop made some startling statements in discussing the matter. He frankly states that he formerly fought shy of Spiritualism, and that he is just beginning to learn.

" 'In the enlightened days to come,' said Dr. Fallows, 'we shall be able to converse with spirits of departed friends and relatives. Their state will be made known to us through these communications. They will be able to advise us on knotty problems.'

" 'There are great truths in Spiritualism. Many Spiritualistic phenomena we cannot understand, but we have to admit them. I have called the new science "Immortalism" because it depends for its existence upon the immortality of the soul, in which we all believe, and the preservation of identity beyond the grave. Immortalism is simply Spiritualism with all the fraud and trickery eliminated. On account of these frauds Spiritualism has been shunned by many right thinking people, but immortalism will claim their most earnest attention.'

"In support of his belief Bishop Fallows quoted from many eminent men who have expressed similar views."

Bishop Fallows will be recognized by many as one of the ministers who have recently been taking a great interest in Faith Healing clinics. We have already pointed out that to our understanding these cures are effected by hypnotic influences and that hypnotism is but another form of Spiritism. We believe that through this channel the fallen angels ("wicked spirits," Eph. 6:12) are seeking to break down the human will, and that the results, shortly, will be direful in the extreme, leading to spirit control and every evil work. It was only to be expected that sooner or later Bishop Fallows and his associates in "faith healing" would be drawn into co-operation with Spiritism and more or less outwardly acknowledge it. But it is with pity that we note Dr. Fallows' endorsement of the power and his denial of the name, as though the change of a name, the calling of it Immortalism instead of Spiritism, would effect any real change in its character.

Immortalism is really a more deceptive name than Spiritism, because it seems to imply the deathlessness of those who have died and to give the inference that it is the dead who do the communicating. Spiritism is the more correct name for the cult because, as the Scriptures show, these various manifestations come not from dead men, who "know not anything" (Eccl. 9:5), but from spirits—wicked spirits—fallen spirits—"the angels which kept not their first estate" and who were restrained at the time of the flood.—1 Pet. 3:19; Jude 6.

Poor Christendom! Boasting of its scientific attainments and learning and wisdom it is being led by its professors of colleges, its ministers and bishops, straight into the enemy's camp —into Spiritism—demonism. Within the next few years we expect wonderful developments along this line, for is not the entire nominal church of Christ blindfold on this subject, and worse, mistaught, deceived into thinking that their friends are alive, whereas the Bible distinctly assures us that it is because the dead are not alive that they need "a resurrection of the dead" and that the Lord has provided therefor?

Meantime while expecting these traps and snares to stumble many who are not Bible students and taught of God, let us who do recognize them beware for ourselves lest we be entrapped in another way—through the subtle influences of the same great adversary—inciting to anger, malice, envy, hatred, strife, evil-speaking, etc. We believe special testings along these lines are now being permitted that those who have not faithfully used God's blessings for their establishment in faith and righteousness may stumble, may fall, may be tested by fiery trials along both these lines—faith and practice.

ENCOURAGING IMMIGRATION INTO PALESTINE

A bill has been introduced in the Turkish Parliament with a view of encouraging Jewish immigration into Palestine. It is proposed to do away with the so-called "red passports," which had hitherto been given to every Jew landing in Palestine as an assurance that he would not stay there more than three months. It is believed that such a bill will greatly facilitate Jewish settlement in Palestine and remove the restrictions which deterred many Jews from taking up their abode there.

SOCIALISM GREATLY TO BE FEARED

The public prints still continue to make mention of the great strike and threatened revolt in the Swedish Metropolis, Stockholm. Various lessons are sought to be impressed by it—amongst others the prevalence of Socialism and what it portends. The following from the *Moline Dispatch* is a sample. The general comment is that when the patient and order-loving Swedes become riotous it marks a new epoch, and more or less justifies expectations of lawlessness anywhere, everywhere. The below article gives, we think, a fair reflex of European conditions and the influence of Socialism in the affairs of life today:—

"The Socialists, of course, fail this time, but we should indeed be blind if we do not see in the incident a further warning of a tendency visible all over Europe. Within the last few months we have seen three important disturbances—in France, in Spain and now in Sweden. In each case there has been instant talk of revolution, while the actual and immediate causes of the outbreaks have been submerged by the other and greater forces in the background. No one wanted to know the immediate excuse for the strikes in France. The only interesting question was whether the shock might be enough to bring down the avalanche. In Spain the only pertinent question was whether the grievances of the people were at last heavy enough to break that patient camel's back, and now in Sweden we are hastily assured that the strike would be quite unimportant but for the stimulus of Socialism.

"Two things are evident throughout nearly the whole of Europe. The first is that the labor organizations are gradually uniting under one control and that any man of magnetic genius can snatch at their dictatorship. Pautaud nearly did this in France, and may do it yet. The second symptom is the growing affinity between European labor Unionism and Socialism, and it is to be remembered that over the larger part of Europe an avowal of Socialism creates no comment or surprise either among rich or poor. A Socialist has been made Prime Minister of France without a word of protest from any one. Socialism in Germany is the one supreme fact that keeps her statesmen awake at nights, while in the English House of Commons we find that the powerful Labor party is practically synonymous with the Socialist party. There are no Socialists in the House of Lords, but it would be easy to find a great many among the titled aristocracy. And now comes the strike in Sweden, and we find the whole standing army of the country placed on the alert, not so much to suppress the ordinary turmoils of such an occasion, but rather to discourage a possible attempt to begin the organized civilization of the country all over again.

"It must, of course, be remembered that there is no cut-and-dried definition of European Socialism. Over very wide areas it is little more than another term for social discontent and for constitutional attempts at reasonable reform. The German Socialist, for example, is by no means the long-haired firebrand with whom we are unpleasantly familiar. He may be simply an orderly advocate of measures that are matters of commonplace here, while any man who opposes the semi-clerical tyranny of Spain is apt to be dubbed a Socialist. Socialism in Europe may sometimes have a definitely constructive meaning with the educated, but with the great masses of the people it means no more than an effort toward Democratic expression. None the less it is significant that widespread discontent should thus be forced under a leadership that may become one of a mischievous intelligence."

BRITISH INTERESTS IN INDIA

The world's discontent has long been felt in India, where a rebellion against British rule has recently been nipped in the bud by prompt measures on the part of the Government. Now the Hindoos have adopted another method of procedure. They propose to boycott all British goods and thus to damage British interests heavily. Anyone patronizing British goods is to be treated as an outcast by his fellow-countrymen. Unrest prevails the world over. How we long to give the poor, groaning creation a proper view of that blessed hope which so inspires our hearts—the second presence of our Lord and the establishment of the Millennial kingdom—his rule of righteousness for the blessing of all the families of the earth. "Be patient, brethren," while diligent and fervent in spirit.

WELCOMING THE SCALPEL

"When a man is attacked for his loyalty to the Bible and Bible truth, he has a right to feel encouraged. The Bible begins to mean something to him then; and he begins to mean something to the kingdom. Such an attack is evidence that he is really alive. For, as a well-known defender and expounder of the Bible as God's Word has keenly said: 'The Bible is a living

thing; and when it gets into you and your life, you'll be under the scalpel of every little critic.' Criticism is not a thing to be sought; but when it comes as a result of getting the Bible into your blood, it is not to be feared. Are you intimate enough with the Bible to invite such criticism?"

The above from *The Sunday-School Times* is well stated and applicable not only to those who resist Higher Criticism and Evolution, but also to those who stand in the light of the divine plan of the ages revealed in the Lord's Word and opposed by the darkness of this present age and the prince of darkness and his poor, deluded servants.

TORPEDOES IN THE AIR

The mind of man is fertile. Recent wonderful developments of aeroplane and dirigible balloons are leading the national thought to a new line of warfare. Aerial battles are anticipated. The dropping of explosives upon battleships and cities, arsenals and armies, is being studied. All the governments are seeking to prepare for this new form of warfare, while still the building of battleships continues.

It will be remembered that some years ago the use of torpedoes at sea was brought to considerable perfection, mechanism being finally devised to guide the torpedo by electric currents to the ship intended to be destroyed. The latest suggestion is an aerial torpedo guided through the air, instead of through the water, and so swiftly that the enemy would not be able to ward off its blow and the explosion and destruction which would follow.

Oh, that the world had less of the spirit of the adversary and more of the spirit of the Lord. Oh, that these bright minds now exercised in devising death-dealing devices were equally diligent in seeking a system of healing and helping and uplifting humanity out of sin and death conditions to restitution blessings!

Well, a little while and the present order of affairs will be ended! A little while and the last member of the "elect" church shall have been called, chosen, tested, found worthy and glorified. And then the long-promised dominion of the Lord will be established—his kingdom for which we pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." A little while and, in the awful trouble of the "day of wrath," the world will have an illustration of its own money-mad condition and be ready for the peace which God purposes shall then be established! A little while and the world's blind eyes shall be opened to see wonderful things in the opposite direction from that in which it is now looking. Thank God that our eyes are already opening and our ears already being unstopped and that the blessed sights and sounds of the divine programme are coming to us in comforting and sustaining measure!

THE RISING GENERATION

The Apostle pointed out as among the conditions prevalent in the end of this age the following:—Disobedience to parents; lawlessness; pleasure-loving; ferocity of temper, etc. We need not on this occasion go deeply into the why, but recognize the fact that many of these predictions are now fulfilled before our eyes. Lack of reverence for parents leads on to that careless condition which fears not God, neither regards man, in its selfish, wayward course.

The *Philadelphia Public Ledger* calls attention to the fact that photographs of those who recently participated in the street-car riots in that city were chiefly those of boys from fifteen to twenty-one years. The same has been remarked of the Springfield, Ill., riots and others in this country, and also respecting riots in Russia about two years ago, and others more recently in Spain.

The lesson is that these boys have been either mistaught or not taught at all respecting justice, the rights of others, etc. We fear that the world is gaining too slack a conception of liberty. Too much time apparently is given to teaching something about man's evolution from a monkey or from protoplasm, and not sufficient time to instructing the youth respecting his own rights and the rights of others and the necessity for law and order.

In divine providence the care of the school does not devolve specially upon us nor our readers, except it be those of us who are school-teachers. Wherever our influence can be felt, it should be used in favor of righteousness, equity, justice, mercy. But in our own homes and families we surely, each and all, have important duties toward the young of both sexes. The care of his children is a paramount obligation and responsibility resting upon every parent. Right exercise of this great responsibility should be sought carefully and prayerfully and exercised with the greatest wisdom at command. A parent assumes a great responsibility in bringing a child into the world. And how could he hope to be classed as an "overcomer" if he should neglect this responsibility? If, after we have done our very best, a child shall go astray into wrong paths it is a cause for regret and prayer. But if a child go astray because of a lack of proper parental instruction, it is a calamity which should properly call for tears and groans, as well as prayers for divine forgiveness.

Again we urge upon all WATCH TOWER readers the daily use of the HEAVENLY MANNA at the breakfast table and the reading of the vow and that surely every day begin with praise and prayer. Also that the children be Scripturally instructed every Sunday by the parents.

THE FERRER PROTEST UNIVERSAL

The wave of protest which quickly spread over the civilized world upon the announcement of the execution of Prof. Ferrer in Barcelona, Spain, has astonished the world. The professor's teachings were anti-Catholic, socialistic, perhaps almost anarchistic. "He was hounded for a time, then imprisoned and finally executed"—most unjustly, it is claimed.

Great commotion of protest which followed, as if by magic, in all parts of the world showed a cord of interest and sympathy and an organization which astonished rulers. New York's "demonstrations of protest" with flags, banners, etc., was followed by speeches in which both Catholics and Protestants were derided and liberty, Socialism, etc., were lauded. En route to the large auditorium the marchers hooted and jeered both Catholic and Protestant church buildings as they passed them.

Only recently have we seen the reports of the London "protest." We append an account of it. The indications are that respect for both political and ecclesiastical rulers is decidedly waning. The condition of things in Rome was extreme—the Catholic church being held responsible for the action of the Spanish officials in executing Prof. Ferrer. The London report says:—

"Spanish anarchists in London are openly threatening the life of King Alfonso, and are boasting that he will not be permitted to live the year out. Malatesta and others of the more rabid anarchists are actually inviting reporters to accompany them to secret meetings to listen to firebrand speeches. Some of them have shown reporters laboratories with newly devised bombs, wherewith they hope to be able to take the lives of European monarchs.

"The outbreak of Ferrerism, which is convulsing the continent, reached England this afternoon and evening and London witnessed scenes duplicating those enacted in Paris and other European capitals. Following a demonstration in Trafalgar Square, 10,000 malcontents rushed to the Spanish embassy in Grosvenor Gardens, by way of Whitehall and Victoria streets, and succeeded in reaching it in spite of frequent charges by the police. The embassy, which was guarded by a strong force of police, escaped any damage. Hand to hand fights occurred, missiles were thrown and sticks and umbrellas were used.

"Victor Grayson, the stormy petrel of Parliament, made a violent speech in Trafalgar Square this afternoon, in which he announced that the expulsion of the Spanish ambassador would be moved in the House of Commons Monday. His speech is the strongest thing delivered from any rostrum in England. He said the murder of Ferrer was a local outrage on cosmopolitan feeling. 'It means not only the death of one great worthy man but an insult to the intelligence of Europe,' he said. 'I believe the price of Ferrer's life will be paid long hence. If the heads of all the kings of Europe were torn from their trunks tomorrow it would not pay the price of Ferrer's life. Let us make no mistake. If all these heads were rolled in the dust tomorrow we should not have one like Ferrer's, who, by his acts as a royal son, lost his life for the people of the world.'

"In the Spanish Parliament one speaker criticized the Government's course, saying, 'This execution was an egregious political blunder. The innocence or guilt of the man has nothing to do with the case. The object of his removal was to help restore internal peace in Spain, but today Ferrer's influence is much stronger in Spain and throughout Europe than it ever was while he lived.'"

CONDITIONS IN PARIS

A correspondent of the *State Gazette* writes:—

"One must know the restless, red-thinking class of Paris to understand what will most likely happen to old Europe, with its feudalism, its armies, its priests, its czars, autocrats, beaurocrats, and underneath the whole inflammable mass oppressed workingmen full of anarchy and revolutionary ideas.

"Barcelona is only a symptom of what I positively know exists throughout all Europe. Let them try a modern war and then you see what happens."

HOME CONDITIONS AS SEEN BY MR. WATSON

Mr. Thomas E. Watson, several times nominee for President of these United States on the Populist ticket, is reported to have described present conditions here in the following extract from a letter:—

"President Taft knows as well as I do that Socialism is

sweeping this country like a prairie fire, and that there is an army of nearly 400,000 banded together, true to the organization which their leaders have made, and that those men are thirsting for an opportunity to come into collision with the Federal army. That is one reason why Taft and Roosevelt are so eager to increase the number of Federal troops."

EVOLUTION GOSPEL FOR THE "GROANING CREATION"

"Life has become so meaningless and so useless to some that I advocate the setting up of a suicide slot-machine, where one can deposit a cent and be killed easily and respectably."

The Press is crediting the above to Rev. D. Guthrie, D. D., of Baltimore, Md. Alas! poor, groaning creation! After being deceived for centuries by bad tidings of great misery for all people except a few "elect," they are now treated to the information that they sprang from a monkey, but did not spring high enough. Now they are told that their case is hopeless and that it would be a benevolence to help them get off the face of the earth and into her bosom "respectably" by suicide. Would that their ears were open to hear and that we had a thousand tongues to tell them of the "Good tidings of great joy which shall be unto all people"—the result of our Redeemer's sacrifice! Thank God for the testimony of his Word that soon every ear shall be unstopped and the due time shall come for the testimony of God's grace to every member of our race.

TO GIVE LIFE TO THE IMAGE

Our readers well know that in 1880 we pointed out in the columns of this journal the now much discussed Federation of Protestant churches. We showed that it was foreshadowed in Scripture prophecy: that the beginning of it was in 1846 in the organization of the Evangelical Alliance and that the full development waited for the closing hours of this age. This was at a time when the thought of Federation was generally flouted and many boasted that sectarian divisions were advantageous everyway.

We showed that the coming Protestant organization would, according to Scripture, become the friend and associate of Papacy and not its antagonist. We pointed out the prophesy that the life of the new organization or federation would come from the Episcopal church, which amongst Protestants has long stood as the "oldest" and as possessed of "Apostolic succession" and supposed consequent "authority." We have for years looked earnestly for such a Protestant Federation as would include the Episcopal church and give its sanction to the Protestant system.

Finally the way seems to be clearing for this—the pressure of "higher criticism" on the one hand, and the Truth on the other hand forcing religious institutions to band together for mutual protection. But woe will betide all the "little independents" when the great system shall throb with life and become a living image of Papacy and coöperate with it.

The following from the *Hartford Post* tells of an important proposition now under consideration, looking to the federation of Episcopal and Congregational churches. We quote:—

"Bishop Hall called attention to the very evident fact that the church needed to stand for definite truth in a community more now than ever before; that religion must have an actual meaning to the people, who are fast falling away from it, if it would bring them back and continue to grow, and that to do this it must unite, come together under one creed, and do its best to bring in other new denominations, rather than lose their valuable contribution by allowing them to maintain separate sects of their own.

"Most of the speakers agreed that it is all a matter of contribution—of how much a church might contribute towards a new Catholic faith, and not how much it might keep of its old faith. That in most cases there was no definite faith at all, is what Bishop Hall called attention to, and thus it might come about that a revival of endeavor might bring Christians to unite on just the one thing set up by the apostles of Christ as his Creed. The Episcopal church, he said, stood ready to give up its 39 articles of religion, and it was ready to give up its name 'Episcopal' and to sink its identity to accomplish this purpose of unity. In return it offered its creed, definite, simple, true.

"From the Episcopalian standpoint it could be seen today that the movement is no dream and that every clergyman of the church in this section goes out with the one idea that before the next meeting of the body the problem will be much nearer settlement than today."

THE LAND OF ABRAHAM—MESOPOTAMIA

"As is reported in the *Jewish Chronicle*, the Jewish Colonization Association, which controls the de Hirsch millions, is making now all necessary preparations for the colonization of Mesopotamia by Jews. A petition has been presented to the Turkish Government to legalize the establishment of a company which will have this object in view and which should begin work at once. The Government is favorably disposed toward the movement, and there is very little doubt that the desired permission will be soon granted. It will be remembered that it was the Government itself which first issued the invitation to Jewish organizations to settle in Mesopotamia and later even promised to defray part of the expense of irrigating the land.

"Major General W. Wilcocks, who was commissioned by the Turkish Government to investigate the existing irrigation in Mesopotamia, has presented his report to the Minister of Public Works. He states that the construction of a new dam for the Hindieh River and the repair of the old dam would create a prosperity five times as great as that which existed thirty years ago."—*Jewish Exponent.*

INQUIRING FOR THE OLD PATHS

The Editor of this journal was surprised recently to receive a request from a Society of Jewesses to address them on the prophecies of the Hebrew Bible. Some of their husbands learned of the matter and desired to attend, so that their hall was deemed too small and they propose getting a larger one. Even should the matter abort entirely, it shows just such a looking to the Lord as we should expect at this time. We are not to expect the Spiritual message to appeal to the Jews, but we surely have a very joyful restitution message for them—to be attained under their New Covenant of Romans 11:27 and Jeremiah 31:31.

GREAT BRITAIN AND GERMANY TO CLASH WITHIN THREE YEARS

"Lord Northcliffe, owner of the *London Times*, in an interview at Winnipeg, Manitoba, predicted war between Germany and Great Britain. He said in the Krupp works alone 100,000 men are working night and day and on Sundays, preparing for war.

" 'I will make the suggestion with all respect to the Canadians who are investing the money and labor in constructing railroads and building grain elevators, that they keep an eye on European affairs and begin to figure out why it is all the ship yards in Germany are busy constructing rapid cruisers and first-class battleships, and why it is that the Krupp works have increased their hands to over one hundred thousand men—more than the population of Winnipeg.'

"He said that some Canadians have Utopian views and consider such a war a crime.

" 'The Germans don't think so,' he continued; 'they have a magnificent army and the strongest navy in the world, and they ask what these things are for.

" 'They are a thrifty people. They made an immense sum of money out of their last great war. And they will fight again when they think it will pay.' He said some observers think such a war might begin by 1912."

COTTON FOR THE MILLENNIUM

A new variety of cotton called Caravonica Cotton has been found or developed in East Africa, which produces fibre of extra fine quality and length, so that it is difficult to distinguish it from wool. But the further remarkable feature about it is that the life of the plant is about eight years, thus saving a great deal of the labor and expense connected with the common cotton. A company has been formed with a capital of one million marks and headquarters at Berlin for the cultivation of this new and wonderful cotton. It is said to have already been cultivated with success in East and West Africa and Egypt and Mexico.

LONGING FOR HOME

"Zionism is increasing amongst the Jews. There is an awakening desire for national reunion, also in a geographical sense. The old paschal wish, 'next year in Jerusalem?' a mere sentiment so long, is at last showing faint bodings of a dawn of realization. A couple of years ago the first national Jewish banner was unfurled at a Zionist world congress. Russian pogroms and Austrian antisemitism are driving the Jews in scores back to the old country.

"In Palestine Jewish agricultural colonies are increasing and thriving. One of these, the colony of Petach-Tikwah (the Door of Hope) has at present actually issued the first Hebrew stamp. The Austrian postal officials have arranged to carry letters free from charge to and from Jaffa and the Jewish colonies. In return these latter have undertaken to provide themselves with a fixed number of foreign postage stamps at the Austrian office. Seeing that thus they indirectly are made to pay for their postal service, the Government of Petach-Tikwah colony have decided to indemnify themselves by issuing stamps of their own.

"Every letter that the Austrian mail carries from the colony must now be provided with one of these stamps, the value whereof is about three-fifths of a penny. In the same way all letters posted at Jaffa for the colony are to bear this stamp. The stamp has an orange tree and a plowshare on a greenish yellow background. It is enclosed in a black and yellow border, and on top it bears in Hebrew characters the name of the colony, Petach-Tikwah."—*Exchange.*

EVIL SPEAKING AND HATRED

Many who speak evil of others say, "The Lord be glorified": sometimes they even profess love for those whom they defame, and manifest that they know not what spirit they are of. The Scriptures declare, "Love worketh no ill to the neighbor." If we injure our neighbor in either word or act or thought there must have been a motive or cause behind and it must have been a bad motive or cause, unless we did it ignorantly. And surely we are responsible for the avoidance of ignorance, by the exercise of alertness in the knowledge and practice of the divine regulations.

In a general sense, therefore, we may conclude that evil words and evil deeds represent some wrong condition, either of head or heart. Hatred is classified as a part of the spirit of the adversary of God, and properly enough every child of God should flee from anything akin to it and should feel horrified at the bare suggestion that he possessed anything of this un-Christlike character. However, it behooves all to remember the Scriptural declaration that the human mind is deceitful—not necessarily hypocritical, but, as the Apostle suggests, it often deceives itself. All who are seeking to put off all the works of the flesh and the devil should pray the Lord in the language of the Psalmist, "Cleanse thou me from secret faults. Keep back thy servant also from sins of presumption." (Psa. 19:12, 13) Each one of the Lord's footstep followers should daily, yea, hourly, keep watch over his thoughts and words and deeds and the underlying motives connected therewith. This the Apostle terms judging ourselves. He assures us that those who so scrutinize, criticize, themselves should seek to bring the very thoughts of their minds into captivity to the will of God in Christ. These are the very ones who will not need to pass through the trying experiences which will come upon others more careless—less zealous to know and to do the will of the Father.

We have already considered the Apostle's declaration that there is a two-fold work for us to do—certain characteristics we are to put off, because they belong to the Old Man and his depraved affections and desires. And we are to put on the fruits and graces of the holy Spirit. To whatever extent we put off the one we are prepared or privileged to put on the other. Only as we put off anger, malice, envy, strife, etc., may we put on meekness, gentleness, patience, long-suffering, brotherly kindness, love.

RIGHTLY DIVIDING THE WORD

While emphasizing the foregoing thoughts to the fullest extent we wish to guard some against the misunderstanding of what constitutes evil-speaking. Our cue or guide on the subject must be measured by the Scriptural injunction and examples. Some fail to get the proper thought on the subject of evil-speaking and appear to get the impression that any kind of criticism and any kind of objection to the belief of another is evil-speaking. This is not the right thought. According to this thought our Lord and the apostles did evil-speaking. Whoever has this conception should re-adjust his ideas so that they may conform to the Scriptural lines.

To tell that a certain brother now disbelieves what he formerly believed is not evil-speaking, if it be true. St. Paul spoke quite freely of false doctrines and mentioned particularly the names of some of those whose perverse teachings had been injurious to the cause, "overthrowing the faith of some." Our Lord Jesus criticized the misconduct of some in his day. He called attention to some as being hypocritical in that they did not practice their own teaching. But neither the Lord nor the Apostles made personal attacks, slandering others. To tell fairly what another believes and to show that it is wrong is far from evil-speaking. It is speaking the truth, which should always be spoken in love. In many instances it is a duty to speak.

In a recent issue we published Brother Wilcox's letter to Brother McPhail, because it seemed to us that in a kind way, without attempting in any degree to slander Brother McPhail's character or to say an evil word against him personally, Brother Wilcox criticized some of Brother McPhail's doctrines and endeavored to show their fallacy and that some of them were sophistry and not logic. This is what we frequently do with the presentations of our Presbyterian and Methodist brethren and with only the kindest intentions—to assist in opening the eyes of their understanding. A few dear friends were inclined to criticize Brother Wilcox, but we think without just cause.

On the other hand, let us say that we could have no sympathy with any harsh or unkind expression, either towards brethren or the world. If some who once rejoiced in the light have become more or less blinded to it, that is a cause why we should have sympathy for them—not a sympathy which would lead us to give them encouragement in their wrong cause, but a sympathy which would incline us to pity them and to be ready in any possible manner to assist them back to the right way. Even when they misrepresent us we should, so far as possible, attribute this to their blindness and pray for them, rather than smite them in return. "Let no man render evil for evil to any man, but contrariwise—do good to those who evilly entreat you."

Let us remember that the final test of character is love for God and the brethren, yea, and for our enemies—not in word merely, but in deed and in truth—out of a pure heart. If, as we have endeavored to set forth, we are now going deeper and deeper into the testing time, "The hour of temptation that shall try all them that dwell upon the face of the whole earth," and if we see many falling from their steadfastness, let us not rail at them, nor even feel unkindly, but contrariwise, let us think of ourselves and take heed to our own steps, that they shall be in the footprints of Jesus. Let us remember that the adversary is trying some in one direction and others in another. Let us remember that we ourselves must be tested by the "fire that shall try every man's work of what sort it is."—1 Cor. 3:13.

If the adversary could stir us up to anger, malice, hatred and strife, even in a good cause—even against Satan or those whom he is using to some extent as his servants (Rom. 6:16)—he would thus be poisoning our hearts and separating us proportionately from the Lord and his Spirit. We cannot be too careful along these lines!

It is our conviction that God brought to our attention at the proper time the advisibility of the vow which we suggested and which we believe is helping so many of the saints in many ways. Constantly we hear from those who have taken the vow that they are blessed. Some tell us that the daily repetition of the vow is assistful—reminding them of the necessity of guarding their every word and act; others, that their own interest in the harvest work and in all the dear co-laborers has been greatly blessed as a result of their taking the vow; others assure us that they have been specially blessed by being reminded of and guarded against Spiritism and Occultism; still others write us freely that they needed and were greatly blessed by the precautions suggested by the vow in respect to conduct toward the opposite sex.

We have not set forth the vow as a test of Christian brotherhood! God forbid! We would have no right so to do! If it were a divine command it would not be a vow at all; for a vow is a voluntary agreement or restriction or sacrifice made for our own assistance, or for what we believe would be to the Lord's glory. At very most the suggested vow set forth with emphasis for our daily consideration and practice some of those features of our Consecration vow (our Baptismal vow) which previously had been less perspicuous to many—features nevertheless which are everyone of them included in our consecration vow of faithfulness to the Lord and the interests of his Cause and to the avoidance of sin, even unto death.

Assuredly that vow was brought to the attention of the church by the Lord's providence at this very time; in order to awaken his people and draw them very near to himself and make them very careful, very circumspect as respects every word, deed and thought. Surely the drawing very close to the Lord, which has already been effected in many hearts by the vow, and the staying very close to the Lord, which is assisted by the daily repetition of the vow, is having a grand effect in many hearts. We believe that many others of the Lord's consecrated ones will yet see that they are missing a blessing by delaying thus to bind their sacrifice with cords to the altar.

But let no one think of the vow as a charm or fetish. Its blessing comes through its keeping us close, "under the shadow of the Almighty," where the wicked one cannot touch us. And let us add a word of warning here by suggesting that those who have taken the vow, if they become careless of its provisions, would really thereby become more reprehensible in the Lord's sight than if they had never taken it. "I will take the cup of salvation, and call upon the name of the Lord (for aid). I will pay my vows unto the Lord now in the presence of all his people."—Psa. 116:13, 14.

Another word of caution: While cautioning those who have not taken the vow to beware not to oppose it—not to interfere with this step of consecration on the part of others—we would also caution those who have taken the vow that they be not boastful and that they allow no feeling of self-righteousness to spring up in their hearts as a result. We can readily see how the adversary might tempt some along this very line. "Be not high-minded, but fear." (Rom. 11:20) Let none attempt to force the vow upon others, but accord all the full right of his own conscience. Let us commend the vow by our loving moderation. Let us remember that humility is the first of the graces and will have much to do with our standing the tests now multiplying in so many ways upon all who have named the name of Christ. As the testing begins with the church and proceeds to the world, so apparently in the church the testing comes first upon those in prominent positions. And these need to be the more watchful, the more prayerful, the more earnest, that they may be able to stand.

The adversary's attempts are various. Some he beguiles with flattery, pride and ambition; others he would vanquish with despondency mingled with humility; others he attracts with the pleasures of the present life; others with ease and popularity; others with misdirected energy, which gradually leads them away from the narrow way. Some are seduced through too great a reverence of human teachings, human authority, subserviency to creeds and theories; while temptation comes to others along the line of disloyalty to God and to the leadings of his providence. Let us each remember that love for God means loyalty to him and to his Word, and to every leading of his providence and grace, and loyalty to the brethren. A little while and our trials will be ended. A little while and we shall see His face, if we are faithful.

OUR WEDDING GARMENTS

Apparently many of the Jewish customs connected with marriage were so ordered by the Lord as to be typical of matters connected with the marriage of the church to Christ. The Jewish maiden was betrothed to her intended husband by her father, or some substitute for him. Her father stipulated the conditions as between her and the bridegroom. When these were signed she was considered "espoused." The bridegroom came about a year later to receive his betrothed one and thereby to make her his bride, and to install her in the home as his joint-heir. St. Paul applies this matter to the church, telling us that we have been "espoused" to one husband, which is Christ, our Beloved, our Lord. He has gone to prepare a place for us and will come again and receive us unto himself, and make us his joint-heirs in his kingdom. Then "the Spirit and the bride will say, Come . . . . and take of the Water of Life freely." For all the families of the earth, the river of the Water of Life will then flow.

One of our Lord's parables took note of the fact that when a kingly bridegroom brought home his bride, he expected that all of his servants would be more than ever on the alert to welcome him and to honor him—intent to note the first sound of his approach and to open immediately when he should knock. Our Lord used this to illustrate how awake all of his true disciples should be that, at his second coming, they might not be asleep and overcharged with the cares of this life, but hear the knock—the testimony of the Scriptures respecting the times and seasons and manner of his Second Presence in the harvest of this age. We remember the precious promise given to all of the Lord's followers who would be found thus awake and alert: their Lord would become their servant. He would cause them to sit down to meat—to enjoy a spiritual feast. He would gird himself as a servant and serve them with rich dainties. How we have seen this parable in process of fulfilment during the past thirty years. The knocking has been heard by one and another of the Lord's true servants. Those awake have heard, have discerned his presence, his parousia. And all such have experienced the blessing promised—the Master has become the servant. The servants are seated at his table and are being bountifully fed with rich spiritual food, such as never before was tasted, and such as they were not aware he had provided.

The parable of the wedding garment illustrates another feature of truth from another standpoint. It was the custom at weddings that all the guests, as they entered the house, should be handed a wedding garment. The acceptance of this implied that they would put it on and wear it. (Matt. 22:1-13) The parable shows how one, representing probably a class, rejecting the wedding garment furnished him, was expelled.

Interpreting the parable: Coming to the door, desiring to enter in, would imply faith in respect to the marriage. The robe would represent justification; the imputation of Christ's righteousness shows that all who would be acceptable at the wedding must appear in the imputed righteousness of Christ, and not in their own more or less filthy garments of imperfection and unrighteousness. But surely this garment represented something more than mere justification, else why should it be called a "wedding garment"? These garments were not provided for the public in general, but merely for those who had been invited to the wedding and who had accepted the invitation and were desirous of entering in on the terms and conditions of the host. Applying this we see that God is not supplying justification to the world in general, nor to believers in general, but merely to such believers as accept the terms and conditions attaching to the marriage supper arrangements.

We might assume that all believers were invited to the feast and that all the invited ones were informed that wedding garments were provided for them, but that only those who accepted the invitation and actually came to the wedding and entered in through the door were actually given the wedding robes. Applied, this would mean that all believers were informed respecting the merit of Christ's sacrifice and its sufficiency for them as a covering for all their blemishes and as making them acceptable at the wedding feast if, leaving sin and worldly business and pleasure, they would come as guests to the wedding. The promise and tender of the wedding garment was a promise of full justification from sin and a full imputation of restitution rights, but with the understanding that in order to be sharers of the heavenly blessings all earthly rights, earthly honors and talents, must be surrendered, must be buried, that the individual might be reckoned as a new creature in the provided robe.

The coming of the guests to the door desiring to enter in to the festival, picture our compliance with the Lord's call and willingness to sacrifice self and to have ourselves buried as old creatures that we might appear as new creatures in the wedding garments. The acceptance of the garment and the putting of it on, therefore symbolized that the individual had not only consecrated himself unto death, but that his consecration had been accepted and that thenceforth he was a new creature privileged to enter in and to participate in all the privileges and joys of the occasion. The point we wish specially to emphasize here is that the wedding garment in the parable represents more than merely justification—it represents additionally sanctification or consecration, to be dead with Christ; to suffer with him; to be baptized into his death; to drink of his cup. Only by such a consecration could anyone possibly have right to be at the great banquet, either as a member of the bride class or as a member of the "great company," her companion.

If now we have clearly in mind the meaning of the wedding garment, what would be suggested by the taking of it off—its repudiation? Would not the rejection of the robe signify a rejection of the consecration unto death—the consecration to share in his cup of sufferings—the consecration to suffer with him and to be dead with him? Is it not a fact that all this must be included in the wedding garment symbol? Must it not represent all the sacrifice we covenanted when we accepted justification on condition that we would sacrifice our justified rights? Is not this our robe as New Creatures and not our robe as human beings?

Surely the "wedding garment" can be worn only by those who, as new creatures, still have fleshly bodies, whose imperfections are covered by the robe. Surely none but new creatures ever had on this wedding robe and surely no one ever became a new creature, except by the full consecration of his earthly restitution rights, sacrificial, after the manner showed us by the Lord. So then, to take off the wedding garment would not signify merely the rejection of our Lord's merit as our Redeemer, our Ransomer, but it also would include specially the practical renouncing of the terms and conditions of sacrifice, on account of which we obtained the robe. Would it not seem, therefore, that a repudiation of membership in the body of Christ, a repudiation of our share in his cup and repudiation of our baptism into his death, might symbolically be represented as a taking off of the wedding garment?

Why anyone should wish to draw back from fellowship in the sufferings of Christ seems difficult to understand. Indeed, happy are we if our own loyalty and appreciation of the privilege is so great that we cannot understand the attitude of those who repudiate their vow to suffer with him, to be dead with him, that they may also share in his resurrection and live with him, that they may also reign with him.

THE MARITIME PROVINCES CONVENTIONS

The program as outlined in THE WATCH TOWER announcement was carried out in detail. The dear friends at each appointment had made excellent preparations, securing good halls and advertising thoroughly. The results were their own joy and large numbers of their neighbors hearing the glad tidings with earnest attention and evident interest and appreciation.

About forty accompanied us from Boston on the steamer and others joined us en route. It was a pleasurable series of conventions, very stimulating to our faith and Christian love, and made us long for our "change" and "the general assembly of the church of the first born."

ST. PAUL ON THE GRACE OF GIVING

2 Cor. 8:1-15.—December 5.

Golden Text:—"*Remember the words of the Lord Jesus . . . It is more blessed to give than to receive.*"—Acts 20:35.

The Bible is singularly free from monetary solicitations from first to last. The prophets were poor. The Savior himself had not where to lay his head and followers were noted as being "of the common people who heard him gladly," and "chiefly the poor of this world." And yet we know of no solicitations for money, either for personal use or for building churches. The Scripture we consider today may be said to be the only appeal for money recorded in the Bible, and it was for the poor at Jerusalem, sorely pressed by the famine in the time of the Roman Emperor Claudius. (Acts 11:28) If the pages of the Bible abounded with accounts of our Lord's and the Apostles' begging and "sponging," their lives and their words would have far less influence with us.

The fact that their faith and their preaching did not bring them wealth, but cost them much in self-sacrifice, is a convincing proof to us of their sincerity, their honesty—that they believed what they proclaimed. Not to mention the great Redeemer's self-denials, but merely looking at his followers, we perceive that in espousing an unpopular cause they became objects of hatred and derision and were boycotted socially and everyway. Instead of profiting by the Gospel, it was of divine providence that the acceptance of it cost them "the loss of all things." What noble characters they were, in that they needed not to be bought with money, but gladly paid the price of the truth. They esteemed their earthly possessions and hopes as loss and dross, that they might share in the sufferings of Christ and thereby attain joint-heirship with him in his Millennial kingdom by the first resurrection.—Phil. 3:8; Rev. 20:4.

"MORE BLESSED TO GIVE"

Our text furnishes the key-note to this Study. St. Paul had proven the truth of Jesus' words, "It is more blessed to give than to receive." He was happy, "joyful in tribulation," giving constantly for the good of others from his store of grace and truth. He was more blessed in the giving than any of his hearers in the receiving of the message. In the words of this Study, he sought to extend to the church at Corinth the blessing and joy of giving. They already knew of the necessities of the principal congregation of Christians—at Jerusalem. They already knew that St. Paul intended going thither and that others of the Gentiles purposed sending at his hands a present—an acknowledgment, as it were, that the spiritual blessings of the Gospel message had come to them through representatives of the Jewish people.

St. Paul knew that giving would cheer and warm their hearts and bring them a great blessing—therefore, not selfishly, but as their true friend, he would stir them up to the exercise of generosity that he might increase their spiritual vitality and joy. He asked nothing for himself, however. It was by way of inspiring them to emulation that he related how the churches of Macedonia had contributed, even while in affliction. The abundance of their joy led them to great liberality, notwithstanding their own deep poverty. Evidently there, as elsewhere, "not many rich" were among the "called." To the measure of their power and beyond it and without urging they gave. Indeed they had entreated the Apostle to act as their representative in this service to the Jerusalem saints. Their course in the matter was more noble than the Apostle had dared hope. They had said in effect, "We are Christ's in this matter, and yours after him; for this we realize to be the will of God."

PRESENT YOUR BODIES SACRIFICIALLY

It was this giving from the heart which the Apostle wished to inculcate. If the Corinthians learned the blessedness of giving a little money to help the poor, if they found that much blessing resulted therefrom, they, like the Macedonians, would be impelled to give themselves more completely than ever to the Lord. And this latter was the Apostle's aim in respect to all Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service."—Rom. 12:1.

He complimented them on their faith, utterance, knowledge,, earnestness and love, and urged for their own good that they should not neglect the grace of giving. It would constitute a proof of the sincerity of their love for the Lord and for the brethren. Emphasizing the necessity for a development of a spirit of benevolence, he reminded them of the Lord Jesus, who for our sakes left riches of glory and honor, when he humbled himself to become the "man Christ Jesus"—that he might redeem our race from its death sentence. If our exemplar became poor that we might attain the riches of eternal life and fellowship divine, his Spirit in us would surely lead us "to lay down our lives for the brethren." (1 John 3:16) And whoever would lay down his life for a brother would surely be yet more willing to lay down time or influence of money for his assistance.

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

But, the Apostle urged, that was not suggesting that they should burden themselves by too generous giving—nor that others should be left without a burden entirely at their expense. Amongst men, and especially amongst those who constitute the family of God, there should prevail a spirit of sympathy and equalization. He reminded them also that God looked not at the amount, but at the heart condition prompting the gift. And surely all will agree that in the dark pathway of sorrow and the shadow of death, in which we daily walk, there are abundant opportunities to be generous, even for those who have no money to give. A kind word of sympathy or advice, yea, even a kind look, has sometimes been worth more to a discouraged brother than a handful of gold:

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

ST. PAUL'S LAST WORDS

December 12.—II Timothy 4:1-18.

Golden Text:—"*For me to live in Christ, and to die is gain.*"—Phil. 1:21.

Surely saintly was the heart which wrote, For me to live in the world is for a member of The Christ to be living here, serving by self-sacrifice the cause of righteousness—truth. Equally true was it that for him to have died and rested from his labors, to await the resurrection morning, would have been gain. So far as his own character development was concerned, it was evidently finished. He remained by God's grace, that he might further serve the Lord's flock—including us who have since lived. He thus wrote to the Philippians about A. D. 62, when circumstances intimated that his death was imminent.

Four years later, A. D. 66, St. Paul wrote his last Epistle to Timothy, who was then Pastor of the Ephesus Church. The Emperor Nero was showing greater hostility than ever against Christians, and circumstances indicated that St. Paul was to be a martyr very soon. Sometimes he addressed Timothy as "his son" in the Gospel. He evidently felt great confidence in him as a sort of successor in a general "care of all the churches." Hence to him he now wrote special warnings and commendations and prophecies respecting the Church's future.

The Gospel should be preached, and nothing else—when convenient and when inconvenient, to the preacher—whenever opportunity offers. The importance of having the Church well indoctrinated was emphasized by the fact that with prophetic vision St. Paul perceived that the "great falling away" mentioned in his other Epistles and by the Lord might be expected to come in speedily after his death. The mission of the Gospel was not the conversion of the world, but to call out from the world the church to be glorified with the Redeemer at his appearing and kingdom. It might be necessary for Timothy to reprove, rebuke and exhort, but if so, all should be done patiently and with instruction, explanation, doctrine. Faithfulness was enjoined in view of the fact that the time was nearing when "sound doctrine" would not be appreciated, nor even be endured by the church.

THE FIGHT, THE COURSE, THE FAITH, THE CROWN

The reason for the deflection would be an unsatisfactory condition of heart in the church, a lack of faith in the Lord's supervision—"itching ears for something new." They would seek teachers who could tickle their ears. They would be more pleased with style and oratory than with truth. They would find such teachers as they were seeking, who would turn their ears away from the hearing of the truth to fables. Would Timothy succumb to such influence? St. Paul hoped not. "Watch, then, in all things; endure afflictions; do the work of a Gospel bearer; make full proof of thy service to the Lord, for

I, Paul, am now ready to be offered and the time of my departure is at hand."—Vs. 5, 6.

Not egotistically, but for Timothy's encouragement, St. Paul wrote, "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." (Vs. 7, 8) What a grand testimony—and at the conclusion of a grand life nobly lived, or rather nobly sacrificed, after the Lord's example, laying down his life for the brethren! He suffered for Christ's sake, as a servant of his Gospel message. How grand the incentive for us who are seeking to walk in the same narrow way! Our opportunities for sacrifice and service are less indeed, but the Lord reckons to each of us according to the heart, the intent. He that is faithful in that which is least would be faithful in greater things. He that is unfaithful in little things gives no proof that he would use large opportunities properly.

The secret of St. Paul's labor was the divine approval to be manifested in granting him a share in the "first resurrection." (Phil. 3:10) This would be "a crown of righteousness"—glory, honor, immortality, association with Christ in his Millennial kingdom. He knew of his own whole-heartedness in the Lord's service and knew that the Lord was not unjust to forget his work and labor of love. Nevertheless he did not expect reward until "that day"—until the morning of the Millennial day, the morning of the resurrection day. Then the Redeemer, as the Head, and his church will give to each faithful member an abundant reward—not to St. Paul only, but to all those who similarly love his appearing—his manifestation in Millennial kingdom glory.

The number, even amongst Christians, who love the Lord's revelation in kingdom glory is comparatively small. Some prefer that he shall delay to appear that they may add farm to farm or house to house, barn to barn, million to million. Such instinctively feel that the King of glory would not approve of many of the methods in vogue for such additions as they covet. Others have family schemes. Others have unscriptural theories which lead them to look elsewhere for blessings rather than to the second coming of Christ and the establishment of his kingdom.

His fight, as the Apostle explains elsewhere, was not with carnal weapons. He, the new creature, fought with and gained the victory over his mortal body, bringing it more and more into subjection to his new mind. Recognizing Satan as "the prince of this world [age]" and the fallen angels as his assistants, he perceived and taught that these had much to do with the iniquity prevailing in the world—that they deceived mankind into false doctrines and evil practices. He blamed not men so much as the ignorance and blindness by which Satan deluded them. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine into their hearts." (2 Cor. 4:4) Recognizing the spirit of error as the spirit of the world, he resisted in himself and sought to assist all of the brethren to similarly fight a good fight against every pernicious influence, doctrine and practice.

He had finished his course. He recognized as a Christian that he had certain lessons to learn in the school of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the divine plan hidden from the world. Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the Church. Moreover he recognized the fact that all such as became members of the body of Christ are so directly under the divine supervision and regulations that their times are in God's hand—all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members.

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of his creatures for centuries in Purgatory or for untellable millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith—the true faith once delivered unto the saints—faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it means something to keep the faith—especially when we realize that our great adversary, Satan, is on the alert continually to take it from us or to turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection—that was his God's provision for the communication of his blessing, first for the church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15) He desired to have a share with his Redeemer in all of his glorious kingdom work and he knew that it could not begin until the completion of this Gospel age, when all the elect church, as members of the Bride of Christ, would share in "his resurrection," to glory, honor, immortality and glorious kingdom privileges.—Phil. 3:10, 11.

It was for this reason that he proceeded to declare that the crown was laid up for him—awaiting him—not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate his revelation at the second advent—"that day." True, not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the kingdom.

None but this class will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Millennial kingdom. Evidently all the blind eyes of understanding will be opened—eventually all will see the great Messiah, though invisible to the natural sight. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom he had full confidence had forsaken him and he concludes that the Lord, nevertheless, stood with him and strengthened him and that he had every confidence in his care to the end of the way.

CONCERNING MESSIAH'S MEDIATORSHIP

We read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) A brother claims that in this Scripture the word son refers to the church, the body of Christ, as well as to Jesus, the Head of that body. Is this correct? We did not so understand your discourse on this text printed in the newspapers, entitled "The Most Precious Text."

Assuredly the suggestion is wrong. The text refers to our Lord Jesus only. How else could he be "the only begotten?" The difficulty with many seems to be that they see the divine plan only in sections and do not get these connected up in one general whole. Let us endeavor again to briefly locate the parts and show their relationship together:—

The plan of God is for the salvation of the world. To accomplish this God sent his only-begotten Son into the world. Jesus sacrificed his life, in harmony with the divine plan, for the salvation of the world. Incidentally, by virtue of his sac-

rifice, he attained divine nature—glory, honor and immortality—which qualified him to be the great Prophet, Priest, Mediator, King of the world. But before beginning his work for the world, and in harmony with the divine plan, a little flock of footstep followers of Jesus must be selected—taken out of the world. "Ye are not of the world, even as I am not of the world." In order that these may share with Jesus in all of his great and glorious work for the world during the Millennium, they must be spirit beings like their Head. In order to grant them this "change" of nature from human to spiritual they must be granted the privilege of sacrificing the human nature and its rights even as did their Redeemer, Head, Forerunner.

But they are blemished; for, although pure in heart, in intention, in will, they are imperfect, sinful, as respects their flesh. In a word, they have no earthly life-rights to sacrifice. Hence, in order to give them these earthly life-rights which they are desirous of sacrificing, the Redeemer applied for these, his consecrated followers and under-priests or members, the merit of his sacrifice first, before giving it to the world. The merit of his sacrifice and the restitution or earthly rights which it is able to secure for every man, has been temporarily diverted from the world to the church, the assurance being given that "in due time" it will still be available and efficacious for the world.

In accord with this proposition our Lord Jesus, after his resurrection, ascended up on high and appeared in the presence of God "for us," "on our behalf"; for he "bought us with his own precious blood"—with the merit of his sacrifice of earthly rights. He could have bought the world just as easily, but he followed the divine plan and bought the church. "Christ loved the church, and gave himself for it." (Eph. 5:25) As it required all of the Lord's merit for any one individual, so it required all of it for the church and left none unappropriated. But the world is not by this arrangement to be deprived of the originally intended blessing. It will get it at the time intended of the Father. The only-begotten of the Father was sent into the world long enough in advance of the world's "due time" for deliverance to permit the developing of the "mystery"—the church as the bride of Messiah.

The application of the benefit of Christ's sacrifice to "the household of faith" imputes to them earthly rights, earthly restitution, human perfection, etc., solely for the opportunity this will give them of receiving these restitution blessings by faith and sacrificing them by faith—laying them down as did their Lord—becoming dead to earthly interests, hopes, etc., that they may become alive as his members toward the spiritual mercies and blessings promised. This work of faith-justification and faith sacrifice has progressed throughout this Gospel age—the antitypical Day of Atonement. The entire matter has been under the control of our glorified Head, the High Priest, who by this means is not only justifying, but also sanctifying the antitypical priests and Levites. He is thus preparing the agencies and instrumentalities for the world's blessing in its "due time."

With these under-priests the Father deals directly, yet through the Chief-Priest, his Representative, their Advocate. Their call is of God—"Ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9) Their justification is by the Father. "It is God that justifieth." (Rom. 8:33) Their sanctification is of God by Jesus. "The very God of peace sanctify you wholly." (1 Thess. 5:23) "Father . . . sanctify them through thy truth: thy Word is truth." (John 17:17) The evidence that the Father has already received us as "members" of the Mediator is the impartation of the holy Spirit—first given at Pentecost. The spirit of begetting is only a forecast of the great blessing we are to receive from our Father in our resurrection "change"—which will be as members of the Anointed Mediator, sharers in "his resurrection." (Phil. 3:10) We are particularly informed that it was the Father that raised up Jesus from the dead and that the Father will "raise us up also" by his own power exercised through Jesus our Head.—2 Cor. 4:14.

When all this shall have been accomplished the great Prophet, Priest, Mediator and King of the Millennial age will be complete, according to the divine foreknowledge and intention. Then, in various ways, as represented by these various titles, the antitypical Prophet, Priest, Mediator and King will begin the exercise of the various offices represented by these titles "for the world." By that time the merit of Christ's sacrifice applied to the church as faith-restitution will all have been returned to justice; because all to whom that merit is now appropriated (during this age) will have died to or surrendered back sacrificially the earthly restitution rights.

As new creatures, begotten of the Spirit, the church will have no need for restitution rights or human perfection, even as our Lord in his resurrection had no further need for the earthly tabernacle or its rights. Thus the merit of Christ for the world's restitution, temporarily loaned to the Church for a faith-justification as a basis for sacrifice, will all get back again in the hands of Justice to the credit of our Lord and Redeemer—of whom we will be "members." And then the Redeemer our Head will apply to the world that merit now loaned to us. It will not be similarly loaned to the world for sacrificing it, but will be given to them. The world will not have the opportunity of sacrificing the earthly rights and getting a higher nature, because the "acceptable time," the day of sacrifice, the antitypical Atonement Day, will have ended. The resurrection rights which our Lord will give to the world at the beginning of the Millennium will not only cancel their past sins, but, under the terms of the New Covenant made with natural Israel, will bring actual restitution, human perfection and human rights, to so many of mankind as will respond to the Millennial opportunities which the great High Priest will then almost, but not quite, force upon them.

Thus seen the Law Covenant effected with natural Israel under Moses as its Mediator and Aaron as its priest was a type of the New Covenant with The Christ as its Mediator and Priest combined—"after the order of Melchisedec," a kingly priest. The present Gospel age is the time for the finding, testing and glorifying of the antitypical Mediator, Head and members—the antitypical Melchisedec Head and members. Not until the Mediator is complete, or, in the other picture, not until the Kingly-Priest is complete will God's dealing with the world of mankind begin. That dealing will all be with and through the Mediator, the Priest. And incidentally the Mediator's dealing with the world will be through Israel, the "natural seed (children) of Abraham," under the terms of the New Covenant.

The Original Covenant made with Abraham and typed by his wife Sarah is our mother—the mother of the Spiritual Seed, begotten directly by the Father, typed by Abraham. (Gal. 4:24-26.) "We brethren, as Isaac was, are the children of the promise" or original covenant. "If ye be Christ's ['members'] then are ye Abraham's seed and heirs—according to the promise." "As many of you as have been baptized into Christ [by 'immersion into his death'] have put on Christ." (Gal. 3:27-29) We are the children neither of the old Law Covenant, nor of the New (Law) Covenant; but of "the Covenant that was confirmed before of God in Christ."—Gal. 3:17.

This seed of Abraham as Testator bequeathes to Israel (and through Israel to the world) all the earthly or restitution privileges secured by Jesus' death and applied by him "on our behalf" and surrendered by us in death. The death of the Testator is not yet fully accomplished; hence the restitution blessing delays and has not yet begun: Israel's New (Law) Covenant with its better Mediator and restitution glory must wait until the last one for whom the merit of Christ was imputed when he appeared "for us" shall have died actually—because, "they shall obtain mercy through your mercy." Not even the ancient worthies (already declared acceptable to God) can get actual restitution until the last member of the Testator shall have died and passed beyond the vail. Thus the Apostle declares—the New Covenant or testament or bequest is of no strength, "no efficacy, while the Testator liveth."—Heb. 9:16, 17.

Surely it is inconsistent and unscriptural to claim that the body of Christ is developed under different covenants. It seems equally inconsistent to claim that the Christ of the spirit plane is developed by the faith-sacrifice of earthly rights, under the same Covenant by which the world will secure earthly rights never to be sacrificed.

PILGRIM BROTHER HARRISON GONE HOME

DIED OCT. 19TH, BURIED OCT. 22ND.

When our last issue went to press we had not received any details of his death. He was an excellent Brother in Christ and, as one of his members, an "able minister (servant) of the New Covenant," faithful in his sacrifice to the last. While it is not ours to judge, we express freely our convictions respecting him. We believe that of him is could be said, as of St. Paul, that he fought a good fight, kept the faith, and finished his course with joy. We doubt not that as a "member" of the body of Christ, the great Prophet, Priest, Mediator and King of the world, he has passed beyond the vail and heard the Master's "Well done! good and faithful servant, enter thou into the joys of thy Lord."

We append a letter from Bro. Harrison's daughter:

BROTHER RUSSELL, DEAR PASTOR:—

Last August, at the time father had the severe attack from which we thought he might not rally, he expressed the wish that he might leave you some token of his love, and said, "Perhaps I might leave him a little letter; don't you think so?" He then dictated the letter which follows, down as far as the Scripture quotation, when he felt too weak to go on, expecting to take it up later. As you know, he soon began to improve so that the matter as a "farewell message" was not taken up again. When he did go there was no opportunity. While we knew he was in a critical condition, we rather expected that he would be with us for some time, and did not until the day he died really feel that "the time of his departure was at hand." His mind was clear Saturday, Sunday and Monday, though he was very weak; but on Tuesday it wandered, the poison having gone to his head.

That last afternoon I was alone with him, having asked mother to lie down and try to get some sleep, when all at once he began deliberately and in a full voice, as if addressing an audience, "Have you ever considered that Scripture, Though he were rich, yet for your sakes he became poor, that ye through him might be rich?" He paused as if realizing there was a mistake, and then, without comment, repeated it from the first, this time correctly—"that ye through his poverty might be rich." With no further hesitation he went on with a discourse from the text, speaking about ten or perhaps fifteen minutes without a break and the thought in as logical order and in as good language as in any of his public addresses.

If I had thought of his saying more than a few disconnected sentences, I would have tried to take it down, and rather regretted afterward that I did not, especially as it was just what he was going to give in the letter to you when he stopped on account of weakness. I will give it in the letter as well as I can remember it. It was no doubt due to the thoughts having at some previous time passed through his mind in that order that he reproduced them that afternoon a few hours before he passed away, even when unconscious of his surroundings. I know from the way he spoke of the passage during his sickness that he had not used the words as a text, but that their beauty and depth of meaning had been more forcibly impressed upon him the morning he mentions in the letter.

The first few sentences he dictated some one else took down, and I haven't them. What I have is as follows:

"The gladdest day of my life was when I became acquainted with your writings and accepted the same. All my associations with you have been both pleasant and profitable.

"The Lord has been very good to me in that he has permitted me to have some share in the harvest work of the age. I have rejoiced in these privileges and grown strong in the faith while in the exercise of the privilege of helping others.

"I thought I had everything tucked away in the will of God so that I could say with the blessed Master, 'Thy will, not mine, be done,' but when it became a known fact that I must for the second time within a few months cease from the active pilgrim service, I found some spirit of rebellion in my heart. My great desire to continue the work became manifest, and I found it necessary to take myself vigorously in hand and adjust matters so that perfect harmony might exist between the Father's will and my will.

"Since the adjustment of this matter, perfect peace and joy and gladness have been my portion, and while confined to my room with much time for reflection, my experiences have been very sweet. I would like to give you an example of one of my experiences in the early morning before the family were up. I was awake and, as was my custom, began some meditations.

" 'Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' Though he were rich—how rich? [He spoke of the riches he had in his prehuman state, of his nearness to the Father—his Only Begotten One in whom the Father delighted, the Father's Agent in the creation of all things, etc.] Though he were rich, yet for our sakes he became poor—how poor? He divested himself and took a bondman's form! How poor was he? 'Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head!'

"That was poverty, was it not? Would not you and I think it poverty? But he not only had nowhere to lay his head, but there was none to fully sympathize with him. As a new creature he was alone in the world. It is written, 'Of the people there was none with him.' Did all forsake him? Yes; in the garden he was alone. 'No,' some one may say, 'he had with him Peter and James and John.' Not so; they were asleep and no man can properly be said to be with another in sympathy and support when he is asleep. But was this the depth of his poverty? No; hitherto he had had the Father's smile of approval, but there came a time when the gate of earth and the door of heaven were both closed to him. There, as he hung suspended between earth and heaven—an outcast—he tasted the depths of poverty for us. Having given up at consecration his earthly rights, he now had no share in them; but not only so, the door of heaven was also closed: 'Cursed is every one that hangeth upon a tree.'

"Oh, the depths of that poverty—'of the people there was none with him'! And as he hangs there the Father, too, withdraws himself and hides, as it were, his face from him and in his utter loneliness of soul our Lord cries out, 'My God, my God, why hast thou forsaken me?'

"Oh, the depths of the poverty he tasted for us, that we through poverty might be rich!"

There was nothing new, of course, in what was said, but he spoke in a very impressive manner, as though he had come to appreciate more than ever the Savior's sacrifice. Some points he enlarged on, of course, more than I have done.

Your sister in hope,

MRS. H. L. MITCHELL.

COMMUNION WITH OUR FATHER

Oft when alone in prayer I kneel
Before my Father's throne;
I cannot tell him all I feel,
Nor make my wishes known.

With heart subdued, and head bowed low,
I lean upon his breast,
And while the tears unbidden flow,
My love for him confess.

I have no boon to ask of him,
Save that his will be done,
To make me holy, pure within—
An image of his Son.

But as he smiles and draws me near —
His Spirit from above
Floods all my soul with peace so dear,
And fills my heart with love.

Though from my gaze he hides his face,
My soul, from self apart,
Has found its happy resting place
Close to his loving heart.

L. C. RAMSDELL.

SOME INTERESTING LETTERS

IF ONE SUFFERS ALL SUFFER

OUR DEARLY BELOVED PASTOR:—

We rejoice that you are counted worthy to suffer for Christ's sake and the Gospel's, and regard it as evidence that the spirit of glory and of God rests upon you. We are also glad and thankful to be your companions in sorrow, suffering with you as members of the same Body. We do indeed desire that we might comfort you, but know that your help and consolation are sure; are near you indeed at all times—his Word in your mouth and in your heart. This being so our prayer for you, dear Brother Russell, is that you may continue in the Father's favor, standing steadfast in your defense of the truth, and faithful in your service of teaching, and that your fellowship with the Father and with our dear Lord may daily grow more intimate, as more and more you sound the depths of the fellowship of the sufferings of Christ.

We would like to express our continued appreciation of THE WATCH TOWER, especially the articles on the covenants and the sin-offering. The truth on these subjects is becoming more beautiful and harmonious as we view it with you from every angle. We are glad to say that as we search the Scriptures earnestly we find that these things are so, and we are thus well defended against the attack of the adversary. We think that some of the dear friends fall because they neglect to "eat" these things; they forget that the food on the Lord's table must be thoroughly assimilated—not merely sniffed at and barely tasted.

Having through you, dear Brother Russell, come into possession of all these treasures, we would as humble learners call your attention to some Scripture passages which seem to us of great value in establishing the fact that the New Covenant is to fleshly Israel only, and which, as far as we can discover, you have as yet not made use of. They are these: Ezekiel 37, the whole chapter, but especially the last nine verses. And in connection with these: Zechariah 8:20-23. We would also be glad if you will at some time in the TOWER explain Heb. 9:15. To us this verse seems plainly to teach that The Christ becomes the Mediator of the New Covenant by offering himself in death as a Sin-Offering for the transgressions that were under the old Law Covenant—both covenants, thus proving to be with fleshly Israel only. Is this right? You would be able to make this matter so much clearer to us, if you will.

Assuring you again of our fervent love for you in Christ, and our constant prayers in your behalf, we remain,

Your brethren in Christ,

R. AND E. S.—*Washington.*

IN REPLY

BELOVED IN THE LORD:—

I acknowledge your kind letter of the 26th ult. Being admonished by the sure word of prophecy, we do not think it strange concerning the fiery trials that are now amongst us, realizing that to these we were "called." After we have patiently endured to the end we hope to obtain the crown of life which the Lord, the righteous Judge, will give to all that love him, in that day.

I note the Scripture texts which you call to my attention in connection with the covenant and the sin-offering and will give consideration along the lines which you suggest, in due time.

Your brother and fellow-servant,

C. T. R.—

THE NEW COVENANT EARTHLY

MY DEAR BELOVED BROTHER RUSSELL:—

Your article in Nov. 1 issue of TOWER, entitled "Them that are contentious," has the effect of inciting the writer to a very close scrutiny of his own heart—of its attitude toward the Lord and the "brethren." Am sure it will prove a great blessing to all TOWER readers who desire to be humble and faithful. Your recent articles on the covenants (particularly in Oct. 15 issue of TOWER) have made the subject clearer than ever to my mind.

It seems that the Lord permitted the subject, so much discussed in the church of late, namely, the Covenants and the Sin-Offering, to be a little difficult to clearly understand at first, in order to prove whether or not we had genuine Christian love for the brethren, and now, those who had that love are being wonderfully blessed by a much clearer understanding of those, and related subjects.

Ah, yes! we are coming to see more and more that "love for the brethren" is one of the strongest tests of true Christian character. And I more than ever realize how important it is that we all keep very humble; and how strongly the leading brothers are tempted to pride and arrogance. For a long time my special prayer has been that God would enable me to be in the proper attitude toward all the brethren, and very humble before him.

Last night, with a few of the "brethren," we briefly studied the particular covenant the church is under, and, by God's grace, received additional light on the subject from the consideration of Gal. 4:21-31—particularly verse 29—in which it is intimated that Isaac was born "after the Spirit," and that "even so it is now," with respect to Isaac's antitype, the church, whose members are spirit-begotten, heavenly-minded beings, "new creatures."

In verse 26 we see that Sarah was a type of the Heavenly Jerusalem, the covenant that produces the seed class—the Christ, Head and body. As Isaac was produced by unnatural means, under the operation of God's holy Spirit, so is his antitype, The Christ, thus produced. And as Isaac was a child of "promise," so are all the members of The Christ, the seed class, children of promise.

In Jeremiah 31:27-34 it is plainly intimated that the "New Covenant" will be earthly, and not heavenly; that the Lord will "Sow the house of Israel, and the house of Judah, with the seed of man, and the seed of beast." How plain it is to see that the "New Covenant" is entirely earthly, while the Sarah Covenant —"Jerusalem which is above"—is entirely heavenly. It is quite evident that the church, whose members are spiritual, "new creatures," could not be under a covenant which, when in operation, will replenish Israel with "man and beast!"

How we praise our God for the clear light he is now giving us on these subjects, and how we more than ever appreciate THE TOWER, through which he is giving us such light! With much Christian love, and very best wishes,

Your brother and servant,

FRANK DRAPER.

DEAR PASTOR:—

Just a few words in regard to the vow: Before taking it, I never fully understood my consecration vow, or the import of it, until you suggested the recent vow; then I said that is just the very thing we all need; it is my consecration vow, put into words that I never could form. I wish to say that I realize his leading so much more, and for this I am glad.

Brother Utzler had to go to Aulander recently to deliver. When he arrived there the books had not come and the station agent told him it would be at least twelve or fifteen days yet. However, a freight was due at five o'clock that evening and Brother U. concluded to wait. He sat on the platform of the station all day, and when the freight came in and a car was opened, the first thing he saw was his box of books, "Praise his name." They were just in time. We thank our Lord for his wonderful goodness to us. I could tell you of numerous instances of a like character. Oh, how we love and trust him in everything, even the very smallest item.

Both of us desire to express to you our sincere love and sympathy in the trials you are passing through. We pray for you every day that the dear Lord will sustain you and bear you up and keep you in his mighty love.

Your sister by his grace,

MRS. C. M. UTZLER,—*Colporteur.*

DEAR BROTHER RUSSELL:—

As there is a party representing himself as a Brother Smith from Illinois and now traveling through Kansas and the Southwest securing money from the friends wherever he can, I have thought it best to write you that a warning be put in the TOWER regarding him.

He is heavy set, light complexion, with small, blue or gray eyes set well back in his head; has a heavy head of hair which he parts in the middle; he wears a winter suit of light colored clothing with a black derby hat; he has on a cross and crown pin or button and carries a WATCH TOWER and seems to be not only well versed in the Truth but also fully aware of the sifting that is in progress and speaks familiarly of many of the prominent brethren.

He tells a very smooth story and seems to deprecate any lack of confidence, professing great reluctance in receiving anything not freely and fully tendered. His general course is not to ask assistance but to solicit a loan.

Yours in our Redeemer, ———.

VOL. XXX BROOKLYN, N. Y., DECEMBER 15, 1909 No. 24

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

DECEMBER, 1908, TO DECEMBER, 1909.

How fast they fly, these busy "harvest" years! How golden are their hours for reaping work and for the ripening work in our hearts and the filling and rounding out of our own characters! Hours and days of toil and danger—yet wonderful in their compensating joys of grace and truth! They are too precious to lose a single one in sin or in worldly vanities, or even in religiously "beating the air"; and yet we are glad to see them speeding past and to hope that they are bringing us nearer and nearer to "the rest that remains for the people of God."

"For how can we with such a hope.
Of glory and of home;
With such a hope awaiting us
Not wish the hour were come—
The blessed hour, the glorious morn,
When we shall see his face!
Yet peace our hearts! and hush our tongues!
Be calm our troubled breasts;
Each passing hour prepares us more
For everlasting rest.
We know full well the time our God
Appoints for us is best."

While our faith and hopes would be equally clear and logical whether this age ends in October, 1914, or a century later, nevertheless our expectation that "Gentile Times" will conclude

October, 1914, undoubtedly has a stimulating effect upon our hearts and influences all of life's interests and helps to "wean" us from earthly joys and ambitions and to set our affections on things above!

If we may judge from hundreds of oral expressions and letters, received as being the sentiments of our readers in general, we conclude that the year past has to many of them been their very best of all years. It surely has been the Editor's best year; and, notwithstanding grievous heart-wounds, it has been one of his happiest as well as one of his busiest years.

However, candor requires that we note that the past year has been one of severe trial and testing upon the church. And, alas, some fell in the attack—some whom we dearly loved and whom we had hoped would be with us in the battle to the end —the victory! Even though forewarned that a thousand would fall at our side (Psa. 91:7), we have been surprised—we feared more for some who fell not and feared lest for some who fell.

It would be a mistake, however, to suppose that the deflected ones are many; nor should the fact that some of them were prominent imply that the harvest work has been crippled. We have no thought that it is within the power of opponent to thwart the great King or hinder his "harvest" work. "All his purposes shall be accomplished." We merely sorrow for the dear ones themselves as we think of what they have cast away —their share in "the sufferings of Christ," their share in drinking his "cup"; their share in "baptism into his death"; their share in "his resurrection."

For years night and day we have forewarned the dear brethren that the harvest tests would surely be along these lines, and that supreme loyalty to God and to his Word and his providences in the church would test our love for the brethren. Surely, too, we have long warned the dear friends that however we might point out to them the previous truths they must put these on as an armor, else they would be unprepared for the adversary's attacks when they would come.

It is just what we might have expected, that our wily adversary would attempt to keep the Lord's people from putting on the whole armor of God and fastening it on. More than this, he attempts to prejudice them against the very instrumentalities God provided to keep the "feet" of Christ in this evil day.—Psalm 91:11, 12.

From various quarters the word came to us that the leaders of classes were protesting that WATCH TOWER publications should not be referred to in the meetings, but merely the Bible. This sounded loyal to God's Word; but it was not so. It was merely the effort of those teachers to come between the people of God and the divinely provided light upon God's Word.

Let us remember that Satan is behind such a move as that! He poses as an angel of light and a defender of the Bible, yet he has succeeded in blinding millions with Bibles in their hands and in regular Bible-study classes! Why would it be any more disloyal to the Bible to consult THE WATCH TOWER publications respecting the meaning of a verse of Scripture than to consult the leader of the class or any of its members? Ah! says the leader, it would be right enough to consult THE WATCH TOWER publications, only that since (because) from them you got nearly all you know about the Bible that is rational you are inclined to stick to those things. I would like you to forget them and let me lead you in a hunt after the old style, in which anything found is more likely to be confusing than helpful.

On the other hand we forewarn all that Satan surely will try to lead them to an opposite course—to learn, parrot-like, to answer Berean questions from the printed page without comprehending the meaning. The questions should be discussed freely by all first, and then before proceeding to the next question the DAWN answer should be considered and discussed and understood. Never forget that the Bible is our Standard and that however God-given our helps may be they are "helps" and not substitutes for the Bible.

But, notwithstanding the loss of some of these dear "reapers" (who very soon begin to do all in their power to oppose the "harvest" work and to dishearten other "reapers") the work as a whole progresses, as our details to follow will show. "The Lord knoweth them that are his," and will keep those whose hearts are loyal to the sacrifice they made when they were begotten to the new nature as members of the Christ—the Prophet, Priest, Mediator, King of the World.

Have we no hope of their return? We would be glad to welcome them back, but our experience along these lines forbids us to hope. If after having seen our fellowship in the "mystery," in the sufferings and in the glory to follow, they now become blind to them so that they see them no longer, how can we account for the matter? Apparently in only one of two ways. Either they never really saw these privileges, or else for some reason the Lord has so thoroughly taken that spiritual sight from them that they are completely gone now. Of course, some may be merely confused, and may eventually be recovered: we have not ceased to pray for them, nor to do all in our power to awaken such as may be merely dreaming, and who may not have actually lost the light wherwith they once seemed to be "illuminated."—Heb. 10:32.

On the whole, the "sifting as wheat" seems to be having an awe-inspiring effect upon those whose sight remains, making them more careful, drawing them nearer to the Lord and to each other. The effect upon the others seems to be the reverse. They seem glad to "separate themselves," anxious to bring about division, to boast of their "liberty." They denounce the majority because they will not allow the minority to lord it over them, speaking evil of them as "slaves," "in babylonish bondage," etc.

It would appear that nearly every case of doctrinal deflection and blindness was preceded to more or less of a mind- poisoning by slander, evil-speaking, evil surmising. By such rapidly developed roots of bitterness the adversary prepared the way for the error, in nearly every case.

The number being reached and brought into fellowship in the sufferings of Christ is greater than ever: as if to include substitutes for those who no longer esteem it a privilege to "walk in his steps," to "suffer with him," to "be dead with him," to drink of the "cup" of their great Redeemer and Advocate: who prefer to count themselves under the New Law Covenant and prefer to think of Christ as a Mediator between them and the Father, rather than as their "Advocate with the Father."

Mark them that cause division and stumblings contrary to the doctrine which ye have learned, and avoid them. (Rom. 16:17, 18) Do not render evil for evil, nor slander for slander; but both think and speak kindly of them with pitying love, even as toward all men confused by the adversary. (2 Cor. 4:4) Let us keep our hearts in the love of God, and full of love for all the brethren, and in love for truth and justice everywhere and on all matters. Let us "mark" how the wrong spirit misguides and blinds and leads into the dark, while the right spirit of love, the holy Spirit, guides into the truth. Let us "mark" the course taken by those who have separated themselves from us "because they were no longer of us," and whither that course leads them.—I. John 2:19.

We congratulate ourselves, and all the dear "members" of the Christ associated with us in this Society, that we still see the "mystery of God," and still rejoice in "the fellowship of this mystery." (Eph. 3:9; Col. 1:26) And that as servants or able (qualified) ministers of the New Covenant we still realize that we are in the "harvest" time; and that the present work of gathering the elect will soon be finished; and that then the selection of the sacrificing members of the Mediator being completed the New Covenant with Israel will go into effect for the blessing of every creature, with restitution privileges.

We congratulate you also that the Lord has so wonderfully blessed your efforts and ours in the harvest work during the past twelve months. Small and insignificant as we are amongst the great religious systems our work and labor of love is not in vain, but is mighty through God to the pulling down of the strongholds of error and the finding of the Lord's jewels in all parts of the earth. Most evidently our Lord has prospered the work, else it never could have been accomplished. Recognizing this let us acknowledge it and give thanks for the privileges granted to us to have some little share in it. While the reward is future, we realize that already we have been more than compensated by the joys of the Lord for every trial, every self-sacrificing connection with the service of the truth and the brethren.

THE CORRESPONDENCE DEPARTMENT

Like other features of the work, the correspondence of the year shows a further increase over previous good records. The Editor is not able to answer so many personal letters as formerly, but he is still in touch through your letters and often their intimations influence his writings in THE WATCH TOWER.

He again requests that the dear friends accept THE TOWERS as personal letters twice a month. The increased volume of letters, in and out, measures to a considerable degree the general work. The letters received and sent out by the various foreign branches are not included in the report which appears in the Summary further on in this Report.

THE WATCH TOWER

The subscription list of THE WATCH TOWER we rely on as the best test of all respecting the numbers of the deeply interested. Hence we urge that each one of this class send us every year his subscription or renewal—whether for cash or on credit or as the Lord's poor for the "Charity (love) List." Numbers of the brethren stand ready and anxious for the privilege of paying for the "Charity" list. But under the later interpretations of the postal laws we are hindered from counting as a subscriber any who do not yearly comply with one or the other of the above conditions. Do not wait until your name has been

dropped; but save us and yourself trouble by renewing promptly and in plain language; for sometimes P. O. Inspectors ask to see the letters

Our WATCH TOWER list does not show a marked increase over last year. We still publish 30,000 copies each issue—which allows about 3,000 for sample copies and for new subscriptions. The cutting off of some who did not renew, accounts for this in part.

Responsibility for the size of the list lies largely with you, dear readers. You are our agents; not for the sake of "premiums," but because you appreciate the contents and because you desire as "fellow-servants" to dispense the divinely provided "meat in due season" to all who belong to the "household of faith."

THE COLPORTEUR DEPARTMENT

The output of volumes the past year, as will be seen from the Summary, was less than for the year preceding. But that year had a phenomenal record, which we dare not hope ever to exceed. Assuredly no fault lies with the dear colporteurs, who now number about 625, and whose loving zeal for the service is continually manifested in various ways. One brother has tried the plan of introducing the six volumes of DAWN-STUDIES for $2.15—only about the price of one volume as such books are ordinarily sold. He reports that he sells as many sets of six as he formerly sold sets of three. And where formerly he sold one he now can usually sell three. Should this plan become generally successful it might lift our output for the coming year still higher than that of 1908. Nor is it merely the sale of the books, for some are more attracted by the IV. or V. or VI. Volume than by the first three. Again, the entire six upon the book-shelf attract more attention and are the more likely to be examined.

We are glad to note that this service seems to be yielding a larger fruitage than ever before. Either the public are in better attitude of heart and head to receive the truth or the colporteurs are more successful in finding and gathering the deeply interested. Surely the colporteurs, too, are putting forth more effort to establish little classes for DAWN-SCRIPTURE STUDIES. Communicating with the Office they frequently arrange for a pilgrim visit, or themselves give a few chart talks, and illustrations of how to conduct profitable "Scripture-study meetings" with our helps. One thing is very evident, namely—that the dear colporteurs themselves are reaping rich blessings from their privileges in the service as "able (qualified) ministers of the New Covenant"—seeking to serve it in the sense of seeking for and assisting and making ready the "members" of the Great Priest who shortly will establish his Mediatorial kingdom and bless Israel and the world under the New [Law] Covenant.

THE VOLUNTARY TRACT DISTRIBUTION

More and more those who love the Truth and have zeal to serve it are anxious to do so. If they cannot give their entire time to preaching or colporteuring they can enlist in the army of voluntary tract distributors. Many are doing so and the result is great. The fruit of their labor is manifested in many ways—partly by the greater yielding of prejudice and opposition—partly by the letters of inquiry for more reading matter which reach our office. But a very special blessing resulting from this work is the rich outpouring of the Lord's favor upon the heads and hearts of those who render this service—to the Lord and to the truth and to Brethren in Babylon, who could not otherwise be so well reached. The Summary shows a grand total that certainly should be inspiring to us all. Surely the quantities are far in excess of any other tract distribution work. So far as we know, it exceeds all others combined.

Yet we would not boast. When we have done all in our power we are to realize that we are unprofitable servants, that we do not bring to our Lord as much as we receive from him. If we could double or treble the work, surely we all would rejoice in the privilege which thus would be afforded us of testifying to our Lord of our love and zeal for him and his truth, and for showing forth to our fellow creatures "the praises of him who has called us out of darkness into his marvelous light." What shall be done in this department of the harvest work during 1910? Let each reader ask himself this question and answer it according to his judgment of what would be pleasing to the Lord.

"THE FIELD IS THE WORLD"

Evidently the due time has come for the proclamation of the harvest message in every nook and corner of this favored land, to which the Lord has brought people of every nation and through whom in turn the message properly goes back to their home lands. For a time the Lord's providence opened up to us no other channels for distributing the truth than the interested—colporteurs, sharpshooters, volunteers, etc., but latterly he has opened secular channels—newspapers. The intimation would seem to be that there was not a sufficient number of "reapers" to accomplish the work intended in the time apportioned.

A year ago we noted the fact that eleven newspapers were publishing the sermons regularly and that brethren familiar with newspaper work had advised our removal from Pittsburg that the sermons might come from a preferred city and that the number of newspapers to use them would greatly increase. We noted the providential leadings in connection with the transfer of the Society's office to its present location. We now note the resulting blessing of the Lord upon this newspaper service; for, instead of the eleven publishing the sermons a year ago. we now have more than four hundred, with the list continually increasing. The brethren having this part of the service in charge estimate the present weekly circulation of the sermons to be about two and a half million copies; or for the year, one hundred and twenty-five million copies. As newspapers are reckoned to reach four persons each, these figures run up enormous totals.

The majority of these papers are weeklies which reach rural districts not so easily accessible to colporteurs, volunteers, etc. Moreover we have occasionally encouraging reports. For instance, we learned recently the following from a brother who was colporteuring in Tennessee. He canvassed the clerk of a country store, where several men had congregated. As soon as it was learned that his books were from the same pen as the sermons they had been reading in their newspaper he got a hearty welcome and sold sets to nearly all in the store. Later one of these purchasers, laboring with others upon a road, recognized him as he passed and introduced the subject to his associates. Thus several more sets were sold and the brother was urgently requested to hold a meeting and to address them along these lines. The lesson to us is "Sow beside all waters. Withhold not thine hand; thou knowest not which will prosper, this or that."

Now an additional feature of newspaper work has been started. Some of the larger newspapers desired the sermons but could not spare more than one column of space. In an endeavor to meet these requirements and thus to still more fully circulate present truth we have commenced to supply these papers—the weekly Sunday School Lesson headed "Brooklyn Tabernacle Bible Studies." Already ten newspapers are publishing these, and, their circulation being large, about one-half a million of readers are now being reached in this manner weekly.

Our intimation above, that this service is carried on by worldly agencies alone, might give the wrong thought. In a very particular and important sense all of our readers have the privilege of co-operating in this service, and very many of them are doing so—by patronizing the journals which publish the sermons, and by encouraging their editors from time to time by post card or otherwise—advising them of their appreciation of this feature of their journals. It is not ours to reward you, dear friends. The great Chief Reaper takes note of your efforts and ours to use the various agencies which he is pleased to open up for the dissemination of the Truth. We are all waiting for the joyous moment when he shall say, "Well done!—enter into the joys of your Lord." Indeed in these various ways we are already entered into some of those joys—the joy of sacrificing and serving in the interest of others. If we thus drink of his "cup" now, we shall drink afresh of his cup of joy in the kingdom.

THE PILGRIM SERVICE

The report of pilgrim service in our Summary does not include work of this kind done in other lands, but merely in the United States and Canada. The summary shows fewer pilgrims, but about the same amount of work—a little more. The results of the work continue to be favorable every way. The new location of the office is favorable to the pilgrim service. Our office helpers use their Sundays and evenings in this work and we are now planted in the center of a population of twenty millions of people, the most remote accessible by a few hours' ride.

The dear brethren engaged in this pilgrim branch of the service have special opportunities for serving the Lord's dear flock. We pray for them, and believe that they enjoy special blessings of the holy Spirit, specially qualifying them for this work of ministry. All of the Lord's dear people are to be "Able ministers of the New Covenant"—serving it by their own sacrificing and the promotion of the spirit of sacrifice in the brethren in general, by exhorting them to drink of the cup of the New Covenant, of which our Redeemer drank; that they may be accounted worthy of sharing with him in his kingdom glories.

The pilgrim brethren should be, and we believe are, specially qualified for this service. We continually look for the guidance of the Lord's Word and the leadings of his providence in respect to who may serve the flock most advantageously along the lines of this service—the means which the Lord puts at our disposal being considered a factor also in determining how many shall be thus engaged, etc. These dear pilgrim brethren, colporteurs,

and others express themselves as encouraged greatly by the fact that they are remembered daily by the more than six thousand of our number who have taken the vow suggested in these columns some time ago. This was our motive in the framing of that particular clause of the vow which specifies prayer for the harvest workers everywhere. Many letters told the Editor that he was continually remembered at the Throne of Grace, and in the knowledge of this he is greatly refreshed and strengthened. This led him to desire that the sympathies and prayers of all might be enlarged so as to include all who love the Lord and who are seeking to manifest their love and faith by devotion to the harvest work.

We remind you again that the amount set down in the Reports of the last two years as expended for the pilgrim service includes much more than their personal expenses and traveling expenses. It will be remembered that we invited the friends everywhere to send to the office a memorandum of funds which they expended in connection with one-day conventions and pilgrim visits—for the hire of halls, advertising of meetings, etc. We give credit in the TRACT FUND for the amounts thus expended, just the same as though the money were sent to us and paid out by us. All such expenditures are charged to the pilgrim service account, thus swelling the amount considerably.

While the Society proposes to furnish all the expenses of the pilgrims, it expects, and the pilgrims heartily agree, that their expenses shall be kept just as small as decency and comfort will permit. Neither they nor we forget that many of those who contribute to the TRACT FUND are very poor in this world's goods, and that their donations frequently represent special self-denials for the sake of the Lord, the truth and the brethren. Our thought is that all engaging in the pilgrim service should do so from this same standpoint of self-sacrifice. Nevertheless it is our desire that the pilgrims shall be comfortable and that their clothing shall be such as would not cause the friends to be ashamed of their appearance—"decent."

SUMMARY OF THE YEAR'S WORK

Letters received	81,649
Letters sent out	88,230
Dawn-Studies sent out—all volumes, all languages	626,981
Average per working day	2,035
Tracts and Towers and Peoples Pulpit circulated free in English language, 8,538,800—pages	171,999,000
Tracts and Towers and People's Pulpit circulated free in other languages, 6,269,700—pages	83,368,800
Sermon circulation—weekly service—newspapers	407
Total number of sermons published	140,421,496
Pilgrims in service during the year	42
Miles traveled in the Pilgrim Service (Bro. R. 45.700)	311,816
Public meetings held by Pilgrims	2,781
Parlor meetings held by Pilgrims	6,070

FINANCIAL SHOWING

Balance from 1908 report		$ 8,100.34
"Good Hopes," 1909		96,870.81
		$104,971.15
Expended in Foreign Missions:		
Germany	$ 6,562.02	
Australia	1,822.67	
Scandinavia	2,330.26	
Jamaica	1,702.21	
Switzerland, France and Italy	350.06	
Africa	4,270.78	
Greek, Syrian, Spanish	623.93	
Foreign Missions total	$18,013.70	
Expenditures:		
Account Tracts, postage, freight, Peoples Pulpit, Sermons, etc	$43,794.19	
Gas, coal, office help, etc	6,024.72	
Account Pilgrim Service, conventions, advertising, etc	27,420.16	
		$ 95,252.77
Balance for 1910		$ 9,718.38

We rejoice that in God's Providence we are able to make so favorable a report. We congratulate you and ourselves that the substantial balance on hand will give us a good start for the new year. Present prospects are that it will afford us better opportunities than ever before for the glorious harvest work. We shall greatly miss the few dear friends who walk no more with us, but we cannot delay for tears. We leave them in the Master's care and onward press our way. Some very precious brethren have been found by the truth during the year closing and we doubt not the Lord has others ready for every crown that may be vacated.

"A little while, our trials will be over.
A little while, the harvest time will end.
A little while until the Great Chief Reaper
Shall have us in his kingdom without end."

A SOLDIER OF THE CROSS

2 TIMOTHY 4:7.—DECEMBER 19.

GOLDEN TEXT:—*"I have fought a good fight, I have finished my course, I have kept the faith."*

Was there ever a nobler soldier of the Cross than St. Paul—the Redeemer alone excepted? Soldiers of fortune and patriots have indeed left their marks in the world and on the pages of history, but not one of them has left so indelible a mark as St. Paul. The motive power influencing others has generally been selfishness. But the motive power of the Christian is the reverse—love. Others hazarded and laid down their lives in self-interest, or in the interest of their kin or tongue. St. Paul, copying his Master, laid down his life for Jew and Gentile, bond and free, male and female, to assist in gathering the "elect" to be the bride of Christ—that ultimately through the glorified King and his glorified bride, all the families of the earth may receive the blessing which God waits to give to "all the families of the earth, through Abraham's Seed."—Gal. 3:29.

St. Paul's courageous life reminds us of the words of the poet:—

"Be not like dumb, driven cattle,
Be a hero in the strife."

God is seeking only for heroes now. By and by he will deal with the remainder, helpfully. The "elect" must all be courageous, "conformed to the image of his Son"—heroes. Hence the promises to the church are "to him that overcometh." And let us remember that Scripturally considered this character which the Lord seeks may be developed in very humble stations—the butcher, the baker, the machinist, the housewife, the washer-woman—all these may develop the overcoming qualities which the Lord will reward.

When writing the words of our study St. Paul realized that the close of his career was near—his course was finished.

He recognized as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the divine plan hidden from the world.

Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the church. Moreover, he recognized the fact that all such as became members of the body of Christ are so directly under the divine supervision and regulations that their times are in God's hand—all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members.

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," has been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of his creatures for centuries in Purgatory or for untellable millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith—the true faith once delivered unto the saints—faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it

means something to keep the faith—especially when we realize that our great adversary, Satan, is on the alert continually to take it from us or turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection—that this was his God's provision for the communication of his blessing, first for the church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15) He desired to have a share with his Redeemer in all of his glorious kingdom work and he knew that it could not begin until the completion of this Gospel age, when all the elect church, as members of the bride of Christ, would share in "his resurrection," to glory, honor, immortality and glorious kingdom privileges.—Phil. 3:10, 11.

It was for this reason that he proceeded to declare that the crown was laid up for him—awaiting him—not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate his revelation at the second advent—"that day." True, not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and often further than ever from seeking the kingdom.

None but the faithful will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Millennial kingdom. Eventually all the blind eyes of understanding will be opened—eventually all will see the great Messiah, though invisible to the natural spirit. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom he had full confidence had forsaken him, and he concludes that the Lord, nevertheless, stood with him and strengthened him and that he had every confidence in his care to the end of the way.

RAILWAY SCHEDULE FOR BRO. RUSSELL'S DEC. TOUR

Lv. Brooklyn, N. Y.,	9:45 p. m.,	December	11	.....via P. R. R.)	.....Arr. Pittsburgh, Pa.,	9:30 a. m.,	December	12
Lv. Allegheny, Pa.,	8:35 p. m.,	"	12	.....(via Chicago)	.....Arr. Elgin, Ill.,	9:40 a. m.,	"	13
Lv. Elgin, Ill.,	9:15 a. m.,	"	14	.....(via C. & N. W.)	.....Arr. Rockford, Ill.,	10:53 a. m.,	"	14
Lv. Rockford, Ill.,	10:00 a. m.,	"	15	.....(via C. & N. W.)	.....Arr. Madison, Wis.,	1:25 p. m.,	"	15
Lv. Madison, Wis.,	7:50 a. m.,	"	16	.....(via C. & N. W.)	.....Arr. Milwaukee, Wis.,	10:30 a. m.,	"	16
Lv. Milwaukee, Wis.,	7:30 a. m.,	"	17	.....(C. M. & St. P.)	.....Arr. Indianapolis, Ind.,	3:10 p. m.,	"	17
Lv. Indianapolis, Ind.,	11:15 p. m.,	"	17	.....(P. R. R.)	.....Arr. Columbus, O.,	7:00 a. m.,	"	18
Lv. Columbus, O.,	5:45 p. m.,	"	18	.....(P. R. R.)	.....Arr. Brooklyn, N. Y.,	9:15 a. m.,	"	19

THE BIRTH OF THE SAVIOR

DECEMBER 26.—MATT. 2:1-12.

GOLDEN TEXT:—"*Thou shalt call his name Jesus; for he shall save his people from their sins.*"—Matt. 1:21.

Not until some time after Pentecost was the "middle wall of partition" between Jews and Gentiles broken down, as St. Paul explains. For more than eighteen centuries previous all of God's favors and promises were made to the Jews exclusively and only through their prophets did he speak and only to them. Only their kings and priests were in any sense recognized by the Lord. This was not because there were not noble minds amongst other peoples, but because, in the working out of the great divine program the seed of Abraham was specially selected—although declared by the Lord to be a crooked and perverse people. Because they had no special revelation from God, the nobler minds amongst the other nations gave special study to the starry heavens along the lines of astronomy or astrology. The stars were charted and certain lessons were said to be learned therefrom bearing upon humanity's welfare.

At the time of the birth of the Savior, God made some astrological sign of the momentous event, which the wise men of the East, described in our study, understood. Reverentially they followed the guiding star from their home in the East, possibly Persia. How the star led we are not informed, but apparently its leading discontinued when they reached Judea, and naturally they went to the palace of King Herod inquiring for "him that is born King of the Jews." The mistake was quite reasonable. It required some time for us to learn that divine favors and blessings are not always to the rich and the great, but oftenest for "the poor of this world, rich in faith and heirs of the kingdom." (Jas. 2:5) The filled, the rich, the satisfied, are frequently less interested in the Savior than are the poor, because they do not realize so great need for him and for the Millennial kingdom of righteousness and blessing which he is to establish. For that matter, however, only the comparatively few were interested at our Lord's first advent, as the Scriptures intimate that comparatively few will be longing for his second advent and the establishment of his kingdom.

Herod affected an interest with the wise men in their search, but merely that he might thwart the divine purpose by destroying the Child, that thus the kingdom of Israel might be preserved to his own family—as it was through his six successors who bore his name, Herod. As the announcement of Jesus the Babe troubled the great at that day, similarly, we may be sure, any announcement of Jesus as the King of Glory to take over the dominion of the world, if corroborated, would cause consternation amongst the rulers of earth today—financial, political, etc. All have unfinished plans more or less selfish, and all instinctively realize that the inauguration of a reign of absolute righteousness would interfere with the business and schemes and trusts and concerns, grafting and trickery, which are getting such a hold upon the highest civilization of our day.

The prophecies were searched and it was learned that the humble city of Bethlehem would be the honored place of our Savior's birth. The crafty Herod feigned reverence and his desire to worship the Heaven-appointed King, but only that he might subsequently destroy him—as a little later he attempted to do in causing the slaughter of the innocents from two years old and under. But how foolish was his endeavor to thwart the Almighty!

The wise men who sought the Babe of Bethlehem with worship and gifts, symbolized, perhaps, the great fact that those are truly wise who ever since have sought the divinely appointed King and who bring to him the incense of their devotion, and as gifts all their talents and powers. Such lay their very lives at the Savior's feet, as St. Paul explains: "living sacrifices, holy and acceptable to God."—Rom. 12:1.

The name Jesus is the Greek form for Joshua, signifying Savior; and in the Syriac, Savior signifies life-giver. Therefore, the Babe that was born to be King of the Jews was to be the Savior, the Life-Giver of the world. He has not become the Life-Giver yet, nor the King. His great work is still future. It will be at his second coming that he will appear in his glory and become the King of Israel—on the spirit plane. Then, too, as the out-working of that glorious Empire which he will establish, he will be the world's Life-Giver, its great physician, and all mankind will be blessed with the glorious opportunity of becoming "Israelites indeed." The Empire of Sin will be overthrown and the darkness, ignorance and superstition connected therewith will be dissolved in the glorious light of truth and grace which then will overspread the world.

True, in a certain sense, Messiah's kingdom, rule, dominion, may be said to be already begun—begun at Pentecost. In a similar sense his work of saving sinners may be said to have begun there. But as respects the world's salvation, what has been accomplished during the past nineteen centuries is merely preliminary work to that which Jesus will accomplish when "he shall take unto himself his great power and reign" at the beginning of the Millennial age. Those who now become his people are the favored few, "not many great, not many wise, not many

learned," a "little flock" altogether. These he deals with on the basis of faith. They have sickness, pain, trouble, sorrow, as other men, but they believe God and act accordingly, and have the Spirit's testimony that they are children of God, called out from the world to be joint-heirs with their Savior. Their salvation begins now in the sense of reformation and rest in the Lord's promises, but, as the Apostle declares, they are not saved actually, but "saved by hope." For the actual salvation they must await the Second Coming of the Redeemer in the end of this age to gather them as his jewels and to actually save them from sin and from death, by granting them a share in the first resurrection.

Neither can it be properly said that Jesus reigns over the Church, his "members," his "espoused," soon to become his Bride. Toward her his attitude is that of teacher, Elder Brother, Lord, Head. His promise to her is that when he shall take his great power and establish his throne of Empire over the earth, she shall sit with him in that throne as his bride and joint-heir. She shall be associated with him in judging or disciplining the world, incidental to its uplifting to human perfection—to more than Adam possessed and lost and that Jesus redeemed. Ah, yes, there is a depth of meaning in this word Jesus—Savior. Only with the conclusion of this age and the experience of the resurrection "change" will the church enjoy the promised reward that shall be brought unto her at his revelation. And only at the conclusion of the Millennial age will the full meaning of Savior be appreciated by the world. By them the willing of earth's millions will have become "his people," saved from their sins, while the incorrigible will be utterly destroyed in the second death.

"PRESENT YOUR BODIES LIVING SACRIFICES"

Whoever fails to see that the church as "members" of the Christ suffer with him sacrificially (after being "justified by faith in his blood"), will be logically bound by and by to interpret the sacrifice and sufferings in some other way. This our opponents already do. They say that we suffer merely "the sacrifice of thanksgiving" (Psa. 116:17), "the sacrifice of praise to God."—Heb. 13:15.

True, we answer, the word sacrifice is used in that broad sense, even though it is a pleasure rather than a sacrifice to praise God, as the word sacrifice is now generally used. This sacrifice under the Law was represented in the "peace-offerings" and "thank-offerings." But St. Paul also urges us, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1) He as well as the Master intimates that there is a more difficult sacrifice than the offering of praise before us when we forsake all and take up our cross to follow him in the narrow way. St. Paul urges, "Let us go to him outside the camp, bearing the reproach with him." He identifies these words with the Sin-offering by pointing out that the blood of both the bull and the goat of sin-offering was taken by the Priest beyond the second vail into the Most Holy. He identifies it again by his reference to the burning of both "outside the camp." Compare Hebrews 13:11-13 and Leviticus 16:27. If once you saw the beauty of this application of the "better sacrifices" and see it not, confess the blindness that has come upon you and seek the precious eyesalve of divine supply.

So far from the "sufferings of Christ" which we experience, being sufferings for sins, the reverse is true. Even the "great company" suffers not for its own sins, but suffers the "destruction" of their justified flesh (as the "scape-goat"), because they fail to sacrifice it.

This is the one peculiar and destructive feature of the Gospel Call of this Gospel age, differentiating it from the preceding and the succeeding ages! Some of the past, from Enoch to John, had the sacrificing spirit and did lay down their lives in the service of the Lord and righteousness, but God did not accept them as sacrifices. Our Lord's great sacrifice was necessary first for our actual justification before God. Since then is the opportunity for believers who have the same sacrificing spirit—"Present your bodies living sacrifices, holy and acceptable to God." "Now is the acceptable time"—"the acceptable year of the Lord"—the time in which God will accept your sacrifices, because he accepts you as "members" of the body of the Christ, the great High Priest, the great Mediator of the New Covenant.—Isa. 61:2; Luke 4:19; 2 Cor. 6:2; 1 Pet. 2:5; Eph. 1:6; Rom. 12:1.

In the future age "the acceptable time" will be past—the antitypical atonement day will be at an end. Satan will be bound and no one will any more suffer for righteousness' sake.

Now note the import of this. The ancient worthies will get restitution blessings as a part of the world. "Instead of thy fathers, they shall be thy children." (Psa. 45:16) They will be the first-born children of "the everlasting father." Under the new order of things they will be made the earthly agents or representatives of the kingdom. And the world will get restitution blessings also as under the New Covenant they obey the great Mediator. But why is this? Is there partiality with God that we of this Gospel age alone of all mankind have the offer of a spiritual or heavenly inheritance?

No, we answer! The gift in every case is the same, namely restitution of earthly rights secured by our Lord's sacrifice of his earthly rights. The whole difference is that we live in the "acceptable year (or time) of the Lord" and willingly take advantage of the privilege afforded. That privilege is restricted to those who have ears of faith and hear the "glad tidings" now, and fleeing from sin become servants of righteousness and present their "bodies living sacrifices holy and acceptable to God." We receive of our Redeemer earthly restitution rights by faith, and sacrifice these with whatever we have of earthly advantage. All such are accepted as "members" of the Christ, under the Redeemer, Prophet, Priest, Mediator and King of the world.

Whoever sees this sees "the Mystery hid from past ages and dispensations, but now made manifest unto the saints—Christ in you [which is, that you are his 'members,' and that this fact is the only ground for your] hope of glory." Whoever helps to blind those who have once seen this great "Secret of the Lord" (Psa. 25:14) is beguiling them of the prize (2 Cor. 11:3), whether he knows what he is doing or not. Whoever loses sight of the fact will cease to strive for it. And the fact that the Lord led into the light of "present truth" and showed us the "secret," the "mystery," implies that he would not let us be plucked out of his hand and away from his leading unless the heart was at fault.

Nor is it necessary for us to specially condemn the hearts of those who are now losing their sight of what they once claimed to see as clearly as we. Some of them may be merely blinded by dust and may recover; and find their chief trial along the line of humility in the matter of acknowledging their error. Let us neither do nor say anything to make their way back more difficult. Let us apply the principle rather to ourselves. Let us find comfort, peace and joy as well as caution in the assurance that if our hearts are loyal, God by myriads of agencies is able and willing to keep our poor heads!

"SOLD ALL THAT HE HAD AND BOUGHT"

Two of our Lord's parables are very assistful to a proper understanding of the difference between the Ransom-Price and the Sin-Offering. "The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like unto a merchantman, seeking goodly pearls, who, when he hath found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:44-46) The kingdom of heaven, the Millennial kingdom, its glory and honors and its privileges in connection with the world's restitution, constitute the great prize peculiar to this Gospel age. This prize never before was possible of attainment, and opportunity to attain it will end with this age, when it will be established in power and great glory at the second coming of our Lord—at which time "we shall appear with him in glory." This prize was first presented to our Lord Jesus; as we read, "Who for the joy that was set before him, endured the cross, despising the shame and is set down on the right hand of the Majesty on High." This is the same prize or high calling which has since been set before us.

The two parables under consideration illustrate the process by which this kingdom is obtainable. Our Lord left the glory of the Father and humbled himself to become "the man Christ Jesus." But this humbling was no part of the ransom nor of the sin-offering. It was preparatory work. A perfect man had sinned and had involved the entire race in his death condemnation, and only a perfect man could pay the price for one or any number or all of the sinners. When our Lord reached the age of thirty years, the age of manhood according to the Law, he was ready to be put on trial for his own life, that by loyalty under tests he might prove his worthiness of everlasting life on the human plane. Only such a tested, proven, perfect man could be the world's ransom-price.

Our Lord's keeping of the divine law was not the ransom-

price of the sinners. It merely demonstrated that our Lord could be an acceptable ransom-price for all. The giving of his life at thirty years in consecration was finished at Calvary. By that consecration, by the things which he suffered, by the laying down of his life, he laid down the world's ransom-price. It mattered not that the testing and his personal loyalty and his consecration of himself unto death were simultaneous. It was just as proper that it should be so as it was that he should have been tried and tested first and should subsequently have surrendered his life willingly as man's ransom-price.

This feature of the work—the laying down of his life—is illustrated in the parables under consideration by the statement, "Sold all that he had." As in the parable the selling of all that the merchant had did not purchase the field or the pearl, but merely secured the price which was sufficient afterward for its purchase, so, our Lord's surrender of his life and all of its rights and interests sacrificially in the world's behalf did not purchase the world—did not pay the price—but merely secured the ransom-price for the sins of the world, to be applied afterward as he may please.

As in the parable the price was afterward used in the purchase of the treasure, so in the reality our Lord's payment of the price of justice corresponded to the buying of the treasure, the buying of the pearl. In other words, the ransom-price of the world was secured by our Lord by the sacrifice of his human life, but the use of that price for the purchase of the treasure was a later and a totally different transaction. It was after our Lord had risen from the dead and sojourned with his apostles forty days and had ascended up on high that he "bought us with his own precious blood." "He appeared in the presence of God for us" and there applied on our behalf the merit or ransom-price which previously cost him his life.

Those whose eyes of understanding are open to a discernment of "the mystery of God" will readily see the further application of the parable to us, the Lord's followers and members. By the grace of God our Lord paid the price and bought us for whom he appeared. He did not buy the world, but the church." He "loved us and bought us with his own precious blood." "Ye were redeemed (bought) not with corruptible things, but with the precious blood of Christ. (1 Pet. 1:18, 19) But this application of the ransom-price to us is provisional, conditional. To be of the class included in this purchase requires that we shall not only flee from sin and believe in the Lord Jesus Christ unto justification, but that additionally we must have our Lord's character-likeness and must, like him, sell all that we have, that we might share with him in his great work and thus pass his merit on for the purchase of the world—for the cancellation of the sins of the whole world, at the close of this age.

Whoever has not the Spirit of Christ in this sacrificing is none of his. And whoever, after thus consecrating his life, draws back does so unto perdition, destruction. (Heb. 10:39) Whoever seeks to preserve his life—the restitution life imputed to him through the merit of Christ—will lose his eternal life. (Mark 8:35) (This principle is applicable to the church only, during this age. The rule will be the reverse for the world during the Millennium. Whereas we receive of Christ restitution rights to sacrifice them as his members and to gain the new nature with him, the world will get restitution rights to keep them everlastingly and never to sacrifice them.)

In the transaction, be it noted, the merit, the value, all proceeded from the one man—the man Christ Jesus. No more was needed. No more was demanded by Justice for the sins of the whole world. So to speak, our Lord Jesus loaned to the "elect" the merit of his righteousness, imputing it to us by faith as a wedding garment. Thereby he qualifies us as his members and in his name to share in his sacrificial work in order that we may be permitted to share with him in his Millennial kingdom glory and its great uplifting work for the world of mankind.

It is the merit of Jesus which now temporarily is loaned in justification by faith to the church and which must be sacrificed again by us as his "members"—that is to constitute eventually the ransom-price of the whole world of mankind, who are to be blest during the Millennium.

The condition upon which we may share the Millennial kingdom with our Lord is that we shall walk in his steps; that we shall suffer with him; that we shall drink of his cup; be partakers of the blood of the New Covenant, which, at the end of this age, will be sealed for Israel and the world. Thus we shall be sharers in the sufferings of Christ, by immersion into his death, in order that, in due time, we may share also in "his resurrection."

Who cannot see the force of these parables? Who cannot note that our dear Redeemer counted well the cost, then laid down his life—sold all that he had? And who does not remember that he calls upon us to sit down and count the cost of being his disciples? The field will be bought. The precious pearl will be secured by our Lord, in harmony with the Father's arrangement. And more than this, the faithful elect church will secure a share therein as members of his glorified body. How important, then, that we count the cost in advance and that we count not our lives dear unto us, that we may win the prize, the pearl, the treasure!

ITINERARY FOR BROTHER RUSSELL'S HOLIDAY SEASON TOUR

Lv. Brooklyn, N. Y.	Saturday,	December	25	Pennsylvania Railroad	9:15	p. m.
Ar. Richmond, Va.	Sunday,	December	26	R., F. & P. R. R.	7:50	a. m.
Lv. Richmond, Va.	Sunday,	December	26	N. & W. R. R.	9:00	p. m.
Ar. Bristol, Tenn.	Monday,	December	27	N. & W. (via Bristol)	9:30	a. m. E. T.
Lv. Bristol, Tenn.	Monday,	December	27	Southern R. R.	9:15	a. m. C. T.
Ar. Knoxville, Tenn.	Monday,	December	27	Southern R. R.	1:45	p. m.
Lv. Knoxville, Tenn.	Tuesday,	December	28	L. & N.	6:10	a. m.
Ar. Atlanta, Ga.	Tuesday,	December	28	L. & N.	11:55	a. m. C. T.
Lv. Atlanta Ga.	Tuesday,	December	28	Southern R. R.	11:10	p. m.
Ar. Birmingham, Ala.	Wednesday,	December	29	Southern R. R.	5:20	p. m.
Lv. Birmingham, Ala.	Wednesday,	December	29	Frisco Line	10:30	a. m.
Ar. Memphis, Tenn.	Thursday,	December	30	Frisco Line	7:30	a. m.
Lv. Memphis, Tenn.	Thursday,	December	30	Frisco Line	11:00	p. m.
Ar. Fort Smith, Ark.	Friday,	December	31	Frisco Line	11:30	a. m.
Lv. Fort Smith, Ark.	Saturday,	January	1	Frisco Line	6:05	a. m.
Ar. St. Louis, Mo.	Saturday,	January	1	Frisco Line	7:45	p. m.
Lv. St. Louis, Mo.	Saturday,	January	1	C. & A. Ry.	11:45	p. m.
Ar. Chicago, Ill.	Sunday,	January	2	C. & A. Ry.	7:55	a. m.
Lv. Chicago, Ill.	Monday,	January	3	C. & A. Ry.	9:00	a. m.
Ar. Bloomington, Ill.	Monday,	January	3	C. & A. Ry.	12:39	noon
Lv. Bloomington, Ill.	Tuesday,	January	4	I. C. Ry.	6:20	a. m.
Ar. Dubuque, Ia.	Tuesday,	January	4	I. C. Ry.	1:40	p. m.
Lv. Dubuque, Ia.	Tuesday,	January	4	C., B. & Q. R. R.	11:59	p. m.
Ar. St. Paul, Minn.	Wednesday	January	5	C., B. & Q. R. R.	7:20	a. m.
Lv. Minneapolis, Minn.	Wednesday	January	5	G. N. R. R.	5:50	p. m.
Ar. Winnipeg, Man.	Thursday,	January	6	G. N. R. R.	7:25	a. m.
Lv. Winnipeg, Man.	Thursday,	January	6	C. P. R. R.	10:40	p. m.
Ar. Hamilton, Ont.	Saturday,	January	8	C. P. R. R. (via Toronto)	4:45	p. m.
Lv. Hamilton, Ont.	Sunday,	January	9	G. T. R. R.	8:10	a. m.
Ar. Toronto, Ont.	Sunday,	January	9	G. T. R. R.	10:00	a. m.
Lv. Toronto, Ont.	Sunday,	January	9	G. T. R. R.	6:10	p. m.
Ar. Brooklyn, N. Y.	Monday,	January	10	D., L. & W. R. R.	10:45	a. m.

PREPARATION FOR THE FULFILMENT OF THE DIVINE PROMISE TO ABRAHAM

"IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED"

(1) Moses was the typical mediator between God and the people of Israel (who typified the world of mankind); undertook to bless them by mediating for them with God the Law Covenant. Under his mediation their past sins were ignored, provided they would keep perfectly the divine law. The arrangement failed because they could not abide in covenant relationship with God, being unable to keep the Law of God perfectly.

(1) Jesus by prophesy of divine appointment is the Mediator "between God and men"—the world. He undertakes the satisfaction of justice for all, and then to bless all under his Millennial Mediatorial kingdom (through Israel represented by the ancient worthies) by affording all the opportunity to become Israelites indeed and thus ready for transfer to the Father anew under everlasting Law Covenant conditions.

(2) By divine arrangement the typical mediator associated with himself the priestly tribe—Aaron and his sons and the entire tribe of Levi—"his house," by whom the sacrifices of mediation were offered.

(2) By divine arrangement Christ, the real Mediator, during this age is association with himself a priestly class—the church—a "little flock," "the royal priesthood" and "a great company" or "household of faith," antitypical Levites.

(3) This house of Moses (the tribe of Levi) was specially chosen of the Lord as his "first-born." It alone represented the first-born of Israel spared in the Passover night, when the first-born of Egypt were slain, in that Passover night.

(3) This "household of faith," of which the "royal priesthood" is a part, is called by the Lord "the church of the first-born." It includes all those passed over in the Gospel age "night" preceding the Millennial Day of general deliverance.

(4) While Aaron was the chief of that house, he was subject to Moses, his brother. As the Lord declares, "I have given thee Aaron to be thy mouthpiece and thou shall be a god (ruler) unto him"—a superior.

(4) "Wherefore, holy brethren, partakers of the heavenly calling, consider Jesus Christ the high priest of our profession" or order. (Heb. 3:1) Consecration as a priest preceded Kingship and its Mediatorial work for men.

(5) Aaron and the underpriests and Levites all assisted Moses—were his servants and under his direction in the mediating in the various services incidental to the satisfaction of Justice and the sprinkling of the people, "reconciling" them prior to the inauguration of the Law Covenant, which represented their harmony with God and his acceptance of them so long as they should keep his Law. Thus it is written, "Moses verily was faithful as a servant over all his house"—the Levitical tribe.

(5) "But Christ as a Son (is) over his own house, whose house we are if we hold fast the confidence of our rejoicing firm unto the end." (Heb. 3:6) This service includes the propitiation offerings and later the blessing and teaching of the world to prepare for a renewal of covenant relations with God as before the fall. All agreeing "All these things of divine law will we do!" as did Israel to Moses, will be blessed with Millennial opportunities—restitution—to enable them to do perfectly—for direct relationship with God.

(6) The priests participated in the offering of the "calves and goats" whose blood sprinkled the tables of the law and subsequently sprinkled all the people. For was it not this same sin-offering which was repeated "year by year continually" and which could no more than typically cleanse from sin?—Heb. 9:19-21.

(6) The antitypical priests are invited to join with the High Priest in the work of sacrificing necessary to the inauguration of the Mediatorial kingdom. "I beseech you therefore brethren by the mercies of God (justifying you by faith) that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service."—Rom. 12:1.

(7) The killing of the bullock and the goat for the sin-offering, whose blood propitiated for the sins of the house of the mediator and also for the sins of all the people, was efficacious for a year, and was "repeated year by year." Since it never really took away the sin, the blessings which came from it were merely temporary, as was indicated in the necessity for the annual repetition. (Heb. 10:1) The two killings and the two sprinklings of the Mercy Seat foreshadowed plural antitypes.

(7) The antitypical bullock and goat, "the better sacrifices" of Jesus and his "members," his under-priesthood (all the merit proceeding from Jesus' sacrifice and through his under-priests) will be fully efficacious and need no repetition. The High Priest offered himself (the bullock) at Jordan and "finished" the sacrifice at Calvary. Following this he offered his church (the goat) at Pentecost, and this sacrifice will finish with the death of his last "member" in the flesh.—Heb. 10:22, 23.

(8) As a result of its sacrifices being only typical, the Law Covenant failed to give eternal life and blessing to Israel. Hence they did not attain their glorious hopes of participating with Messiah in the blessing and instruction of all the families of the earth—in line with the promise made to Abraham. But what they failed to attain as a whole the elect did attain to, and the remainder were "blinded" until all the elect "members" of spiritual Israel—the Antitypical Moses and his house—should first be delivered by the power of God in the first resurrection.—John 1:13; Rom. 11:25-31.

No Jew can get eternal life under the terms of the Law Covenant except by one of two methods. (1) During this "acceptable time" he might become a "member" of the Anointed Priest, King, Mediator by becoming "dead to the law and alive toward God through Jesus Christ." (Rom. 6:11; 7:4) (2) In the Millennium the old Law Covenant will be supplanted by the new Law Covenant, and all under the old will then for a thousand years have the opportunity to come under the New Covenant—through its better Mediator, the Christ.

(8) As a result of "the better sacrifices" of the true Mediator—King and Priest—the Gospel church, accepted by the Father as a sacrifice at Pentecost, progresses "until we all come to the full stature of a man in Christ"—Jesus being the head and we his "members." (Eph. 4:13; Acts 3:23) Jesus and all his "members" are ministers (servants) of the New Covenant. (Mal. 3:1; 2 Cor. 3:6) The first service is to sacrifice. At the end of this age the blood, "holy and acceptable" through Jesus' merit (Rom. 12:1), will be applied "for all the people." Then Messiah's kingdom will at once restore to perfection the ancient worthies, who will at once be in New Covenant fellowship with God. These as the earthly seed will become the "princes" through whom the Millennial kingdom blessings will extend to all mankind. The result will be glorious: All the families of the earth will be blest with knowledge and assistance out of sin and death conditions back to the renewed covenant condition of eternal life upon terms of obedience. The rebellious will be utterly destroyed in the second death.

We shall be like him. Oh, how rich the promise!
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?

We shall be like him, for we'll have his nature,
He'll lift us up and with his glory bless;
He took our sin, O wondrous condescension!
That he might clothe us in his righteousness.

GOD'S EVERLASTING LAW COVENANT

PERFECTION AND OBEDIENCE REWARDED WITH EVERLASTING LIFE.

EDEN	PATRIARCHAL AGE — FROM ADAM TO MOSES	JEWISH AGE — OF TYPICAL COVENANT FROM MOSES TO CHRIST	THE GOSPEL AGE — UNTIL FULNESS OF GENTILES COME IN — COMPLETING BODY OF CHRIST	MILLENNIAL AGE — OF MEDIATORIAL REIGN	"AGES TO COME" — EVERLASTING BLISS.
Adam, created perfect, was in covenant relationship to God under Divine Law: obeying and living everlastingly; disobeying and dying. He broke the covenant, and lost his perfection and his right to life everlasting. Thereafter he was a sinner, dying under the sentence: "Dust thou art, and unto dust shalt thou return." By birth and inheritance all his race are sinners, and under the same sentence. By faith in Messiah's sacrifice and then a renewal of the covenant, all may gain life everlasting.	The Abrahamic Oath-bound Covenant Barren Until The Christ Came.		JESUS CHRIST BY HIS PERFECT sacrifice and the Church, his "members," by their faith-justified sacrifice exalted to covenant relationship on the spirit plane: Heirs of the Oath-bound Covenant "THE SEED" Gal. 3:29. To retain covenant relationship these are required to be obedient to the spirit of God's Law in Christ. "Ye are not under the Law, but under Grace" - Rom. 6:14. The "Great Company" spirit-begotten, attain this plane through the "destruction of the flesh."	THE CHRIST IN GLORY, MEDIATOR, PROPHET, PRIEST, KING, JUDGE OF ISRAEL, reconciling and perfecting fallen men, as Abraham's Earthly Seed — getting them ready to turn over to God under his Law Covenant renewed. "I have constituted thee (Abraham) a father of many nations." The "blood" of Christ applied secures opportunity for the return of all men to Covenant relationship with God. Rom. 4:11	CHRIST ON THE THRONE OF UNIVERSE WITH THE FATHER
A. Plane of spirit perfection and	covenant relationship.				
Ancient Worthies justified by faith to God. Plane of human perfection actual and reckoned; but ineffectual even for sacrificial purposes until Christ appeared as	reckoned covenant relationship with and covenant relationship to God, their Advocate. - Heb. 11:38-40.		THE PRIZE WON BY THE CHRIST AND SACRIFICED. — Rom. 11:7. THE JEWISH NATION BLINDED AND REJECTED UNTIL SPIRITUAL ISRAEL'S SELECTION. Rom. 11:25-32	ANCIENT WORTHIES, ABRAHAM'S EARTHLY SEED, IN COVENANT RELATIONSHIP- "PRINCES IN ALL THE EARTH." THE EARTHLY PHASE OF THE MEDIATORIAL KINGDOM. ALL THE FAMILIES OF THE EARTH UNDER MEDIATOR'S KINGDOM IN PROCESS OF RESTITUTION.	Mankind anew in covenant relationship with God. The Mediatorial Kingdom at an end. 1 Cor. 15:24-28. And the restored ones tried by justice and the unworthy Gog's destroyed. Rev. 20:9, 10; Matt. 25:41-46.
B.	TYPICAL ISRAEL BROUGHT INTO COVENANT RELATIONSHIP WITH GOD BY MOSES, but unable to maintain it. Renewals "year by year" brought life everlasting to none. "Salvation is of the Jews." Amos 3:2; Jno. 4:22.	Believers tentatively justified by faith, giving them opportunity for sacrificing earthly interests: failing of this their justification lapses and they pass with the world to the actual justification of the Millennium.			
C. Adam and his race fallen from cov	enant relationship in sin and death.	"The whole world lieth in the wicked one"	1 Jno. 5:19.	THE DISOBEDIENT DESTROYED IN SECOND DEATH AS GOD'S ENEMIES.	Satan and all evildoers destroyed, there will be a clear universe- Every creature — praising God. Rev. 5:13.

There is but one divine law, whatever be the form of its statement—Supreme love for God and the same love for a neighbor as for self. To this law angels and men must conform to be in Covenant Relationship with God, enjoying eternal life. The Law Covenant attempted this for Israel during the Jewish age, by its mediatorial work of one Atonement Day renewed "year by year."

The Antitypical Moses (the Christ Head and body, the "royal priesthood"), by his "better sacrifices," will succeed in bringing antitypical Israel into Covenant Relationship and life everlasting. The Gospel age is "the acceptable time" for consecrating the priests through sacrificing (Psalm 50:5), and paying to justice the ransom-price laid down at Calvary. The Millennial age will be the time for reconciling the world, symbolizing Moses sprinkling "the people" with the blood of the sacrifices of atonement. The at-one-ment will not be complete between God and men until the end of the Millennium, when Christ shall deliver over the kingdom to the Father.

The world through Israel's renewed Covenant and better Mediator will begin to receive New Covenant blessings at once under the Mediatorial kingdom, but not until the Millennium is ended will perfected, restored men, be admitted to covenant relationship with God.

The Church, accepted through Christ by faith and consecration, as members of the antitypical Seed of Abraham, are now at one with God through their Bridegroom-Advocate, in Covenant relationship and blessing.—Gal. 3:29.