

SEMI-MONTHLY.
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Those of the interested who, by reason of old age, or other infirmity
or adversity, are unable to pay for the TOWER, will be supplied FREE, if
they send a Postal Card each December, stating their case and requesting
the paper. We are not only willing, but anxious, that all such be on our
list continually.

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GENERAL CONVENTION, CHATTANOOGA, TENN., JUNE 3-6

THE RAILROADS of the Southern, Central and South-western Associations will sell tickets to this Convention at one fare and one-third, plus 25 cents, on the "Certificate Plan." You purchase a regular ticket to Chattanooga, telling your ticket-agent at the time that you desire a Certificate, that you are going to the WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION, and which will entitle you to purchase a return ticket at one-third a regular fare. Hold on to that certificate, as without it you would be charged full fare when buying your return ticket. The Certificates will need to be signed, but we will publicly announce at the Convention the name of the brother who will attend to the matter for you and save you all trouble.

ACCOMMODATIONS should be secured in advance to avoid confusion and trouble to yourself and the Entertainment Committee. Therefore, if you will attend, write at once, saying briefly (a) how many will be of your party; (b) how many of each sex; (c) if colored, so state; (d) married couples desirous of rooming together should so state. AS TO RATES.--It will be safe to count that a room for one person will cost \$1.00 per night in a good, respectable house, or a room for two \$1.25. Unless you specify to the contrary, arrangements will be made for two in a bed and two beds in a large room at the cost of 50 cents each person. MEALS can be secured from 15 cents up, according to quantity, kind and service.

Do not write on this subject at length. Tell us about things at the Convention. Give the information briefly and to the point. A postal card will do. Address the WATCH TOWER BIBLE & TRACT SOCIETY, 612 Arch St., Allegheny, Pa.

GET READY PROPERLY

Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depends.

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1905--VOLUNTEER MATTER SOON READY--1905

Send in your orders for Volunteer Matter at once, please. The "ammunition" is not yet ready, but will be soon. The house to house distribution is planned for this year. It worked well last year, except in districts where the population is largely foreign and Catholic. In those parts it is still advisable to serve the Protestant English churches. Let us know how many you can use all told and how you prefer to have them addressed. We will not send all the tracts at once, except where quantity is small. We hope that we may have fresh "Volunteers" this year to join in the work of the free circulation of the Society's literature. Those who participate most freely seem to receive the greater blessing. We do not urge. It is a volunteer service. The Master says, "He that reapeth receiveth wages and gathereth fruit unto life everlasting."

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VIEWS FROM THE WATCH TOWER.

SOCIALISM SPREADING IN THE WEST.

REV. CHARLES STELZEL recently appointed by the Home Missionary Society of the Presbyterian Church, was a machinist until recently, and is now appointed to look out for the welfare of wage earners and devise means for interesting them in Presbyterian Christianity on the basis of its new Statement of Faith, which quite covers and hides the doctrine of foreordained damnation of all except the "very elect," stated in the Westminster Confession still retained--sub rosa.

Rev. Stelzel visited the region of the Colorado miners' strike recently, and his report of what he found is set forth in the Boston Transcript as follows:

"In an interview Mr. Stelzel, after his return from Colorado, where he had been studying the labor situation, said that Socialism is increasing among the workingmen of the West faster than Easterners realize. In Colorado, for instance, the issue, as he discovers it, is not unionism but Socialism; and the strike has entered many churches, officials differing fundamentally on the issues involved. For thousands of workingmen Socialism has become a substitute for the Church, the idealism of the earthly propaganda taking the place of the visions and ideals of the religious faith. This Mr. Stelzel has tested not only by

word-of-mouth conversations and by hearing the speeches of orators, but by a careful poll--through correspondence of the leaders among the Western labor leaders. He finds that they are sending about the country as organizers and agitators, men who were formerly ministers in Protestant churches or who were Roman Catholic priests, who will use the religious terminology and appeal to the religious motives, but to the end that an earthly Utopia may be set up, and without any reference to the life beyond the grave. He believes that the Church must begin a propaganda which must be carried on out of doors wherever wage-earners congregate; that literature, inexpensive and attractive, written in the language of the people among whom it must circulate and written to their level, must be printed and circulated lavishly."

This is significant, and points exactly in the direction and to the events portrayed in God's Word,--in its pictures of the "day of wrath" coming on Christendom.

THE GERMAN "DOME," OR CATHEDRAL.

The completion and dedication of a great Cathedral at Berlin, Germany, is an event of world-wide note. It is to be to central Europe what St. Paul's Cathedral, London, is to Great Britain and what St. Peter's is to Rome. Newspaperdom concludes that it marks the closest possible approach of the German Emperor to the position of Pontifex Maximus to Germans. The N.Y. Times considers that "under the direct and personal care of the Emperor" it as closely marks "the establishment of a State Church as the exertions of the monarch could bring it." It adds:--

"That would be the conclusion to be drawn from the establishment of the cathedral, even without more explicit explanation. But the pains that have been

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taken to secure at the opening the attendance of conspicuous representatives of other Protestantism than that of Germany shows that the intention goes much further than the establishment of a Prussian state church, in the sense, at least, of a Prussian Court church. It is almost avowedly to make Berlin the Rome of the Protestant world, in so far as the idea of an ecclesiastical center may consist with the right of private judgment as opposed to ecclesiastical control, which is at the very basis of Protestantism. And the establishment of a Protestant cathedral which aims to transcend the limits of any one communion or of any one country seems to involve the establishment, in a manner of speaking, of a Protestant Pope. Dr. Dryander, the Prussian court preacher who preached the opening discourse, did not shrink from this

conclusion. On the contrary, he dotted his i's with great explicitness in setting forth 'the Emperor's desire that this building should be the center of Protestantism, and that the German Emperor should in a general sense be the protector of the faith.'

"Without doubt, if there is to be a Protestant Pope, or in so far as there is to be one, the Kaiser fills the bill

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more nearly than any other earthly potentate. He has more Protestant subjects than any other, excepting the King of England. And the Anglican variety of Protestantism has always been recognized, both by its admirers and its detractors, as a variety suited only for home consumption, or at least for consumption by English-speaking persons imbued with British traditions, and not for exportation. King Edward would hardly be moved to compete with his royal nephew for the headship of the Reformed churches throughout the world. The headship of Continental European Protestantism, at least, naturally devolves upon the German Kaiser, in so far as it devolves upon anybody. We may now see that the necessity under which the Kaiser has felt himself to be, of forming and expressing opinions upon such subjects, for example, as biblical criticism, had a special root, in addition to his general necessity of forming and expressing opinions upon all matters of human concern or interest....

"It is very impressive to find such a demonstration of the essential Christian unity of Protestantism as was afforded by the ceremonies of the consecration. It is not fantastic to expect that such a demonstration may have its effect upon the religious evolution of the world."

A Catholic daily comments on the "Dome," etc., as follows:--

"The German Kaiser is a good man and certainly he has so far treated his Catholic subjects with fairness, the Catholic Poles of Posen excepted, but really can not a melancholy note be caught in the midst of this Berlin hallelujah? The Kaiser's own statisticians prove that Protestantism is perishing in Germany. The professors in his great universities so assert and even some of his own preachers so admit. Between the advance of materialism on one side and Catholicism on the other, Lutheranism is being ground to powder. If it were not for the support of the German Catholic party it is questionable if the crown would be on his head to-day. Socialism would be singularly dominant.

"Without a supporting Catholicism what would be the fate of the Kaiser's Protestant St. Peter's? It could not remain. It is environed by a perishing Protestantism, and when the latter dies the great structure must pass to other hands. Whose? It may be those of Socialists temporarily, but eventually the Catholic Church will come into possession. As a far-sighted statesman

the Kaiser must foresee this. As to the English and American clergymen who lauded his purpose, why, compliments are easy to give. They knew better while they spoke."

"BOTH GOOD AND RIGHT"

The German Emperor supplements his views regarding the purpose of the great Protestant Cathedral to be built in Berlin:

BERLIN, March 8th.--Upon the Emperor's recent remark that his "Dome" should be a new place of pilgrimage, a new St. Peter's Church, a cry of indignation sounded throughout the entire [Roman] Catholic world. At an after-celebration to the dedication of the Cathedral the Emperor declared:

"The theological controversies between the two churches have nothing whatever to do with its [the Cathedral's] value. The Roman Catholic Church has ever been the strongest organization and is so to this day. How the conflict will yet end rests with God. If Catholicism is the true religion, then no one can destroy it. It will become a greater power in the world than it already is. My conviction is, that both religions are good and right, and only misunderstandings do separate them.

"If in the course of developments Catholicism shall finally come off victorious, well and good. But until one or the other side has reached a clearer light, and until the overhanging cloud has been dispelled, a space of 500 years will probably have passed, and until then let us live in peace."--Translated from the German.

WILL CHURCH AND STATE BE RECONCILED IN ITALY?

Pope Pius X, and his Secretary of State, Cardinal Merry del Val, have determined to introduce a radical change in the policy of the Vatican toward the civil power in Italy. If this assurance be well founded, and many recent incidents confirm it, the upholders of the established social order in the peninsula will be immensely strengthened, and we may be sure that the royal Government will do everything in its power to satisfy the just claims of the Papacy.

On the occupation of the Holy City by Italian troops in the winter of 1870-1, the Government of Victor Emanuel strove to conciliate the head of the Church by offering to give him every assurance of independence, except the recognition of his temporal authority over any considerable section of Italian territory. It promised that he should be treated as a sovereign within the precincts of the Vatican, and to compensate him for the loss of revenues previously enjoyed the Italian Parliament voted him an annual grant of more than \$600,000.

REFUSED GOVERNMENT ALLOWANCES

The Papacy has hitherto refused to touch a penny of the money, but that statute has never been repealed, and in the eyes of many Italian jurists it is a nice question of law whether the Pope might not at any moment demand the arrears of the subsidy, which now would amount to a vast sum, that, however, could easily be raised by a loan.

Simultaneously with his stern refusal of what he termed a bribe for connivance in the spoliation of Peter's patrimony, Pius IX. issued to faithful Catholics the famous injunction *non expedit*, to the effect that it was not expedient for them to seem to condone the wrong done to the Church by taking part in any parliamentary election held under the regime of the usurper.

RADICALS AND SOCIALISTS THE POWER TO CHANGE

That injunction was solemnly reaffirmed by Pope Leo XIII. For more than thirty years it has been obeyed, with the result that the friends of the existing social system have been deplorably weakened by the refusal of nearly one-half of the registered electors to exercise the franchise. The control of the Italian Parliament had, up to the recent general election, passed virtually into the hands of advanced Radicals and Socialists. Nowhere else in Europe have the doctrines of Karl Marx exerted so much influence on legislation, or constituted so grave a menace to existing social and political

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institutions, as they lately have in the kingdom of Italy.

We pointed out not long before the late general election in Italy that it had become a question of vital moment to the Papacy to decide whether a continued enforcement of the injunction *non expedit* would be consistent with a due regard for its own safety. Little cause as has the Vatican to regard the Quirinal with sympathy, it must recognize that the ominous drift of events has exposed them both to a common danger, for it has been taught that there is something worse even than a usurping monarchy by the deadly assaults to which the Catholic religion has been and is being subjected in France at the hands of the Radical-Socialist party now dominant in that country.

PAPACY LEARNING A LESSON

Pope Pius X would have shown himself but an incompetent pilot had he shut his eyes to the warning given by the resolve of Premier Combes to abolish the Concordat between the French Republic and the Papacy, the warning, namely, that the aloofness which formerly seemed expedient had become so no longer, and that

the law of self-preservation required the Church and the monarchy to co-operate for defence in Italy, lest both go down in a common shipwreck.

That the warning had been heeded to a considerable extent was evident from the outcome of the recent general election, at which the party of order was rescued from possible defeat and materially strengthened by the support of many faithful Catholics at the ballot box. The full significance, however, of the part then played by a considerable section of the registered Catholic electors is brought out for the first time by our correspondent in Rome. He tells us that the injunction non expedit, though not formally lifted, will henceforth be suffered to become a dead letter.

CATHOLICS MAY NOW PARTICIPATE IN ITALIAN ELECTIONS

The proof offered for this assertion is that at the Parliamentary as well as the municipal elections that have taken place during the last year the instruction or permission given to Catholics to participate in the voting emanated directly from Cardinal Merry del Val, the Papal Secretary of State. We are further informed

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that in order to facilitate co-operation with the civil power in behalf of the established order of society, and with a view of minimizing the chances of jealousy and discord, the Vatican has decided to discourage the creation of a specifically clerical party in Parliament, and consequently will recommend Catholic electors to vote either for Government nominees or for non-militant clericals.

By this judicious course it should be possible to avoid raising in the Chamber of Deputies the inflammatory question of a partial restoration of the Papacy's temporal power, a question which plainly can best be dealt with in friendly negotiations between the Vatican and the Quirinal.--Literary Digest.

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THE MEMORIAL CELEBRATION GENERAL.

FROM every quarter reports show that the numbers who celebrated our Lord's Supper on April 16th were much larger than on any previous occasion. It would appear, too, that it was a more solemn occasion and observed more reverentially than ever before. This is right. God forbid that any of us should lose any of our respect or reverence in connection with the great sacrifice or its memorial. In our last we suggested some reasons for celebrating on the anniversary day nearest

to the year date, and thus keeping the more closely in touch with the days of our Lord's last week of earthly life and their great events. We hope that all of our readers will weigh the matter, that between now and the next Memorial we may be of one heart and one mind on this matter. A few years ago the Jewish mode of reckoning brought the Memorial Supper on Thursday evening. We recall that the harmony of the days of the week with those of the first celebration added special zest as well as peculiar solemnity to the days of that week.

Reports show very many small gatherings. The number celebrating at some of the principal cities follows:--

Boston, Mass., 186; Philadelphia, Pa., 99; Cleveland, O., 73; St. Louis, Mo., 75; Washington, D.C., 94; Richmond, Va., 30; Altoona, Pa., 36; Indianapolis, Ind., 67; Toronto, Ont., 58; Columbus, O., 47; Binghamton, N.Y., 37; Chicago, Ill., 170; Providence, R.I., 42; Cincinnati, O., 54; Youngstown, O., 35; Dayton, O., 40; Scranton, Pa., 42; Buffalo, N.Y., 40; Houston, Tex., 45; New York City, 109; Los Angeles, Cal., 142; Allegheny, Pa., 525; London, Eng., 190; Glasgow, 142; Liverpool, 66+; Manchester, 37+; Bristol, 29; Edinburgh, 21; Sheffield, 25; Sevenoaks, 21; Dublin, 20; Elberfeld, 64.

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DEAR BROTHER:--Last evening the little company here met to celebrate the Memorial. There were sixteen present, twelve sisters and four brethren.

It was an hour of blessed privilege, into which we all heartily entered. We remembered the other companies who would be gathered together to likewise "do this" in our Lord's remembrance, not forgetting the isolated ones.

We feel assured that we, too, were remembered by the other ones who were joining in this Memorial, and that our prayers for blessing on the Body were being repeated by all its members.

May the Lord's blessing continue with you as you are still spared to serve him.

_____, Atlantic City, N.J.

DEAR BROTHER RUSSELL:--Last Sunday evening a few earnest, fervent Truth-seekers, twenty-four in number, assembled at the home of Bro. D_____ to partake of the Memorial Supper, and thus commemorate the death of our dear Lord and Master. After appropriate hymns,

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reading a few extracts from the sermon in March 15 Tower, and prayers, the emblems were partaken of and we dispersed, "silent, like men in solemn haste," to our homes, there to "think on these things," and renew within our hearts our covenant to die with him, to have no mind or will but his. The thought underlying all is, if we would share with him in his Kingdom we must be a part of the broken loaf--that as his blood-life was poured out for the world, so our blood-life must be poured out, even to death, for only in this way can we be worthy to drink with him of the new wine (immortal life) in his Kingdom.

Dear brother, we all share in the prayer that God may bless and strengthen you and your co-laborers for the contest ever before us, and grant that we may all drink the new wine with him in his Kingdom and share with him in blessing all the families of earth, in that glorious day which shall have no end.

With much love to all the brethren, we are, sincerely in the one hope,

THE CHURCH AT DETROIT, MICH.

DEAR BROTHER RUSSELL:--Ten brothers and sisters partook last evening of the emblems of the broken body and shed blood of our dear Redeemer. We considered the meaning of eating the sinless flesh and drinking the precious blood, as by faith appropriating its virtues and merits each for himself. We also had our attention called to the deeper significance of the loaf and the cup to us as representing our communion and fellowship in his sufferings and with those of the fellow-members which we have been so graciously permitted to have. The propriety of observing the memorial on the anniversary of its institution was entirely new to one sister, who became quite interested. It was truly a blessed hour of spiritual refreshment. Praise God, from whom all blessings flow.

With much Christian love from us all, yours in our dear Redeemer,

_____, Racine, Wis.

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DEAR BROTHER RUSSELL:--Last evening a few of us, seven in number, met and together celebrated the memorial of our dear Redeemer's death. One brother and sister came 25 miles to join with us in this most solemn feast. We realized our dear Lord's presence and felt drawn closer to him in our sincere desire to serve him better. As this was our first celebration since entering into the light of Present Truth, the partaking of

the emblems was, as to their true meaning and import, keenly felt and much appreciated by each one as a great favor. We remembered at the throne of grace all who similarly met together, praying that our heavenly Father would keep each and all from falling and help us to be faithful until death.

Yours in love and fellowship,
_____, Port Jervis, N.Y.

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DEAR BROTHER RUSSELL:--I am very glad to be able to tell you that five of us were permitted to assemble together to celebrate the Memorial. I feel that the Lord was with us. One of our number said it was his first participation in the observance and that he thought its influence would last him through all eternity. We all seemed to be like-minded in the desire to know the full significance of a "full consecration" and to conform our lives thereto. We were rejoiced to know that all over the world were like companies enjoying a similar blessing.

Praying the Lord's blessing upon your labors, in his name, _____, Tallapoosa, Ga.

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DEAR BRO. RUSSELL:--Bro. H_____ and I met last evening at my house and partook of the Memorial Supper, showing forth the breaking of his body and the pouring forth of his blood, our passover sacrificed for us, at the same time renewing our pledge of consecration to him and to his service.

Our hearts assured us of his presence, though the eyes of our flesh saw him not. We realized somewhat of the infinite love of our Father in giving his only begotten Son, "a ransom for all," but especially of them that believe; and more, that the Son willingly, joyfully, made the great sacrifice. Shall we not then patiently endure our light afflictions in the hope of sharing with our Head an "eternal weight of glory"?

In our present state we can but faintly estimate the infinite wisdom and love that conceived the plan and bestowed this gift upon mankind, and we can only measure our love for him by the love we bear to the brethren. This is commonly called "Holy Week," and is not this season indeed holy to us? We pray its solemnizing and humbling influence may continue and grow till we drink of the new wine with our Head in the Kingdom. May his blessing continue with you and your helpers, and may your work prosper as our Head deems best.

Always yours, in the greater love begotten of the

greatest of all events, that we have just been
commemorating. _____, Winnipeg, Man.

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DO YOU DESIRE "PILGRIM" VISITS?

HEREAFTER we will invite requests for "Pilgrim" visits not at the first of the year, but about this time, when moving will be mostly past. We now inquire for the year beginning May 1, Who desire Pilgrim visits? We do not promise to grant all requests but we will surely do our best to serve the interests of the general field as the Lord shall grant us to see his good pleasure in the matter.

These "Pilgrim" visits are free--no charges are made for time or traveling expenses, and no collections of any kind are taken up by them. All of their expenses are met out of our general Tract Fund, to which many of you contribute, but for which no solicitations of any kind are authorized. The "Pilgrims" make but brief stays at each point of interest. It is presumed that those requesting their services will be glad to provide them with food and shelter. They are quite content to share with the "brethren" the blessings of the Lord's bounty as he grants them to you. They seek not your's but you.--2 Cor. 12:14.

For our assistance please answer the following questions if you desire these Pilgrim visits--as many of

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them as you can--on a postal card, at once. Indicate your answers as below, (a), (b), etc.:

- (a) How many DAWN readers in your vicinity?
- (b) Are weekly meetings held now by these?
- (c) How many are usually in attendance?
- (d) Where do they meet now?
- (e) Was a vote taken on this "Pilgrim" invitation?
- (f) How many voted for the invitation to be sent?
- (g) Did any vote against the invitation? How many?
- (h) Give full address of the one who has volunteered to care for the Pilgrim.
 - (i) If your town is off the railroad, state proper railroad station to stop at, and how the "Pilgrim" could get from station. Would he be met?
 - (j) Could a suitable place be found for one or two public meetings?
 - (k) Could a suitable place be found for semi-private meetings for the interested?
 - (l) What attendance do you think could be secured for the public session by such notifications and advertising as you could give?
 - (m) Have the DAWN readers chosen leaders or elders

in accord with DAWN, Vol. VI., chapters v. and vi.? If so, give addresses of the two to whom notification of a Pilgrim's coming to you should be sent.

(n) Give writer's name and all addresses in full.

If you are the only TOWER reader answer such of the questions as you can.

Write very plainly, and should conditions so change during the year as to make the withdrawal of this invitation advisable, please drop us a postal card to that effect at once.

Sample of how your reply card to us may be written:

(a) About 14. (b) Yes. (c) 8. (d) In Bro. Smith's home. (e) Yes. (f) 7. (g) 1. (h) Bro. and Sister Jones. (i) Clifton on P. & Ft.W.R.R. Bro. Jones will meet with "rig," if notified the hour of arrival. (j) Yes. (k) Yes. (l) 100 to 200. (m) Yes. J. Smith and W. Jones. (n) W. Jones, 804 Some St., Ourtown, N.H.

Attend to this at once, please. It may be too late after you see in the TOWER the announcement of a "Pilgrim" headed your way. The routes are made out and timed from start to finish in advance.

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A BIBLE STUDY ON KNOWLEDGE.

--FOR MAY--

(For method of using these Studies and meaning of abbreviations, see our issue of March 1.)

1. What is the importance of knowledge? Matt. 4:4; Z.'02-245-248; Z.'03-166 (2nd col. par. 3) to 167.
2. In what four ways may knowledge be obtained? A.121, par. 3.
3. In which of these ways did Adam possess a knowledge of evil before he sinned? A.122, par. 2.
4. Where is the source of all true knowledge? Jno. 17:17; Prov. 2:6; Jno. 6:45; E.54, par. 1,2,3.
5. How is knowledge "God's first gift to man"? Z.'03-435.
6. What is the relation between knowledge and faith? A.13, par. 1; A.20, par. 2; A.21, par. 1; Z.'94-329 (1st col. par. 2); Z.'99-3 (2nd col. par. 1).
7. Who only are counted "worthy" to know "the deep things of God"? Psa. 25:9,12,14; Matt. 11:25; Z.'00-136 (1st col. par. 3); Z.'02-332 (1st col. par. 3,4) and (2nd col. par. 1); Z.'97-255-257.
8. Is knowledge necessary to salvation? Rom. 10:17; A.102 (par. 1) to 106; Acts 10:22; Z.'02-108 (2nd).
9. What is the difference between knowing about God and knowing God? Jno. 17:3; Z.'97-115 (1st col.

par. 1,2,3); Z.'97-117 (2nd col. par. 1); Z.'00-136 (2nd col. par. 1).

10. Does knowledge increase responsibility? Luke 12:47,48; F.719, par. 1; A.349, par. 1.

11. What is our duty toward building up each other in knowledge? F.263, 264; Z.'03-207 (2nd col. par. 1).

12. How do we know we are accepted as probationary members of the body of Christ? 1 Thess. 1:4,5; E.249, 250; F.191, par. 1.

13. What is our present inheritance through obedience to our knowledge of God's will? Eph. 1:7,18; Z.'01-55 (2nd col. par. 1) to 56.

14. What effect does the knowledge of the Truth have upon superstitious fears? Jno. 8:32; Z.'03-62 (1st col. par. 2) and (2nd col).

15. How do we "grow in knowledge"? Prov. 2:3-6; 2 Pet. 3:18; Z.'03-61 (2nd col. par. 1 to 4) and 62 par. 1; Z.'03-70 (1st col. par. 1).

16. What is the significance of "the helmet of salvation," and is it more important now than in the past? Eph. 6:17; F.658, par. 1; Z.'01-286 ("Philosophy of the Ransom.") Z.'03-69 (2nd col. par. 1).

17. Can we give too much attention to acquiring knowledge? F.319, par. 1; Z.'99-156 (1st col. par. 1).

18. What is the relation between knowledge and love? 1 Cor. 13:2; Z.'03-56 (1st col. par. 1,2); 2 Pet. 1:8; E.259 (par. 1 to 3); Z.'00-184 (1st col. par. 2,3); Z.'03-200 (1st col. par. 1 to 3); Z.'97-234 (1st col. par. 1).

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19. What is the difference between the knowledge which precedes justifying faith, and the knowledge which we should "add to" our faith? 2 Pet. 1:5; Z.'96-221 ("Questions of Interest").

20. How are "grace and peace multiplied" unto us through knowledge? 2 Pet. 1:2,3; Z.'97-114 (1st and 2nd cols.); A.346.

21. What is the relation between knowledge and prayer? Jno. 15:7; F.679,680; F.688, par. 1; Z.'03-204 (1st and 2nd cols).

22. Do all kinds of knowledge profit us? Jno. 17:17; F.137, par. 2.

23. How can we explain the Apostle's statement,

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"Ye know all things," and "need not that any man teach you." 1 Jno. 2:20,27; E.304 to 311; F.260,261.

24. Explain Isaiah 53:11. E.100, par. 1,2; Z.'95-156 (2nd col. par. 1).

25. Should we expect to have any knowledge of the future? Amos 3:7; Jno. 16:13; B.15, par. 3; Z.'02-86 (2nd col. par. 1).

26. What evidences have we that Dan. 12:4 is being fulfilled? A.337, par. 1; D.414, par. 1; Z.'02-86 (1st col. par. 1 to 3).

27. When will "the knowledge of the Lord fill the earth as the waters cover the sea," and "all men come unto the knowledge of the truth"? Isa. 11:9; 1 Tim. 2:4; A.74, par. 3; E.20, par. 2; A.105, par. 2.

28. What will be the relation between knowledge and faith in the Millennial Age? Z.'00-238 (2nd col. par. 1,2) to 239; F.106 (par. 3) to 107.

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"I PRAY FOR THEM."

--JOHN 17:15-26.--MAY 14.--

ON the night of the institution of the memorial of his death, our Lord, so far from being concerned wholly with himself and his approaching crucifixion, was specially thinking of and praying for his disciples. The closing verse of John 16 records his words of admonition, "These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." These words spake Jesus and lifted up his eyes to heaven in prayer for his disciples, saying, "I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy own name those whom thou hast given me."

Our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." Our Lord evidently was always in that prayerful attitude of heart, which was filled with thankfulness to the Father in respect to all of life's affairs, which recognized his guardian care, which trusted him, confided in him and in every distressing circumstance looked to him to overrule and to cause all experiences to work for good. But our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret--sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude. Though he loved his disciples they were not yet begotten of the Holy Spirit and could not fully comprehend matters from his standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew him the nearer and the oftener to the Father in prayer.

So it is or should be with the Lord's followers.

Proportionately as we grow in his character likeness we will similarly pray without ceasing and in everything give thanks, singing and making melody in our hearts to the Lord, realizing him as the center of all our hopes and ambitions and joys. And similarly we will avail ourselves of the privilege of more formal approaches to the throne of grace, to obtain mercy and find grace to help in time of need. Similarly also, in proportion as at times we may find that our dear ones either of earthly or spiritual relationship are unable to sympathize with our experiences, we may be profited by such a lack of earthly sympathy in that the experiences will send us the more frequently to the heavenly Comforter from whom we will derive the greater blessing and joy.

THE CHURCH NOT THE WORLD

In this prayer, as elsewhere throughout the inspired Word, a sharp line of distinction is drawn as between the Church and the world. A great loss is sustained by those who do not see this, for it wonderfully assists in the "rightly dividing of the Word of Truth." "God so loved the world," Jesus "by the grace of God tasted death for every man," and was a propitiation for the sins of the whole world, yet he is not of the world, and those who become his disciples are not of the world. "Ye are not of the world even as I am not of the world." The losing of the clear line of distinction between the Church and the world has been a serious injury to true Christianity.

The world has appropriated some of the promises and customs and ceremonies which more or less resemble or counterfeit the graces of the Church, and this is called civilization, and thus a large proportion of the world are to-day mistakenly recognized as part of the Church. This is to their disadvantage, for not discerning that those who are of the Church must be begotten again, that in the resurrection they may be born again, they are merely deceiving themselves. It is a disadvantage also to the true Church, the true followers of the Lord, whose new natures must contend with the weaknesses of the flesh, and whose flesh seeks to justify itself by common custom, and to claim that to go much beyond the common standard is to be fanatical, extremists. The Lord's people need to remember that, judged from the standpoint of the world and the nominal Church, they must be extremists if they would come up to the standards set for them by the Lord and the apostles--standards illustrated in the lives of Jesus and the apostles, in their self-denials even unto death.

Our Lord prayed not for the world, because the Lord's time for dealing with the world had not yet come --would not come until after the selection of the Church, the body of Christ. He prayed for the apostles especially, because they would be his special representatives in the world, and his prayer included also all of the five

hundred brethren who up to that time had believed on him with sincere hearts. Not only so, but (v. 20) he extended the petition so as to cover all of a similar class even to the end of the age--all who should believe on him so thoroughly, so sincerely, that their faith would separate them from the world to be his disciples, his followers in the narrow way in very truth.

WHAT HE DID NOT PRAY FOR

As we look out over the world to-day and take a view of the nominal Christian Church, and attempt to put ourselves in the place of the nominal Christian believer

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and his professed view of matters, and if, then, we suppose that the Lord prayed for the present condition of things, his prayer would be something like this:

I pray that my followers may become very numerous, very wealthy and very learned, that they may be the notables of the world. I pray that they may be divided up into great denominations, some holding one fragment of truth and some another, blending the same with much of inconsistency and error. I pray that there may be a dignified class, self-satisfied and reverential in form, who may be known as Episcopalians. I pray for another dignified class who will hold the Westminster Confession of Faith, and subsequently in 1902 supplement it with a briefer statement which, in effect, will contradict it. I pray for another great schism under the leadership of Wesley, which shall mingle with its devotions many worldly customs and attractions, and shall prosper greatly and be able to boast the building of one church every day in the year. I pray for another great sect or party of my followers, to name my name and be the followers of Luther. I pray for the great Roman Catholic Church, which will claim to be my kingdom, claim to reign in power and great dignity and honor over the kingdoms of the earth, claim that its head and representative is my vicegerent, the spiritual emperor of the world. I pray that its cunning policy may keep my Word from reaching the public, and that it may represent my great sacrifice for sins in its innumerable sacrifices of the mass, and that it may prosper and "wear out the saints of the most high God."

I pray also for all the little sects and parties and splits, that they may prosper, that each may think that they have the truth and be satisfied with their creeds, and be hindered from searching the Scriptures to know therefrom the way, the truth and the life. I pray for all these that they may be thus scattered and separated and have fences between each other. I pray further that they may not only have denominational lines to separate them, but, additionally, political lines and lines of national prejudice, so that millions of them of one party

or nationality may threaten and make war upon and slaughter those of another nationality or party. I pray that these national distinctions amongst them shall run so high that it will require hundreds of millions of dollars every year for armies and weapons and battleships

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to fight each other or to threaten each other or to intimidate each other. I pray all this that the heathen world may be charmed with the glorious effect of my teachings upon Christendom, and that all the heathen may say with one voice, Let us also become partisan and sectarian. Let us also arm and fight. Let us also learn of the practices of these Christian nations that they do not have the entire monopoly of profanity and drunkenness and debauchery, that we may share in these.

WHAT OUR LORD DID PRAY FOR

Very different was our Lord's petition. His prayer represents his disciples as being a small minority in the world, hated of the world, opposed by the world, misunderstood by the world, not many great, not many wise, not many learned, not many rich, not many noble--chiefly the poor and altogether a "little flock." The characteristics of the disciples whom Jesus personally gathered were to be expected in all who should afterward be gathered to him as his true followers.

Notwithstanding the great array of Christian nations and Christian sects, the Lord "knoweth them that are his;" and in harmony with this prayer he has not during the age separated his people from the world, but left them in the world, merely separating them so far as the heart is concerned--"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We are not to say that the evil is good, we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition to-day that Judaism was in when it crucified the Lord and persecuted his followers.

Then the chief sect of the Jews called themselves God's holy people (the meaning of the word Pharisee), and the whole nation stood on a plane of outward morality which the Lord declared was in his sight a farce. He called the leaders whited sepulchers, inwardly full of corruption. He told them that while they washed the outside of the cup they left it filthy within; that while they made broad their phylacteries and prayed in public, in their hearts they were far from a condition of holiness or love--so far that they would be willing to wrongfully take a home from a poor widow if the outward forms of the law permitted and if the transaction would not bring too much reproach. (Matt. 23:14,23-28.) It is much the same to-day; there is an outward gloss or

veneer that in many cases is hypocritical, an outward form of worship, a drawing near with the lips while the heart is far from him, busy with fashion and dress and pleasure and money-making idolatries, if not with grosser sins.

Our Lord prayed that his true followers might be kept by heavenly power free from such conditions--out of sympathy with them, not of them. And we believe this has been true all down throughout this Gospel age. We believe that the Lord's prayer has been fulfilled, and that his scattered little flock, the branches of the true vine, have flourished in heart, spiritually, keeping up a separate life entirely from the nominal system, which is only a part of the world. We believe that the same is true to-day, and that these in the world but not of it are now, in the harvest time, being called out of Babylon, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." But as the entire number of Israelites who returned from Babylon when the opportunity offered was only about 50,000, so we may expect here that the Lord has so arranged matters respecting the popularity of error and the unpopularity of the Truth, that the number ready and glad to forsake all to follow the Truth and the right will be few.

"SANCTIFY THEM THROUGH THY TRUTH"

The prayer, continuing, points out two things--first, how the Lord's followers will be kept, and, secondly, why they will be kept. (1) They will be kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and been begotten again of the holy Spirit to newness of life. (2) They will be kept in the world, but not of it, by the power of the Truth in their hearts. The Truth will sanctify or separate them. Not any truth, not all truth, but the Truth--the Truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, "My

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Word is Truth"--the Truth which only sanctifies and separates my disciples from the world.

We are aware that "doctrine" has become very unpopular in every quarter of the world and in the nominal Church. No wonder! The doctrines, the creeds, of the various sects and parties of Christendom are so mingled with error, so offensive to the spiritual senses of the spiritual mind, that they could have no pleasure in partaking of such things from their tables. The prophet describes the matter, saying, "All tables are full of vomit"--every creed formulated in the Dark Ages is necessarily repulsive to-day. But the Truth,

"Thy Word is Truth," never becomes stale, never becomes rancid or offensive; it is still the Bread from Heaven, it is still the Word of Life; and all who are of the Truth, all who have progressed from being merely babes in Christ and by partaking of the meat of his Word have come to an appreciation of it, all who have been weaned from the milk and drawn from the breasts, can say with the poet respecting the wonderful story of the divine plan,

"IT SATISFIES MY LONGINGS AS NOTHING ELSE CAN DO"

The Truth has a sanctifying power in the heart because it fills the longings of the heart. Every heart has talents and appeals which demand operation, activity. Something must be supplied to meet the hungerings and thirstings of these various talents and qualities of the mind. If the exceeding great and precious promises of the divine Word be not received into the heart to satisfy its cravings or longings, it will feed upon other things; and the world, the flesh and the devil are all crowding upon it, offering various attractions, some of which will be received if the heart be not filled and kept filled. Thus our Lord's parable represents a heart swept and garnished, with the devil cast out, and then that heart, still empty, is represented as being re-entered by seven devils. Our hearts need not only to be cleansed from sin through justification of life, through faith in Christ, but they need also to be filled with the Lord himself; and our Lord, who calls himself the Truth, furnishes to our hearts various truths as food, as nourishment, as filling our hearts and satisfying our cravings, and by thus filling he sanctifies those who hunger and thirst after righteousness, and thus separates them completely and keeps them separate from the world, its spirit, its hopes, its aims, its ambitions.

GOD'S POWER IN GOD'S TIME

Have we love for righteousness? We cannot hope to find it in the world, nor hope to establish it here under present conditions. We are obliged to admit that nothing short of God's promised Kingdom can establish righteousness; hence our hearts, as Noah's dove, return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it. We who have found the Lord have found the secret of happiness, the Christian's secret of having every day a happy one. Do we long for power and influence that we may exercise them for good? The Word of Truth assures us that it is impossible to find them in present conditions, but that we shall, if faithful, attain to the power and glory, honor and immortality, in the First Resurrection, and that then our grandest hopes

and ideals will be realized in the Kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and shall be actually ours by and by, when we become our Master's associates in the heavenly Kingdom.

Our Lord declares, "As thou hast sent me into the world, even so have I also sent them into the world." It is evident enough how the Father sent the Son, who left the glory which he had with the Father before the world was made flesh and dwelt amongst us; but in what sense are we sent into the world, we who are born of the world? Of course the apostles were specially sent once, but all the Lord's followers are sent in a sense or degree. We are not sent until we are separated from the world to be his in heart and in truth. Then he gave us a commission or a message, a work to do in the world in his name and for the cause which he represents, namely, the cause of righteousness. So, then, the true followers of the Lord are ambassadors for God, representatives for Jesus. As he was in the world, so are we in the world; hence he calls upon us to walk as children of the light, to oppose sin in ourselves, and to use our influence in all proper ways in opposition to sin and in favor of righteousness and truth and right.

GLORY SHARED WITH CHURCH

Continuing our Lord declares, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This seems to carry with it the thought, elsewhere suggested in this prayer, that our Lord had by this time come to a full realization of the Father's plan, namely, that his disciples were to be developed for the purpose of becoming his joint-heirs in the Kingdom, sharers in his glory. At first thought such a sharing of the great glory of the Kingdom might appear to be a lessening of the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses in judging Israel seemed at first to be a contraction or diminution of the dignity or authority of Moses.

But as Moses in the type was very meek, and gladly welcomed all the elders to joint-service, saying,

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"Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" (Num. 11:29), so the Lord Jesus, so far from feeling that the gathering out of the Church to be his joint-heirs in the Kingdom would diminish his glory, joined heartily in the divine plan, and declares here that he set himself apart, he separated himself from that feature

of the glory and dignity of the Father's reward that his followers might have a share in it, that they might become his joint-heirs, being set apart and brought to this honor through the Truth, through the great and precious promises bestowed upon them. This same thought seems to be presented in the words (vs. 22,23) --"The glory which thou gavest me I have given them, that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The love of God pervades our hearts so that selfishness has no room there, and thus it was that our dear Redeemer, instead of feeling jealous that any others

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should be exalted to the divine nature, participators in the Kingdom, in this prayer to the Father declares his full acquiescence in the plan, his hearty cooperation, his joy to have it so. What a thought this gives to us as the prospective Bride, already espoused to the heavenly Bridegroom. He is pleased to exalt us from our lowly estate to be one with himself in his Kingdom, in his throne, in his Father's love.

Wonder of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, "Come up higher," yea, even to the throne, to joint-heirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth. Could we keep ever before our minds this grand display of love and unselfishness how thoroughly it would scatter from the minds of all who are seeking to be copies of God's dear Son every thought of rivalry one with another. How it would cause us to rejoice in the growing usefulness and advancement in the Lord's service of every member of the body. How we should more and more feel what the Scriptures describe as "in honor preferring one another," and which rejoices in the prosperity of a brother, in his growing usefulness in the Church, in the growing evidences of his favor with God and man. Those who can thus rejoice in the prosperity of the fellow-members of the body have another evidence of their growth in the likeness of our great and glorious Head. Those who are without this sentiment should strive for it and be very discontented until it is attained.

"THAT THEY ALL MAY BE ONE"

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on

rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord's truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord's little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and the binding in bundles of the tares, giving them the while the confirmations of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon.--Rev. 18:21.

Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son--a fellowship divine which cannot be produced by earthly creeds and fetters. So it is to-day, and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father--they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and abide in him by doing his will, which is the Father's will, and thus Father and Son and the Church, the Bride, are all one--in spirit and in truth.

WITH CHRIST, SHARING HIS GLORY

Our Lord's words (v. 24), "Father, I will that they also whom thou hast given me go with me where I am, that they may behold my glory which thou hast given me." This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will in respect to these my followers, and I will it also, acquiescing in this great and liberal arrangement which thou hast made. I will be glad to have my followers ultimately on the same plane

of glory with me, and that they may there be blessed by seeing and sharing the glories thou hast conferred upon me whom thou hast loved always even before the foundations of the world--even before the arrangements were made for these my disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord's confidence in the Father and fellowship with him. He knew the Father, and so he has declared respecting us that this is the highest evidence that could be granted us of our acceptance with the Father and of our participation in the life eternal which he has provided, namely, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Our Lord declares, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." And I have made known unto them thy name, thy character, thy greatness, thy goodness, thy love, thy benefactions, and will make known still further as they are able to bear it, as they grow in knowledge of the Truth, that the love wherewith thou hast loved me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him;--this love will not be lightly turned away, this love would chasten us rather than permit us to fall away into the second death; this love will

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finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

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AS A DECEIVER, YET TRUE.

--JOHN 18:28-40.--MAY 21.--

Golden Text:--"Everyone that is of the Truth
heareth his voice."

OUR LESSON relates to the trial of Jesus in the judgment hall of Pilate's palace. He stood before the representative of the greatest empire in the world, greatly disadvantaged yet remarkably calm and self-possessed. It was still early in the morning, probably eight o'clock or earlier. There had been no intermission of the strain upon Jesus' nerves from the time that he ate the Passover with his disciples, then washed their feet, then instituted the Memorial Supper as a symbol of his own death, the breaking of the bread of life to his followers. Then he bade Judas do whatever he intended to do, knowing full well the results. Then he talked to his disciples en route to Gethsemane about the vine and the branches, and prayed for them as in

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John 17, and, reaching Gethsemane, was in an agony of prayer on his own account, anxious to be shown that his work had all been thoroughly and satisfactorily done to the Father's approval.

From the moment that he got that approval through the angel who ministered unto him, all was peace and calm. His arrest, the scattering of his disciples, the hearing before the High-priest's court, the raillery, the smiting, the pulling of the hair of his face, the spitting upon him, his being blindfolded and asked to prophesy who had struck him, all this ignominy he endured patiently, and then, it being contrary to Jewish law to condemn a man in the night, his further trial was postponed until the members of the Sanhedrin could be called at daybreak to formally condemn him. Meantime his dear followers had all scattered like sheep, and the beloved Peter had denied him even with cursing before the cock crew. After passing through all these experiences, and probably without having been furnished with refreshments, it is remarkable that our Lord--weakened through his ministries and the giving out of his vitality in the healing of others--should have been so calm and strong as he stood before Pilate.

His enemies, the members of the Sanhedrin, and the High-priests, who had before determined that he should be put to death, with murder in their hearts had still a form of godliness, and would not enter the judgment hall because, according to their tradition, this

would have constituted a defilement of their holiness. Alas, how deceitful the human heart can be! How much of murder and meanness can be covered with a garment of light, with a claim of religious purity, professing to be seeking to know and to do God's will. This which is so conspicuously illustrated in this lesson is observable in our day as well in many of the affairs of life. Hypocrisy seems to be a very general failing, and sometimes the falsity is hidden from the heart of the deceiver as it probably was in this case. We remember Peter's words subsequently respecting these very men: "I wot that in ignorance ye did it, as did also your rulers." The fact that great crimes may be committed in ignorance, and even with the thought of doing God service, should make all who are children of the light, all who are lovers of the truth and righteousness, to be very careful indeed to search their own hearts and motives earnestly lest they also should be of this class--self-deceived.

THAT THEY MIGHT EAT THE PASSOVER

This expression has caused some confusion of thought. Jesus and his disciples ate the Passover Supper the evening before. Why, then, it is asked, should these fear to be contaminated lest they should thus be prevented from eating the Passover Supper, if it were in the past? We reply that their solicitation was in respect to the Passover Feast which would last the entire week, beginning that very day. We must bear in mind when using this word Passover that it is applicable both to the Supper and to the Feast week which followed it, and that the Jews thought more of the Feast week, while we as Christians center our interests specially in the Passover Supper, or rather in the Memorial Supper instituted that evening to take the place of the Passover Supper for the Lord's followers throughout this Gospel age.

Our Lord frequently reproved the Jews along this very line of making clean the outside of the cup while inwardly it was filthy--of presenting a clean outward appearance as individuals and as a nation while at heart far from pure. On one occasion he reminded them that they would fast with great solemnity and outward show of restraint of appetite, whereas in their hearts they had that lack of love, that selfishness which would permit them to appropriate anything and to figuratively devour widows' houses. The Lord said nothing against outward ceremonies of cleanliness, purity and holiness, but declared that these would never take the place of the heart purity which in God's sight is all important.

When Pilate discerned that they would not enter the judgment hall he remembered their customs, and went to an outer court and had his official chair placed there. Much to their surprise he asked them to name their charges against the prisoner.

Evidently from his previous custom they had expected that Pilate would receive any culprit that they

would bring to him, and be satisfied that if they had condemned one of their own nation he must be indeed a bad man and worthy of condemnation and execution at the hands of the Romans. Their surprise is indicated in their reply: "If he were not an evil-doer we would not have delivered him up to thee"--Do you suppose, Pilate, that we would be willing to place in your hands as the representative of Roman authority any of our citizens of good repute?

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TAKE YE HIM AND JUDGE HIM

Pilate's thrusting back the responsibility upon the Sanhedrin was very proper. The context shows us that he discerned that it was because of malice and envy that they were thus dealing with Jesus--that he was not an ordinary criminal, one whose liberty would in any wise be calculated to disturb the peace of the Roman empire.

The reply of the disappointed Jewish rulers was to the effect that they would have been willing, indeed, to attend to the whole matter, only that authority to put any man to death had been taken from them. The Jewish Talmud contains this statement: "Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel." Supposing this to be a correct statement, it follows that in divine providence the power of the Jews to punish an offender with death had been taken away that very year in which our Lord was arraigned. This is the more remarkable when we remember that the Jews never crucified any one, and that crucifixion was the legal and official method of putting to death under Roman law, and that prophecy long before had declared, "Cursed is every one that hangeth on a tree," and that our Lord himself prophesied his crucifixion, saying, "And I, if I be lifted up, will draw all men unto me." This he said signifying what death he should die. (John 12:32,33.) Only by that taking of the authority away from the Jews that very year was the matter put in such a form that Jesus was not stoned to death, but was crucified.

The real charge against Jesus according to the Jewish trial was that he was a blasphemer, that he had declared himself to be the Son of God. The Jews never claimed to be sons of God; the highest station known amongst them was that occupied by Abraham, namely, a friend of God, and that occupied by Moses, namely, a servant of God, the prophets also being servants. Not until Christ came as the Head of the new house of sons were any recognized as sons. To this agree the words of the Apostle, "Moses verily was faithful as a servant over his house, but Christ as a son over his house, whose house are we if we hold fast the confidence of our faith and rejoicing firm unto the end." This charge of blasphemy under which our Lord was convicted before the Sanhedrin

was punishable with stoning to death, but the power of putting to death being out of the hands of the Jews and in the hands of the Romans altered the whole matter, and our Lord was crucified, was made a curse for us according to the forestatement of prophecy.

THE KING OF THE JEWS

Luke gives us other particulars respecting the trial (23:2), informing us that the Jews brought their charges under three counts--all of them signifying treason against the Roman government. (1) Sedition. (2) Forbidding to give tribute to Caesar. (3) That he claimed himself to be an anointed king. Doubtless witnesses were produced to substantiate these charges.

No man could occupy the position which Pilate held without possessing some degree of mental acumen and thought. And though but a heathen and a sinful man, Pilate quickly discerned the true status of the case before him, that it was a case of religious persecution, that the accusers were not interested in upholding the Roman government, and that the accused was not a menace to that government in any particular. After hearing the testimony Pilate entered again into the judgment hall to personally speak with the prisoner and to consider what he should do in the matter. Here all four of the evangelists agree that his first words to Jesus were, "Art thou the King of the Jews?"

This was a question which our Lord could not properly evade. He was the King of the Jews; he had left the heavenly glory to assume this very position; his coming had been heralded for centuries before and had constituted the basis of the divine promises and prophecies. He could not deny the fact now before Pilate; to have done so would have been to counteract and overthrow his own teachings and the very faith which he wished to establish according to the divine plan. At the same time it was due to Pilate and to us all that he should plainly show by his answer that he was not seeking to wrest the government from Pilate and the Romans at this time. The answer was along this line--"Sayest thou this thing of thyself, or did others tell it thee of me?" or perhaps we might paraphrase the answer thus: "Are you asking this question from your own standpoint as a Roman, or are you asking from the standpoint of the hopes of the Jews as religionists?"

Pilate's retort was, "You are aware that I am not a Jew and do not enter sympathetically into the hopes of your nation. It is your own nation and the chief religious rulers of the same, over whom you might be esteemed to be a prince or king--it is these very men who have

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delivered you to me, who have put you in my power, who want me to put you to death. What have you done to

them? In what way have you so displeased them and angered them and aroused their fierce jealousy?"

Our Lord was calm and moderate, yet just to the point: "My Kingdom is not of this world," not a kingdom of the present order or arrangement. This was as much as was necessary to be told under the circumstances, as much as Pilate could have understood--more probably would have confused him. How brief and how wise was this answer! Our Lord proceeded to call Pilate's attention to the fact that his followers were not fighting for him, not seeking to establish his sway, his Kingdom authority by force; that if his Kingdom were thus to be established he would never have permitted himself to thus have been left at the mercy of his enemies; that his Kingdom was not from hence, was not yet due to come into power. In one of our Lord's parables he pointed out this very same lesson, saying, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." He marks his Kingdom as beginning at his second advent.

Pilate evidently caught the thought, as is implied in his answer, "Art thou not a King, then?"--Do I understand you to mean that you are to be a King, but have not yet become a King, that your reign is in the distant future? Our Lord replied, Yes, you were right in your original assumption that I am a King. I was born a King, I came into the world for this very purpose of being a King, all my testimony is in line with this great truth; every one who is honest, everyone who is of the truth heareth my voice and is thus drawn to be my disciple or follower and to appreciate me as King. Others, however, are in the majority and do not recognize me now, and will not until the time shall come when I shall set up my Kingdom. Thus we paraphrase the record.

"WHAT IS TRUTH?"

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience. Few worldly people respect insincerity. Many would not

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wish to lie or deceive egregiously or injuriously, but nevertheless deception is considered a part of the life and character and practice of every successful person in business and in society. So, catching at our Lord's last statement, Pilate, as he turned on his heel to go back to the Jews, said, Yes, but who will tell us how closely that word truth or sincerity should be or could be applied in life's affairs?

It is well for the Lord's people to have clearly in mind that as the Master designated himself the Way, the Truth, the Life, so all who are truly his disciples must be of the Truth, must be sincere. It would appear that the

Lord is during this Gospel age especially calling this class, the truth-hungry, the sincere, the honest-hearted, and that others are not apt to be much influenced by any of the hopes and promises now extended; but that even if such persons should now get a clue of the Truth they do not hold it long, not being at heart children of the Truth, children of the Light. How important, then, that we should be honest-hearted to begin with, sincere in all our words and thoughts and conduct; and while this honesty of word and deed should guide all of our relationships with the world, we should be doubly careful to have them measure our relationship to the Lord and to his people and to his Word! Only the sincere will ever be truly overcomers.

Poor Pilate, as he thought of his own disregard for sincerity in many of the prominent affairs of his life, and as he looked at the leaders and rulers of the Jewish nation, which claimed to be the most holy people in the world, feared that question of What is truth? What is it to be sincere? How true and how sincere should we be? These were questions beyond his depth, beyond his power to properly weigh, and apparently equally beyond the power of appreciation of the chiefest of the Jews. Jesus himself apparently was the only representative and exponent of the Truth--he was preaching a doctrine which evidently was too high above the heads of his own nation. We may see, however, that in the Lord's plan this preaching of the Truth is the means whereby the Lord would gather together a people for himself, his jewels during this Gospel age.

No wonder the Scriptures tell us that those whom the Lord is thus choosing along the lines of truth and sincerity are peculiar people, different from the majority, and no wonder either that they tell us that in all they will be but a little flock. Let us, dear readers, make every effort that by the grace of God we may be amongst these very elect ones. Let us prize the Truth above riches or honor of men--yea, above life itself; so shall we be true disciples, followers of him who is the truth, and who prayed for us saying, "Sanctify them through thy Truth, Thy Word is Truth."

"I FIND NO FAULT IN HIM."

In these words we have Pilate's verdict--not guilty. According to Roman law this was the proper ending of the case. But the Jews, realizing now that after all their efforts their prey was about to escape from them, were angered and threatened Pilate, not too openly so as to taunt him, but in a very effective manner. Not long before they had accused him to the emperor, and now in covert language they threatened a further accusation, hinting that this time their charges would probably be very powerful in the estimation of the emperor. They intimated that their charge would be that Pilate was fostering sedition, that he was no friend of the emperor,

Caesar, that they themselves were more loyal than he; that when they found a seditious person of their own nation raising a disturbance they freely brought him to Pilate, merely asking for his execution, and that the emperor's representative was guilty of treason in refusing to execute one who claimed that he was the King of the Jews and was gathering to his standard many of the people all through the length and breadth of Palestine.

Pilate at once discerned that such a charge brought by such influential persons would be a serious matter in the eyes of the emperor; but, hearing of Galilee, he inquired if Jesus were by birth a Galilean, and receiving an affirmative answer he found a loophole and said, Then he belongs to Herod's jurisdiction and I transfer the whole matter to Herod's court; let him deal with him.-- Luke 23:5-12.

We remember how the Lord was maltreated by Herod and his soldiers, crowned with thorns, invested with a purple robe and returned to Pilate. It was in the meantime, probably, that Pilate's wife told him of her dream respecting Jesus, and no doubt the governor was doubly perplexed when the prisoner was returned to his court in the gorgeous robe which made more prominent his real claims, and yet made even more ridiculous the pretensions of the Jewish priests and rulers that he was a dangerous person, a menace to the government.

It occurred to Pilate that one way to appease the Jews--to let them feel that they had not been utterly defeated--would be to allow the supposition that he was justly condemned and then to let him be the prisoner usually respited at this season every year. He proposed this, but the rabble cried out for Barabbas, who was really a seditious person and a murderer, and probably the real ideal of many of those who were hounding Jesus at the instigation of the priests. It was then that Pilate asked, "What, then, shall I do with Jesus?" and, instigated by the priests and Pharisees, the answer came, "Crucify him! Crucify him!"

"VOX POPULI, VOX DEI."

Alas, poor fallen human nature! How little it is to be relied upon! How untruthful is the proverb, "Vox populi, vox Dei"--The voice of the people is the voice of God. If we could suppose the world filled with perfect men and women, in the image and likeness of God and actuated by the spirit of holiness, then, indeed, we could suppose that the voice of the multitude would be the voice of God. But the very reverse is not infrequently the case; the voice of the people is often the voice of the demons who are deluding them, as the Apostle intimates, saying, "The god of this world hath blinded the minds of them that believe not."

In accord with this thought, that the judgment of the world is not to be depended upon under present conditions, is our Lord's suggestion to all of us, "Marvel not

if the world hate you; ye know that it hated me before it hated you. If ye were of the world, [blind, still servants of sin in fellowship instead of opposition to the principles of selfishness now prevailing] the world would love its own. But now ye are not of the world, for I have chosen you out of the world, that you should go and bring forth fruit and that your fruitage should be perpetual." To us, then, the voice of Jesus is the voice of God, and only his sheep hear his voice and follow him. We are glad, however, to remember the assurances of the divine promise that ultimately all the families of the earth shall be blessed and brought to a knowledge of the Truth, released from the bondage of sin and Satan, who then will be

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placed under restraint. Meantime those who stand for the right must be content to be of the minority, but their faith will be strengthened by the assurance that he that is for us is more than all that be against us. By and by, when the clouds of darkness of this present time shall have rolled away and the new Kingdom shall be in power, the Sun of Righteousness shall shine forth, and the righteous shall be in the majority, and whosoever will not obey the laws of that empire shall be destroyed from amongst the people.--Acts 3:23.

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FAVORABLE PRESS COMMENTS FROM AUSTRALIA.

"MILLENNIAL DAWN is the title of a book of 350 pages dealing with the future age of peace and content to which the Scriptures point and to which the whole creation moves. The preface indicates that six other volumes are to follow, so that on the completion of the seventh volume there will be a whole library on a very absorbing and interesting study. Much in the book commends itself to us, and while some current theologies would almost reject it in toto, it is a sound exposition of Scripture along the line of pre-millennialism, a theory which, based on Scripture, advocates the view that the Millennium must be preceded by the second advent of Christ.

"We believe the positions taken up by Mr. Charles T. Russell, the author, to be in the main true, and in accordance with the Bible teaching. The chart given in the front of the volume is a help to the understanding of the subsequent chapters. There is no doubt that matters pertaining to the last things are, in the mind of the average believer, in a state of flux....In this volume much is cleared up, and a scheme of the "Ages" propounded which is both interesting and edifying, if not quite final on the subject.

"The book as a whole is most loyal to the Scriptures, and has interesting and vindicating chapters on The Permission of Evil, The Day of Judgment, Ransom and Restitution, The Existence of an Intelligent Creator, The Bible as a Divine Revelation, viewed in the Light of Reason; and in matters of eschatology would probably open the eyes of Presbyterian and Methodist divines to their profit and advantage. The book is issued by the WATCH TOWER BIBLE & TRACT SOCIETY, Allegheny, Pa., U.S.A.; it is neatly got up on good paper, has clear type, and is a marvel of cheapness."--Evening Mail, Bendigo, Vic., Oct. 7, 1904.

"MILLENNIAL DAWN," by Charles T. Russell:--Watch Tower Bible & Tract Society, Allegheny, Pa., U.S.A.

"Whenever human methods of reasoning have failed to solve the 'Divine Plan of the Ages,' whenever our system of theology has failed to harmonize in itself every statement of the Bible, we have been prone to console ourselves with the unsatisfying reflection that God's ways are not our ways. Revised versions of the Bible have helped but little, for we have been content to accept as unquestionable a system of theology based in many cases upon an erroneous interpretation of Holy Writ. The book under notice convinces us that this is so. It claims to unfold a system of theology that harmonizes in itself every statement of the Bible, and appears to thoroughly justify its claim. Where it differs from the system of theology commonly preached, it upholds its claim by the strongest scriptural evidence. It is designed to be a 'helping hand for Bible students,' and will, we believe, be hailed as a book of glad tidings, strengthening the earnest and encouraging the weakhearted. Those who have loved their Bibles and found therein comfort and help in adversity, will find new beauties revealed, and derive fresh hopes in the light of this interesting guide.

"The various creeds of to-day teach that the many hundreds of millions of Christless heathen are on the road to everlasting torment. Most Christian people appear to accept this idea with a shudder, perhaps, at the awful punishment for blameless ignorance. Missionary enterprise is not without energy, but among such countless hordes, the best missionary efforts in the world are as the drops of water that wear a stone. Then, there are those humane persons, who argue that a merciful Creator will not punish with eternal torture the blameless ignorance of the heathen. In other words, that either Christ's sacrifice or heathen ignorance will suffice for salvation. They don't mean this, but that is what the argument amounts to. When asked 'What must I do to be saved?' the Apostles answered, 'Believe on the Lord Jesus Christ.' 'There is none other name under Heaven given among men whereby we must be saved.'--

Acts 4:12.

"These difficulties have long wanted a solution in vain. Altogether it cannot be said that the system of theology commonly accepted among Christian peoples is a satisfactory one. Not only has it been repugnant to our ideas of justice that the ignorant shall be punished while salvation through ignorance is opposed to reason and Scripture; but it has occurred to many that of those who fail in the broad light of Christianity, all are not equally culpable. Some have been brought up surrounded by every influence for good, others in associations of vice and wickedness. Clearly the struggle has not been at all equal. Christ said to Capernaum, 'If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.'

"The author of 'MILLENNIAL DAWN' quotes many Scriptures to show that the day will come when all, under whatever conditions they have lived, will have equal opportunities, when any who sin wilfully against full light and ability will perish in the second death. And should anyone during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life, and will be "cut off" tho at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: 'As a lad shall one die a hundred years old.' (Isa. 65:20.) Thus all must have at least one hundred years of trial, and if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.

"This is a very different idea of the Judgment than that ordinarily held by Christians, but it is a hopeful one, and tho space does not permit us to give the whole array of reasoning put forward by the author, we trust sufficient has been said on the point to induce a study of the book....We heartily commend it to all Bible readers, and hope that it will prove the boon to them we anticipate from our careful reading."--Daily Argus, Bathurst, N.S.W., Nov. 17, 1904.

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SEMI-MONTHLY.

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Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depend.

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THE SOLON JOURNAL DISCONTINUED.

The brethren of the "Solon Association" request us to explain that its "Solon Journal" was started largely to reach and advantage WATCH TOWER readers, and that having issued the four numbers promised to our readers its further publication has been abandoned for the present, because its motive was misunderstood or not appreciated. Subscriptions paid in will be refunded. Those of our readers

interested in the purposes of the Solon Association, or who desire to use it further, are promised every assistance if they will address "Solon Association," P.O. Box 1134, Pittsburgh.

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VIEWS FROM THE WATCH TOWER

THE WRONG-HEADEDNESS OF HIGHER CRITICISM

EMIL REICH, a Hungarian writer, discussing and contradicting the conclusions of Higher Critics, in the Contemporary Review, says,--"The complete wrong-headedness of the whole method of higher criticism cannot fail to be manifest to anybody who bases his judgments upon the true essence of the matter in dispute, and not upon mere externals.

"Some of the latest samples of philological jugglery with which the public has been duped are too amusing to be omitted. If only read from the humorous standpoint, it is doubtful whether any book could afford a merrier half-hour than one of the latest achievements of Prof. Hugo Winckler--two volumes in which he finally dissolves into myth the small portion of Jewish history which had been mercifully left to us. Listen a while, and you shall hear how Jewish tradition is a mere flimsy plagiarism of Babylonian myths. Among the general massacre of Biblical personalities we can only mention a few of the victims. What person has hitherto been more historical than Joseph? But to Professor Winckler he is an obvious astral myth, for in the 43d chapter of Genesis, verse 25, does he not come at noon? And is not this clear enough proof that he is a mere personification of the sun? Besides, if we are disposed to doubt, we must recollect that Joseph dreamed that the sun, moon, and eleven stars bowed down to him; and who should they bow to save the sun? Joshua, too, is the sun. For he is the son of Nun, and does not Nun, being interpreted, mean fish? and does not the sun at the spring equinox issue from the constellation of Pisces? What could be more conclusive? Besides, does it not amply explain why Joshua's companion is Caleb? Now Caleb is Kaleb, and Kaleb is Kelb, and Kelb is a dog. So of course Caleb is clearly put for the dog star Sirius." This, as he suggests, is "philology run mad" and "utter misconception."

"They imagine because they have been able to trace similarities, or even identities, between the purely external phenomena of Judaism or of Christianity and the religious ceremonials of ancient Babylonia, that they have thereby proved that Christianity and Judaism are nothing but cribs of what the Babylonians long before possessed." But "within the last few weeks matter has been published

which should finally turn the higher critics out of the position in which they have been so long comfortably entrenched."

Reference is here made to the recent discovery in east Africa, of an obscure tribe of negroes, whose religious myths and traditions show an extraordinary similarity to those of the Hebrew Scriptures. Herr Reich argues that this confirms the thought that Babylonia and other lands possessing such religious foundations got them from the Hebrews; contradicting the "higher critical thought" that the Hebrew ideas on religious subjects were but a rehash of what the people of Babylonia possessed long, long before Moses' day. Continuing on this line he says:

"Arabia, at all times the 'store chamber of nations,' was never able to feed her untold thousands of hardy, beautiful, gifted people. Accordingly, they emigrated in all directions, as they did in the times of Mohammed and at other times. Thousands of years before Christ a stock of religious and other legends had grown up among them about the great riddles of the world. This they carried into their new countries; and thus the Babylonians, the Hebrews, the Masai, and very probably many another now unknown tribe from Arabia, whether in Persia, Afghanistan, Beluchistan, or India, preserved, and still preserves, the legends about creation, the deluge, the decalogue, etc., in their aboriginal form. It is just as possible, with purely philological arguments, to deduce the Masai legends from Hebrew stories as it is to deduce Hebrew legends from Babylonian myths. Or, to put it in a different fashion, the same philological arguments that have served to declare the Hebrew legends as mere copies of Babylonian myths, may now be employed in proving that all the Hebrew legends are of Masai origin, or vice versa. This absolute inability of the philological method of higher criticism to decide definitely which is the parent and which the child, at once condemns it." ...

"It is evident that philological reasoning which brings us to results which are so little permanent, results which are absolutely overturned by the first chance discovery, must have something fundamentally wrong in it. This fundamental and initial vice, quod tractu temporis convalescere nequit [which the lapse of time cannot heal], which can be cured neither by the moderation and

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soberness of Hommel, who together with a few other historians has not yet given in to the claims of the 'higher critics', nor by a still greater refinement of philological methods--this initial fault has vitiated and will vitiate all modern hypercriticism of ancient records. Nor is there any particular difficulty in finding out the true nature of this fault. It is this: The history of the ancient nations must be constructed not on the basis of the philological study of their records, but mainly on the basis of

considerations of geography, or, as the present writer has ventured to call it, of geo-politics. What made the few tribes, 'Semitic' or other, in Palestine, Syria, and Phenicia, so important a factor in history was neither their language nor their 'race'. The Hebrews and the Phenicians have indeed played in history a role of the first magnitude. So have, even in a greater measure, the Hellenes. All the three were--and this is the capital point--border-nations proper. They lived on the great line of friction between the powerful and civilized inland empires of Assyria, Babylon, Egypt, the Hittites, the Phrygians, the Lydians, etc. All these inland empires necessarily, and as a matter of history, gravitated toward the 'Great Sea,' or the Mediterranean; all the peoples on the 'line' between the Mediterranean and the territories of the conflicting empires were then necessarily exposed to the maximum of friction, danger, and deeply agitated activity. Those nations were called the Hellenes, the Phenicians, the Hebrews, the Edomites, etc. Being in imminent danger of absorption at the hands of the empires, those nations could not but see, and did see, that they could protect themselves with success only by having recourse either to the immense leverage of sea-power, which the empires did not possess; or by energizing themselves both intellectually and politically to a degree much more intense than the empires had ever done. Accordingly some of them were forced to lay extraordinary premiums on higher intellect and spiritual growth, by means of which they resisted the more massive onslaught of the intellectually inferior empires....That gigantic intellectual struggles, such as those border nations were forced to undertake or else perish, can not be conducted without personalities of the first order, only a mere text-critic can doubt. One may deny the existence of the Jews; but once their existence is conceded one can not deny the existence of Moses. One may deny the existence of the Carthusians; but once their existence, i.e., their secular spiritual struggle with all the forces of life is admitted, one can not possibly deny the historic existence of St. Bruno. One may minimize, or doubt the Reformation; but certainly not Luther. Higher criticism has arrived at its final term: bankruptcy."

POPE PIUS X. AND FRANCE

The conflict between the French government and the Pope continues and is expected soon to result in the dissolution of the "Concordat" and thus in a complete separation of Church and State in France. The "Concordat" is an agreement in writing under which France is bound to support and defend Roman Catholicism in France and to some extent its missions, etc., in foreign lands. In consideration of this the papacy acknowledges the right of the French government to

have a voice in determining who may or may not be the bishops, arch-bishops and cardinals of France.

The present trouble, it will be remembered, began with the determination of the French to put their schools on a higher level, to accomplish which, necessitated the prohibiting of further teaching by Jesuits, nuns and others of monastic orders, in their official garbs, etc. In other words France wanted such Free Schools as have so greatly profited the people of the United States. This led to wordy-strife, many ecclesiastics attacking and denouncing the Government. These in turn were opposed by the Government which speaking for the majority of the people, declared such strife to be against France, and some of the bitterest, accused of attempts to foment rebellion and civil commotion were expelled from the country.

As one bishopric after another became vacant and a successor was nominated by the Pope he was seen to be of the bitter anti-France kind and was refused under the terms of the "Concordat." The Pope has refused to nominate other bishops more acceptable to the French until now ten bishoprics or sees are vacant, and the Catholic populations of the same are, it is claimed, suffering "spiritual deprivations" as a consequence. We doubt this, but it is a cause for continued and increasing friction.

France is firm and declares she will cut the "Concordat" knot and be free to manage her own Church affairs--either paying such priests and bishops, etc., as she chooses or leaving them as in the United States to be supported by the people who desire them. The latter

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plan is not likely, however, because the French people, unused to paying their preachers, could not be expected to voluntarily contribute more than a tithe of the amount now paid to support the clergy, and because the Government and wealthier class would fear to lose a restraint over the masses maintainable through a paid ministry.

The Pope is blamed by many "liberal" French Catholics for being short-sighted and likely to do great injury to Romanism. The Pope on the contrary declares that he is quite willing that France should do her worst, declares that he will not recede, and that the breaking of the "Concordat" will furnish him the better opportunity to "purge" the French clergy amongst whom he implies there is serious unfaithfulness--the result of their semi-political appointments.

A writer in The Edinburgh Review criticizes the Pope's course as unwise and says:--

"Certain prelates of unblemished reputation, whose only offenses are their attitude of reserve toward the congregations (religious orders), their refusal to support the campaign against the republic, and--in a few cases--their sympathy with the movement toward a scientific theology, are already

marked out for attack. The refusal of Rome to institute to the ten sees now vacant gives color to this belief, which is entertained in quarters usually well informed and has been encouraged by the clerical press. This process of 'purging' would be facilitated by the repeal of the Concordat."

The writer thinks that then,--

"The bishops and higher clergy would be simply nominees of Rome. Thus the rights of the laity, surviving, however faintly, under the present system, as in our own 'conge d'elire,' would be extinguished; thus the last vestige of popular election, without which the early church refused to acknowledge a bishop as legitimately appointed, would disappear. The present method of selection is not ideal. 'Le gouvernement propose un fripon; Rome un cure de campagne: on nomme un imbecile' ['The Government proposes a rascal; Rome a country pastor; an idiot is appointed'] said a cynic."

We cannot concur in this view. If the French Government shall "hire" the priests and bishops, Rome's nominations will be of insignificant force, unless

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done privately, through the people. The same writer gives the following portrait of the Pope, which at least gives him credit for sincerity.

"Everything is against him: his seminary training, his provincialism, his seclusion from the free air of the world. France--her people, her history, her language even--is strange to him: he sees 'men as trees, walking'; he misconceives the situation with which he has to deal. He sees, because he is prepared to see it, an atheist ministry kept in power by the vote of a godless majority; persecuted religious --guileless Jesuits and peace-loving Assumptionists--secularism rampant in the schools; unbelief, in the shape of criticism, invading the clergy; religion attacked from without and from within. And his singleness of purpose forbids him to take into account the motives of prudence that would have weighed with his predecessor: he is for rebuilding the walls of Jerusalem, sword as well as trowel in hand."

"As to the reasons for the estrangement from religion of so large a proportion of the French people thoughtful Catholics are pretty well agreed. They hold Rome to be chiefly responsible. The Vatican, they say, has for the last half-century and more persistently encouraged fanatics and crushed every movement that promised to bring about a revival of religion in France. There have been several such movements since the time of Lamennais, and they have all met the same fate as that with which he was identified. In the early nineties there was a great revival of enthusiasm among French Catholics; partly, at least due to the encyclical *Rerum Novarum* of Leo XIII. and other utterances of the late Pope which seemed to be progressive in tendency. This enthusiasm found expression in such organizations as the 'Union progressiste de la Jeunesse catholique,' of which M. Felix Boudin was the founder. The movement was

bitterly opposed by the Ultramontane party in France, but it grew stronger and more influential in spite of their opposition until at last Rome, as usual, yielded to the fanatics, and the movement was ended by the letter of Leo XIII. condemning 'Americanism' in January, 1899.

"If ever a Pope had need of accurate information and prudent counsel, that Pope is Pius X. Never was the incompatibility between Catholicism, as a polity, and society more palpable; never was the opposition between Catholic teaching, as commonly presented, and science more radical or more widely felt. This incompatibility and this opposition have reached their climax in France."

In our opinion the Lord is overruling in France, as elsewhere to the intent that now in this "harvest" time his sincere truth-hungry people may be fed the meat in due season, each according to his condition and hunger. Whoever overlooks the supervision of our present Lord in the affairs of the nations and churches of "Christendom," ignores the principal factors in the momentous events through which the world is now passing, and which will culminate in anarchy, worldwide, by the end of A.D., 1914, according to our reading of the prophetic Word.

HOLY RUSSIA IN THE BALANCES

Many of the Russians are very religious. In their estimation the term "Holy Russia" is applied in all sincerity. To them (as to the Chinese) all the remainder of the world is benighted and barbarian. The Czar is their emperor and pope. God is the "Great Father," the Czar is the "Little Father." To them the fulfilment of our Lord's prayer petition, "Thy Kingdom come," means the spread of the Russian empire over all the earth.

Some time ago they were mere serfs--slaves to the Nobles. The reform movement of some time since, changing all that and making the people free, was hailed as a boon from heaven through the "Little Father." The measure was really a good one, but in selfish hands it has been perverted. Instead of the many nobles, Russia now has, besides the Czar, his close relatives, the Grand Dukes, under whom a bureaucracy has sprung up that oppresses both the nobles, used to favor, and the people who, released from slavery, had hoped for so much more liberty and prosperity. Thus it happens that Russia is full of discontent and both the upper and the lower classes are longing for a change. The Czar no doubt is doing his best, but is in a trying position. His close relatives as his advisers control the army of office-holders, who, drawn from the lower social planes, are their willing tools--each for his price, of imperial favor and financial prosperity.

The shaking which Russia is experiencing from the

Japanese is joined to the shaking and discontent at home, and the results look ominous. Where it will end none can tell. The shaking will no doubt awaken the poor, ignorant peasantry and at a great cost of pain and sorrow may prove a blessing in disguise. The N.Y. Sun gives particulars respecting a great revolutionary demonstration recently at the renowned University of St. Petersburg, participated in by the faculty as well as the students. The meeting denounced the government, tore a portrait of the Czar to shreds and displayed a red flag and a motto, "Hail to the Constituent Assembly." It voted to discontinue the work of the University for the remainder of the term and passed

RESOLUTIONS AS FOLLOWS:

"Effete Russian absolutism is drawing daily--nay, hourly--to its inevitable doom. Powerless to cope with an awakened people, in its agony it devises one measure more ridiculous than another and one method more reckless than another to delay its downfall.

"It entered upon a criminal adventure in the Far East, which has cost the people tens of thousands of lives and millions of hard-earned money. Conscious of its goal, the intelligence of the students has long conducted a stubborn fight to obtain the most elementary human rights, often falling fainting before the brutal force of an unbridled Government until at last the proletariat entered the historic arena, and at the same time, as it came to the knowledge of itself, dealt czardom the heaviest blows.

"The recent bloody events have clearly shown what absolutism is capable of in defense of its pitiful, shameful existence. The sincere, fraternal, harmonious action of the proletariat on those days of January signed the death-warrant of absolutism and without doubt insured the speedy political liberation of Russia.

"We, as a section of the educated community, conscious of our goal, welcome the solidarity of workmen and put forward the following demands:

"First--Summoning a legislative assembly on the basis of a universal, equal, and secret ballot of male and female citizens; freedom of speech; freedom of the press; freedom of organization and of striking.

"Second--Amnesty for all who have been punished for their political or religious convictions.

"Third--The fact of belonging to any particular nationality shall not prejudice political rights.

"Further, as a guarantee against interference of the Russian Government in the free execution of these demands, a people's militia must immediately be formed, in whose ranks all citizens can fight to realize our aspirations.

"Recognizing the significance of this historical

moment, when Russia is emerging from a period of ferment into open revolt, and when every one has but one end in view, we can not pursue our studies, and therefore suspend them until September. By that time events will have furnished new material for the solution of these questions."

HOW RUSSIAN NOBILITY VIEW THINGS

The following is from the N.Y. Tribune, an editorial.

"A significant light is cast upon the state of unrest pervading all classes in Russia by the personal message of a prominent Russian to a friend in this country which we are permitted to publish. For obvious reasons it would not do to give the writer's name or furnish any hint of his identity. He belongs, however, to a wealthy family which is on terms of intimacy with the imperial household. He is related to members of the Ministry and is himself a high official. His message was written in French on one of the Red Cross picture postal cards which have been sold in large numbers to swell the fund to care for the victims of Japanese bullets. His words, literally translated, are:

"I had wished to write thee a letter, above all, about our ideas on the war. The war is most unpopular, and we all desire our own defeat. We hope that it will open the eyes of the common people to the fraud of our government, which is universally hated. One hears on all sides that the Japanese are fighting for our freedom-- there is nowhere the slightest feeling against the Japanese.'

"How this remarkable sentiment ever came to be let out of Russia is a subject for speculation, but certainly it came out by mail and was duly delivered in this country by the postal authorities.

...If on 'all sides' among the Russian upper classes it is said that the Japanese are fighting for Russian freedom and an intelligent Russian can report 'we all desire our own defeat,' on what a precarious foundation must the whole bureaucracy, with its domestic and foreign troubles, stand? However we may consider this letter, it is prophetic of important changes in Russian society."

* * *

The world is making history very rapidly. One year counts for almost as much as fifty long ago,--for more indeed. How easily all we expect of Scripture fulfilment can come about by October, 1914!

INGERSOLL'S CHANCES FOR SALVATION

A minister having expressed hope that Robert Ingersoll may be reckoned amongst the saved, the New York Herald sent reporters to interview ministers of various denominations on the subject. Some of the replies quoted below seem peculiar, to say the least. The keynote of all is that Faith is not essential; a contradiction to the Scriptural declaration that--"without faith it is impossible to please God," and many others of like import. We quote:

The Rev. William B. Bodine, rector of the Protestant Episcopal Church of the Savior, said: "I do not know why any agnostic, if honest in his beliefs, should not enter the Kingdom of heaven."

What kind of a Kingdom does this gentleman--titled, ordained, and doubtless esteemed, but Scripturally an unlearned "teacher"--imagine? He certainly does not stumble into the erroneous idea that each denomination of Christendom is a Kingdom of heaven, for doubtless, he knows that Ingersoll was not a member of any of them in his lifetime, and could not join any of them since. We are bound to suppose that he has in mind the glorious Kingdom to be established at our Lord's second advent, respecting which he said to his apostles and footstep followers: "Fear not, little flock; it is the Father's good pleasure to give you the Kingdom." Our Lord again said to his followers, "Through much tribulation shall ye enter the Kingdom;" and again, "Blessed are the poor in spirit for theirs is the Kingdom of heaven." and "Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of heaven;" and again, "Except a man be born again he cannot enter the Kingdom of heaven."

We have no unkind word or wish for Mr. Ingersoll, but we confess that we never knew him as meek or "poor in spirit," nor as persecuted for righteousness, nor as "born again," nor as one of the Lord's jewels, his "little flock." If this reverend gentleman teaches truthfully on this subject we would like very much to hear him tell us just what classes of men are outside the "little flock" and not "born again."

The Rev. Chas. W. Bickley, of the Mariners' Methodist Episcopal Bethel, said: "I cannot believe that an all-merciful Father will punish his erring children when they unknowingly disregard his divinity. Ingersoll's many good acts and strict moral life will plead with him who abundantly pardons."

Here an appeal is made to divine mercy regardless of the divine testimony that all of God's mercy is exercised through Christ--that "there is none other name given, under heaven or amongst men, whereby we must be saved." Hope built on any other foundation is false hope. And any teaching of any other hope is false teaching.

We are glad to note the sentiment of compassion expressed, but must repudiate the thought, that Ingersoll or any other member of the human family has or ever had such acts and morals as would plead his cause with God

and secure his forgiveness. If that be true teaching it would follow that Christ died in vain, "the just for the unjust to bring us to God,"--then every man should be told to let his acts and morals "plead" for him.

Ingersoll's acts and morals do not need to "plead" for him; because God had compassion on him and all of our race before we were born, and sent forth his Son to redeem us all from our death sentence and to make possible to all a return to divine favor. All must learn of this favor in God's "due time," and if the present life was not Ingersoll's due time to learn of God's grace his will surely come to him in the future life. And he will have a full opportunity to profit by the "resurrection by judgments."--John 5:28,29.

The Rev. Dr. William Lyons, of the First Unitarian Church of Brookline, said that "the statement of the clergyman who said that if Ingersoll was sincere and honest in his belief he would be saved, is morally all right. We must all come to the truth, and Ingersoll, no matter what his belief, has come to the truth in the life hereafter."

This reverend gentleman's views would be amusing were the subject a less serious one. We could have agreed had he said that Mr. Ingersoll will come to a knowledge of the truth in the life hereafter, but we deny that he could come to any knowledge in death, because, as the Scriptures declare, "The dead know not anything." "There is neither wisdom nor knowledge nor device in the grave." (Eccl. 9:10.) How then can it be said that dead

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Mr. Ingersoll "has" come to knowledge beyond that enjoyed while alive? As to how he "has" attained knowledge in "the life hereafter" is not explained. The life hereafter is still future, and must be entered upon before any knowledge respecting it can be acquired.

Rt. Rev. Jas. A. McFaul, Bishop of Trenton, said: "Robert Ingersoll evidently owed his prejudice against Christianity to his early Calvinistic experience. Had he studied the doctrines and practices of the Catholic Church he would have beyond doubt regarded Christianity in a more favorable light. If he was sincere in his belief and lived a moral life we are allowed to hope that God has shown him mercy."

Like the minister first quoted, Bishop McFaul evidently thinks that an "agnostic" can be honest in his "beliefs." But here we are in trouble, for the word "agnostic" signifies without belief; and Ingersoll, a professed and boasted agnostic, could not therefore be considered "honest in his beliefs" when he had none. The gentleman must therefore be understood to mean that he was honest in his disbeliefs.

The bishop kindly says: "We are allowed to hope that God has shown him mercy." We fear that his kindness of heart led the bishop to abbreviate his statement of his "hopes," and that many readers will

not accurately understand his words unless we amplify for him, as we are about to do. When he says, "We are allowed to hope," it implies that the teachings of Roman Catholicism grant the hope. Only, therefore, when we know those teachings can we properly weigh the bishop's hope for Ingersoll. Thus delimited it is--

(1) A hope that although a hell of everlasting and untellable anguish is set forth as the penalty of all heretics-- all living in Christian lands and not giving adherence to the Church of Rome,--yet as a glimmer of hope is held out for all heathens and idiots, or others not knowingly and willingly opposed to Papacy, so there is such an allowance of hope for Ingersoll.

(2) But what does this "hope" amount to? This: That he has gone to Purgatory for hundreds or perhaps thousands of years, and may hope "some sweet day" to get out of it and into heaven. This is either a warm or a cold hope, according to chance, as taught by Doctor Dante in his great poem, "Inferno." He pictures some frozen solid in the ice, and others in other quarters burning in fiery ovens.

The bishop is "allowed to hope" that Ingersoll will get the full limit of punishment, hot or cold or alternated, because he left no money to pay for masses, nor has he friends who will spend their money for them thus to secure a curtailment of his sentence.

No intelligent Catholic can, on reflection, doubt that we have rightly outlined the bishop's "hope," for if bishops,

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archbishops, cardinals and even popes must tarry for a longer or shorter period in purgatory, according to Catholic doctrine, it follows, as beyond peradventure, that Ingersoll would be required to tarry quite a while in Inferno to get rid of his unbeliefs, etc.

The Rev. A. A. Berle, Congregationalist, said: "Colonel Ingersoll was a brave, chivalrous, high-hearted man, resolute in his championship of what he believed to be true, infinitely more to be respected than certain clerical infidels who discredit both the gospel and the Bible by covert insinuations. Peace to his ashes!"

We are pleased to find in the list of comments this one which we can unqualifiedly endorse. Mr. Ingersoll's outspoken opposition to the Bible is indeed to his credit as compared with the covert attacks on the Bible of so-called "higher critics," who in the name of the Lord and under vows of belief and under pay as defenders of the faith, are doing all in their power to undermine the Scriptures. Yes, Ingersoll was saintly as compared with these.

"Peace be to his ashes!" We can agree to this, too. His ashes are in the cold ground. He is suffering nothing, enjoying nothing, simply waiting unconsciously for the Lord's Millennial Kingdom, which will overthrow sin and every evil, causing the knowledge of the Lord to fill the earth, and calling forth from the tomb all of our race to

test their willingness to live everlastingly, righteously, under reasonable conditions, or die the second death as utter reprobates. We have hope that Ingersoll when called forth from the tomb will be one of many to accept and obey the new government and share the blessing of the destruction of sin and all enemies, even "the last enemy" --death.

DR. S. G. LEE'S FUNNY DREAM OF THE FUTURE CHURCH.

"The Christian religion is facing the most obstinate and bewildering crisis in its history. The Church is not in a commanding position because the rest of the world is more eloquent than we are--is not so bodiless. The new Church is going to be the next feat of the Strong Man. He has attended to the other things. The iron in the ground in America--the unborn iron--is organized into a steel trust. The very coal, down in its thousands of years' sleep in the earth, is massed or nearly all massed and is getting ready to move as one body for the winter. The very ice on the ponds, before it is frozen, has a body all waiting for it, distributing it to its finger-tips in the great cities. Even sugar has a body. Millions of hens are laying eggs to-day as if they were one hen, for a syndicate out in Chicago. We are familiar enough with the fact that all powerful ideas are magnificently organized, and insist on having bodies. It is the fundamental fact that every man is dealing with, in the conduct of his business every year, and yet right in the midst of it we have the spectacle of the Christian churches still clinging to a sort of pleasant basket-picnic idea of religion, separate churches, separate denominations of separate churches, flocking feebly together on the round earth, each family bringing its own little basket of its own special food and keeping a little apart and chewing on it, looking over its shoulders at the others perhaps now and then in a sort of empty, anxious, kind-hearted way--getting together for a few remarks, or a city census, possibly. But that is all.

"As I see the Church of the future, we are not going to give anything up; we are all going to have our individual ways, our chapels, but we are all going to insist upon having a great central cathedral in every city, which shall belong to all of us. The Church of the future is going to be a great spiritual metropolis, every man going there, every man belonging there. It shall be like a great worshiping street of souls. Men shall feel in Church as in some great hushed city of each other's lives. It shall be the one place where a man can go with a whole human race and face God. It is simple enough to get people to agree if we have something big enough. It is going to be a Church where Jonathan Edwards and John Wesley and Ralph Waldo Emerson and Cardinal Newman and Luther would be able to worship in the

same pew--and without having to be born several hundred years ago--to have people see that their souls belonged together. The Church of the future is going

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to give room to every man's life while he has it. If it does this, we will all get together. And if we all get together, the cathedral is inevitable. We will soon give God a body on the earth. The Church in every town at last shall be to every man and to every growing boy the greatest thing he knows. It shall be like the sky over the other things. It shall be fair to God. I am convinced that not until we have the cathedral in every community to symbolize the oneness in the churches, and the denominational chapels clustered about it to symbolize their individuality, can we expect a Church that will at once command and invite great cities and mighty men. The nations of the earth shall be seen kneeling in it, and all the institutions of the sons of men, the universities, the corporations, the very railroads, the stately lines of ships from around the sea, shall bow themselves and the great brutal mines from the hollows of the earth --all these shall come, and be seen kneeling there before the God who is the God of all that is. To say that he is the God of all that is, is what the cathedral is for. With its hundreds of voices, its hundreds of instruments of praise, its scores of preachers, its unceasing services and kinds of services, it shall enfold all men in one prayer and song. The same men will separate to be theological, perhaps. They will need to go off into different rooms and back parlors to be intellectual, and into different offices or parish houses to perform the details and to execute the business of religion; but for worship, the one thing that all Christians have in common, they are going to unite, that the worship may be worshipful, that the spirit may have a body and God be made amazing on the earth."--The Outlook.

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THE GREATEST EVENT OF HISTORY

--JOHN 19:17-30.--MAY 28.--

Golden Text:--"Christ died for our sins according to the Scriptures."--1 Cor. 15:3.

CALVARY was the scene of the most wonderful event of history, the fulcrum as it were upon which divine Love and Justice operated for the rolling away of the curse resting upon humanity. Its site is not definitely known, yet the Latin word Calvary furnishes a clue, being an equivalent to the Hebrew

word golgotha and signifying "the place of the skull." There is a bare knoll of a hill, with two caves in the front, which, looked at from a distance has rather the appearance of a skull, the caves and the brush growing therein representing the eye sockets. It is presumed that this was the place of the crucifixion. The same custom of describing rocks and hills by things which they somewhat resemble still prevails. Thus we have Sentinel Dome and Bridal Vail Falls in the Yosemite, Pulpit Rock and Teakettle Rock in the Rocky Mountains, the Owl's Head in the White Mountains and Caesar's Head in the Blue Ridge.

Crucifixion is a most horrible and torturous form of death, yet it was not the torture of death which our Redeemer suffered on our behalf which so much gives us a feeling of sympathy and sorrow as our minds go back to Calvary and the scenes preceding it. Two others were crucified with Jesus; many others had suffered a similar death before and since, and some, we may presume, suffered as much or more agony through longer-drawn-out torture, gradual burning at the stake, lacerations, etc. The thought which impresses our hearts most deeply is that our dear Savior's experiences not only were undeserved, unmerited by the one "who went about doing good," but that his experiences were in connection with the payment of our penalty, so that "by his stripes we are healed."--Isa. 53:5.

"THE LOVE OF CHRIST CONSTRAINETH US"

The thought that Christ died for our sins, the Just for the unjust, that he might bring us to God--that we might be restored to divine favor, released from the just curse or sentence of death which was upon us--this thought moves our hearts to loving sympathy. "The love of Christ constraineth us; and we thus judge that if one died for all, then were all dead [under just sentence of death]: and that we who live should henceforth not live unto ourselves but unto him who died for us."--2 Cor. 5:14,15.

"In the cross of Christ we glory,
Towering o'er the wrecks of time;
All the light of sacred story

Gathers round its head sublime."

Proportionately as in our day the D.D.'s and college professors and the "wise of this world" are denying the necessity for our Lord's death and the value of the precious blood as an atonement for the sins of mankind, in that same proportion must those whose eyes have been opened by the grace of God to see the divine plan emphasize more and more the value of the cross as the basis of reconciliation between God and man. There is a great falling away in our day from this foundation

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feature of the Gospel. Jesus is presented as good, noble, a wonderful and wise teacher, whose words are suitable for texts and comments; but the sin of the world is denied when it is claimed that man is by an evolutionary process rising from the monkey condition to the divine likeness, and if there is no sin of the world to be atoned for, of course, the Scriptural record that Jesus made atonement for the sins of the world is in error, and this is the view that is rapidly spreading throughout Christendom and destroying all true Christian faith.

Any other faith is not the true Christian faith, not the faith once delivered to the saints, not the faith that is pleasing to God, not the faith that is the basis for justification and forgiveness of sins, not the faith that is to be respected and honored, blessed and rewarded by the Lord in due time. We cannot enunciate this matter

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too distinctly, even though it may offend some to be told that they are not Christians in the Scriptural sense of the word when they no longer hold the doctrine of the atonement through the blood of the cross--through the death of Jesus. Ultimately this doctrine will be seen to be the touchstone which will clearly show who are the Lord's and who are not. Those who lose this hub or center of faith, lose all part and lot in Christ so far, at least, as the present age is concerned. They are no more Christians than are Mohammedans or Jews or Confucians or Brahmins. Jews, Mohammedans and infidels believe that Jesus lived and that he died and that he was a great teacher, but this does not make them Christians and does not justify them. We are justified, as the Apostle points out, "Through faith in his blood." --Rom. 3:25.

"VIA DOLOROSA"--THE WAY OF THE CROSS

The way from Pilate's judgment hall to Calvary was indeed a sorrowful way, a doleful way. Pilate felt uncomfortable in having done the only

thing he could reasonably have been expected to do under all the circumstances. The chief priests and doctors of divinity had scored a victory, and might be expected to exult as they saw their victim led as a lamb to the slaughter. Yet we must give them credit for some conscience and must suppose that they were far from happy; that although they had said to Pilate, "His blood be upon us and upon our children" they felt a mysterious dread of this wonderful person against whom they were prevailing. To suppose that their hearts were not troubled would be to discredit them everyway. On the way tender women, not disciples of Jesus, wept as Jesus passed by. Pilate had endeavored to appeal to the accusers of Jesus by having him scourged and then presenting him before them, crying, Ecce Homo-- Behold the man! Look at the man whom you are asking me to crucify: no man in all your nation has such a face and form as his; not one of you for a moment considers that he is a wicked man; his face shows to the contrary. Will you not be satisfied? Will not your anger against him be appeased by the scourging which he has received? Will you not consent that I should let him go? But all these appeals were futile. His enemies were so filled with bitterness and envy that they were blind to his personal attractions. These, however, appealed to the women as he passed; they wept. Jesus was the most composed of all in that scene, because he had the assurance that he was doing the Father's will. This assurance had kept him calm and unmoved from the moment the angel appeared in Gethsemane to give him the word of divine favor and thus strengthen him. He was ready to endure anything that would be the Father's will, that would carry out the Father's plan, he had such confidence in the wisdom, the love, the justice and the power of God. To the weeping women he said, "Weep not for me, weep for yourselves"-- doubtless having in mind the awful trouble which thirty-seven years after came upon that city.

"LET HIM TAKE UP HIS CROSS AND FOLLOW ME"

Jesus, bearing his cross, headed the procession, accompanied by four Roman soldiers; following came the two thieves with their crosses and four soldiers guarding each, the whole under the charge of a Centurion. Our Redeemer, less coarse by nature, less animal, more intelligent than the thieves, was probably less able naturally than they to carry the heavy timber of the cross--besides, he had been under a nervous strain and without food for about twelve hours. Evidently he was scarcely able to carry his load, and the Centurion compelled Simon of Cyrene, a countryman, to bear the cross after Jesus. Whether this means that he walked behind Jesus in the procession, carrying the cross, or that he carried the hinder part of the cross with Jesus, is uncertain; but in any event he had a most glorious opportunity, even though it was compulsory.

Many of the Lord's dear people, reading the account, have wished that they could have had a share in the carrying of that cross. Where were Peter, James and John and the others? Alas, they allowed fear to hinder them, to deprive them of a most glorious service. While thinking of this it is well to remember that our Lord has graciously provided that all of his followers may share in the carrying of his cross. The offense of the cross, the weight of the cross, has not ceased; the cross of Christ is still in the world; the privilege is still with us to bear it with him, following after him. Although the apostles lost the privilege of bearing the literal cross for Jesus, they gloriously recovered from their fear, and we have the record of their noble service, bearing the cross of Christ for all the years of their lives afterwards.

Let us love much, and let us show our love by our zeal in cross-bearing; and if at any time that zeal grows cold, let us remember the axiom, "No cross, no crown;" let us remember the Apostle's words, "If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him." Yet neither the fear of death nor the appreciation of the crown must be the controlling motive. The mainspring of our devotion to the Lord must be an appreciation of what he has done for us, our love to him, and our desire to do what would please him, and thus show a responsive love. Let us remember that while the Lord Jesus, the Head of the Church, was glorified long ago, there are still about us in the world those whom he recognizes as his brethren, as "members of his body," and that whatsoever we do to one of the least of these, whatever assistance we render to these in the bearing of their crosses, is so much that he will appreciate as manifesting our love for him, as so much that is done unto him.

"HE WAS NUMBERED WITH THE TRANSGRESSORS"

Our Lord's crucifixion between two thieves may be viewed from various standpoints. To himself it

would mean the depths of humiliation. Every noble and pure man or woman prizing purity in his own heart

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would find it specially detestable to be so misunderstood as to be numbered with transgressors, murderers, thieves--accounted one of them. And if this is true with us in our imperfect condition of mind and heart, and our imperfect appreciation of justice and of sin, how much more intense must this feeling have been in the perfect one, our Lord. How he must have loathed sin, how utterly opposed to it in every sense of the word he must have been, and how much more shame he must have felt than we could possibly have felt in his position. From the heavenly Father's standpoint this permission that his Son be numbered with the transgressors was evidently to be a demonstration to angels and to men of the Son's loyalty of heart to the utmost extreme, as we read, "He humbled himself unto death, even the death of the cross."

Thus the Lord demonstrated, not only by his willingness to die, but his willingness to die in the most despicable manner, his full self-renunciation, the complete deadness of his own will and the thorough aliveness of his own heart and mind to the Father's will. In all this he became an illustration to his followers, as the Apostle suggests, "Humble yourselves, therefore, under the mighty hand of God [no matter how deep the humiliation which obedience to God may bring] that he may exalt you in due time." From the standpoint of the priests and Pharisees the Lord's crucifixion with the two thieves was specially desirable; it would help to keep the people from thinking of him as a martyr, it would demean and

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degrade him before the people, and make any ashamed to acknowledge themselves the followers of a religious teacher who was publicly executed as a malefactor, as an enemy of God and man. How could it be expected that any could ever glory in the cross of Christ? But how wonderfully God's plans overrule all human arrangements, and make even the wrath and envy and villainy of the human heart work out to his praise and in accord with his plan?

KILLING THE PRINCE OF LIFE

The distance from Pilate's palace to the Place of the Skull is not great, though the latter is outside the city wall. The spot was soon reached, the crosses were laid upon the ground, and the soldiers quickly stripped the prisoners and nailed them, probably with wooden spikes, to the crosses which they then lifted and dropped into the holes previously prepared for them, the feet of the

crucified coming within about two feet of the ground. The agony incident to such a proceeding can be better imagined than described, especially at the moment when the cross dropped into the socket, and when the weight of the body together with the swinging and surging and jolting of the cross would make the pain terrible in the extreme, more to one of refined temperament and nervous system than to the coarser and more brutal--severer, therefore, to our Lord than to his two companions. Well may the devoted disciples of Jesus say to themselves, "My Lord bore this for me," and we may ask ourselves in turn what have we borne for him of shame or ignominy or pain? The very thought of this should make us ashamed to mention boastfully any trials we may have endured, and also make us more courageous to be patient and to endure all things which divine providence may permit to come to our cup because of our discipleship.

THE KING OF THE JEWS

It was Pilate's turn to get even with the envious and malicious Jewish rulers who had forced him, contrary to his will as well as contrary to justice, to crucify Jesus. It was customary to publish the crime for which the execution took place by a printed notice over the head of the victim. In Jesus' case he wrote, "Jesus of Nazareth, the King of the Jews," Mark gives the inscription, "The King of the Jews," and Luke, "This is the King of the Jews." All three may be correct, for the notice was written in three languages, Hebrew, Greek and Latin.

In his trial before the High Priest he was sentenced to death as a blasphemer in calling himself the Son of God; but, as we have seen, this charge would not stand before Pilate, since the Roman government cared nothing whether a man blasphemed one god or another. To secure his execution by the Romans he was charged with rebellion against Rome, claiming that he was the King of the Jews. Pilate's decision not to alter the writing was correct, and ultimately all the blind eyes of the world shall be opened to this great fact that Jesus was indeed divinely anointed to be the King of earth. But as he said, "My Kingdom is not from hence"--not yet. As he represents elsewhere, the time is coming when "he shall take unto himself his great power and reign." Those who acknowledge him as King now are a very small and very insignificant people in the world--"not many great, not many wise, not many learned"--"chiefly the poor of this world, rich in faith."

To some it seems to be a pleasing fiction to say that Jesus is now the King of the world and is reigning, that Christendom is his Kingdom, and that the 400,000,000 of nominal professors are his loyal subjects. Those who thus conclude are nearly as blind and prejudiced as were the doctors of divinity who secured our Lord's

death. It would be as truthful to call black white as to call "Christendom" the empire of Christ and its people the servants of Christ. "His servants ye are to whom ye render service," was our Lord's standpoint, and accordingly the Lord has few real servants in the world to-day--the great majority are serving sin in some of its numerous forms of selfishness, and are glad to think that the day of Christ, the day of the Anointed, when he shall take to himself his great power and reign under the whole heaven, is far distant.

Those who "love his appearing," whose souls long for the presence of the King and the inauguration of his

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reign of righteousness in the earth are a woefully small number. But all who are of the "little flock," soldiers of the cross, should specially appreciate one another's fellowship and should be ready, as the Scriptures exhort, to "lay down their lives for the brethren." And he who would lay down his life for a brother will surely be careful in all his dealings to do nothing against the Truth but for the Truth, nothing to stumble any, but everything possible to assist the members of the body of Christ, "The feet of Him."

"SITTING DOWN THEY WATCHED HIM THERE"
--MATT. 27:36.--

The Roman soldiers, ignorant of God and the principles of righteousness--their highest conception of responsibility being to obey orders--seemed to have no heart whatever; the quivering flesh of their victims seemed to have touched no tender spot. They sat down and looked at him, and straightway began to divide his garments amongst them. "The usual dress of a Jew consisted of five parts: the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers) and the chiton"--the tunic, in our text called a coat--a kind of shirt fitting somewhat closely and reaching from the neck to the ankles, for which they cast lots.

As those soldiers coldly looked at the Lamb of God, who was suffering the Just for the unjust as their redemption price, and as they were dividing his raiment as their perquisites, they resembled to a considerable degree the whole of "Christendom" from that time to the present. Millions in all parts of the civilized world have heard of Jesus and his love and his sacrifice and that it was on our behalf, and are still totally unmoved, unconcerned, without thankfulness or appreciation. They are willing, indeed, to receive and divide amongst themselves day by day the various blessings and advantages which have come to them through his death, yet even these are received without appreciation or thankfulness or gratitude. The most kindly view of such an attitude of heart

is that which the Apostle has expressed, saying, "The god of this world hath blinded the minds of them that believe not, lest the glorious light of God's goodness shining in the face of Jesus Christ should shine into their hearts."

WITH HIM IN HIS DYING HOUR

With the Lord in his dying hour were four of his very special friends: his mother, her cousin the wife of Cleopas, Mary Magdalene and John. We are not to think too severely of the apparent lack of courage on the part of the others of Jesus' friends. The popular bitterness which had led to the crucifixion of Jesus had extended in considerable measure to his followers. It was natural that they should be afraid; it had even been hinted that Lazarus would be put to death also. The three women with him might reasonably feel themselves free from danger of molestation notwithstanding their manifestation of interest in the suffering one; and as for John, we remember that he had a friend in the High Priest's household, who permitted him to be present when Jesus was first brought before the High Priest and when Peter was afraid to be known even in the outer apartments. Quite probably the High Priest's servant was present at the time of the crucifixion to give a report of the whole proceedings. John's courage to be present may have been influenced by these circumstances. It was at this time that Jesus, although in great pain, commended his mother to his disciple's care--"Woman, behold thy Son;" and to the disciple, "Behold thy mother." We cannot show our sympathy at Jesus' cross, but we can lend our presence and aid to dear "members of his body" in their dark hours; and he will count it as done to himself.

Another Scripture remained to be fulfilled. The prophet had declared of him, "They gave me gall and vinegar to drink." This would be another mark or identification of him, and is given as the reason why Jesus mentioned this thirst. Doubtless, with a fever raging such as would be induced by the crucifixion, he had been thirsting for quite a while, but now the time was come to express the matter, to give occasion for the fulfilment of the Scripture respecting him. Gall and vinegar was given him, not as an injury but as a kindness. It was supposed that the mixture would assuage thirst to some degree.

Having thus fulfilled the various Scriptures relating to his career, our Lord realized that the end of his course had come. It was probably at this juncture that the Father's fellowship was withdrawn from him for a moment; that for a little space at least he should experience all that the sinner could ever experience of the withdrawal of divine favor; for he was being treated as the sinner for us that we on his account might be treated of God as righteous. Of all our Lord's

experiences we believe that this moment, in which the Father completely hid his face from him, was the most trying moment, the severest ordeal, and the one apparently which our Lord had not foreseen. Bereft of every earthly comfort and favor, privilege and blessing, up to this moment he possessed a realization of fellowship and communion with the Father; but now for that to be taken away, that upon which his whole life had depended, that was the severest trial.

In agony he cried, "My God, my God, why hast thou forsaken me! What have I done to cause a cloud

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to come between thee and me? Have I not been faithful even unto death?" He probably soon realized the meaning of this experience, that it was necessary for him thus to fill up the cup of suffering and to demonstrate to the very limit his loyalty and obedience and to thus fully and completely meet the penalty against our race. Probably still under this cloud but with this realization he cried, "It is finished!" and died. We often speak of people dying of broken hearts, and use the term figuratively, but so far as can be known our Lord experienced this very matter actually. Apparently he died by the actual bursting of his heart. It is the tendency of deep grief to interfere with the circulation of the blood and to cause a pressure upon the heart. We have all felt this at times--a weight and heaviness of heart under certain peculiar nervous strains. This in our Lord's case seems to have been so intense that the heart was literally ruptured. He died of a broken heart.

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A LITTLE TALK WITH JESUS.

A little talk with Jesus

At the closing of the day,--
How it quiets every anxious fear,
And drives our doubts away.

A little talk with Jesus,--

How it soothes the aching brain,
How it rests the weary, fainting heart,
And makes us strong again.

A little talk with Jesus,--

How it lights the darkest hour,
How it keeps us "watching unto prayer,"
And foils the Tempter's power.

A little talk with Jesus,--

There can nothing take its place,--
How we long to reach our heavenly home,
And see him face to face!

--G. W. Seibert

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"I AM ALIVE FOREVERMORE."

--JOHN 20:11-23.--JUNE 4.--

Golden Text:--"But now is Christ risen from the dead, and become the first-fruits of them that slept."--1 Cor. 15:20.

WHILE the death of Christ was the greatest event in history, his resurrection from death readily holds second place. The death of Christ without his resurrection would have left our race just as helpless and hopeless as before. The word death signifies the absence of life just as truly when applied to our Redeemer as when applied to others. The Scriptural statement that "The dead know not anything" applied to him while dead as truly as to others, as also the declaration, "There is neither wisdom nor knowledge nor device in the grave"--sheol, hades. No religion in the world other than that taught in the Bible teaches the resurrection of the dead. Heathen philosophies assume, contrary to the Scriptures, contrary to reason, contrary to facts, contrary to all the evidences of the senses, that the dead are not dead, but, on the contrary, more alive than ever before.

It is because so many Christian people have imbibed much of heathen philosophy on this subject of death that to many of them the resurrection of the dead is a superfluous matter, to say the least. Indeed they reason soundly when they say that if Abraham lived 175 years in this world and at death passed into the spirit world more alive than ever, where he has been enjoying himself in spirit surroundings for the past 3,800 years, they can see no reason why he might not continue to enjoy himself just as well for all eternity in that condition. Indeed they argue forcefully, logically, that if, according to their expectations, his resurrection by and by will mean a return to earthly conditions after so long an experience in spirit conditions, he doubtless would, if given his choice, prefer that there should be no resurrection.

THE INSPIRED RECORD REASONABLE

The difficulty is that the Scriptural teachings on the subject are wholly overlooked in such reasoning. According to the Scriptures Abraham has known nothing since he died, and the moment of his resurrection will mean the revival of all his previous experiences and hopes at a time and under conditions which will permit of the fulfilment to him of all of God's gracious promises.

Without resurrection he would be, as the infidel claims, "dead as a door nail." From this Scriptural point of view it will be readily seen that the resurrection of the dead is all important, that on it depends all hopes of eternal life. That this is the Scriptural teaching we shall see.

The Golden Text of our Lesson is from the chapter which explains the subject of resurrection more particularly than does any other chapter in the Bible. It assures us that Christ was dead and that he is arisen from the dead. In this it agrees with our Lord's own words (Rev. 1:18), "I am he that liveth and was dead; and behold, I am alive forevermore." How plain, how forceful are these words when given their proper weight, their true signification! Life and death are here referred to as opposites--he is not dead now, but is alive; when he was dead he was not alive. It seems strange that it should be necessary to examine so simple a statement. It surely would not be necessary to discuss the matter at all with thinking people were it not that the error of thinking of the dead as alive is so prevalent, so deeply entrenched in all our minds, in all our thoughts.

Further, our Golden Text declares that our Lord in his resurrection became the "first-fruits of them that slept." What does this mean? It means what the Apostle states in other language, saying that he "should be the first that should rise from the dead;" and again, he was the "first-born from the dead." (Acts 26:23; Col. 1:18.) None before him was ever resurrected, though a few were temporarily awakened, as, for instance, Lazarus, the daughter of Jairus, and the widow of Nain's son. Jesus was the first to be raised completely out of death's power--to perfection of life, of being, on any plane of existence. And the word "first-fruits" carries with it the thought that there are to be others who similarly will pass completely out of death conditions into perfect life conditions.

"IF THERE BE NO RESURRECTION"

In the context (1 Cor. 15:12-18) the Apostle seeks to impress upon his hearers the importance of the doctrine of the resurrection as connected with the Christian religion. He wrote at a time when the Greek philosophies were invading all parts of the then civilized world, and when many, imbued with the Platonic theory that the dead are alive, had become interested in Christ and were more or less associating the Platonic view that there is no death with the Christian view that death is the penalty for sin, but that Christ paid that penalty, and that as a result the resurrection from the dead is made possible for every member of Adam's race. Because of the prevalence of the error the Apostle was constrained to state the truth in the most positive form. He says:

"If Christ hath been preached that he rose from the

dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, and

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your faith is also vain. Yea, we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not. For if the dead rise not then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

There is no reasonable ground for misunderstanding these plain statements. Only deep-seated errors have hindered us from attaching to these inspired words their true meaning. They mean what they say: that if Jesus remained dead, if he was not raised up from death to life, he did not complete the work he undertook, he did not become the Savior, the Deliverer. True, indeed, his death was necessary as the redemption price, but it was also a part of the divine plan that if he accomplished the sacrifice in a manner satisfactory to the Father, he would be raised from death to a higher plane of existence, to a higher than human nature, to the divine nature, and that thus raised he should have the opportunity of presenting the merit of his sacrifice on behalf of the Church first and subsequently for the sins of the whole world.

If he remained in death, was not resurrected, it would be a proof that he had failed to come up to the divine requirements. If he remained in death, was not resurrected, then he could never present his sacrifice on our behalf, could never appear as our advocate and mediator, could never secure our release from the sentence of death, and could never be our helper to bring us back into accord with the Father. Hence, as the Apostle says, "If Christ be not risen the teachings of the apostles are all false," for they are all built upon this central fact that "Jesus rose on the third day." Hence again, as he states it, if Christ be not risen it proves that our hope of forgiveness of sins through the merit of his sacrifice is a vain one--then he did not appear on our behalf, he did not offer the merit of his sacrifice in mediation of our sins, we are not reconciled to the Father, we are yet in our sins, yet under condemnation, without hope.

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"MANY INFALLIBLE PROOFS"

Then comes in our Golden Text, in which the Apostle reassures us that it is no fable, that Christ arose from the dead, that it was not only necessary to our salvation,

but that it is a fact well attested. He proceeds in his argument to show that thus by the resurrection of Christ is ultimately to come the resurrection of the Church to full harmony with God, ultimately to be completely delivered from the power of sin and death--"As all in Adam die, so all in Christ shall be made alive"--a full release from death, which is the great enemy. He proceeds to say that ultimately, at his second advent, "Christ must reign until he hath put all enemies under his feet. The last enemy to be destroyed is death."

With this view of the importance of the resurrection of Jesus, we cannot wonder that the Scriptures lay great stress upon that fact, and deduce various proofs and demonstrations intended to establish our faith in it. All four of the evangelists give the details respecting our Lord's resurrection and manifestation to his apostles with great particularity. In the book of the Acts (1:3), the writer begins with this assurance, that Jesus "showed himself alive after his passion by many infallible proofs, being seen of his disciples [occasionally] during the space of forty days, speaking of the things pertaining to the Kingdom of God."

When the Apostle would outline the great plan of God he shows the importance of the resurrection, not only for Jesus but also for all who ever shall be blessed through him as the Savior. He begins his dissertation on the subject by saying, "I delivered to you first of all that which I also received [first of all]: how that Christ died for our sins according to the Scriptures, and that he was buried and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve, and after that he was seen of above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. After that he was seen of James, then of all the apostles, and last of all he was seen of me also, as of one born out of due time."

A VERY PREVALENT ERROR

Those who think of the dead as being alive and who still desire to apply in some manner the Scriptural teaching respecting the resurrection, have forced themselves to the thought that it is a resurrection of the body that is promised, which is a mistake. It is the being or soul that has the promise of a resurrection, and some beings or souls are to be resurrected to one plane of existence and others to another plane. For instance, the promise to the Church of Christ is a resurrection in a spirit body. The Apostle describes "the" resurrection of "the" dead as the resurrection of the Church, born again to a new nature, a spiritual, a heavenly nature. He says of the being or soul of such, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body

it is raised a spiritual body."

Although not discussing particularly the resurrection for the remainder of the world, the Apostle intimates that not all will be raised celestial bodies, heavenly bodies, and he explains that there is a glory for the celestial and a glory also for the terrestrial. He proceeds to contrast the first Adam, of the earth earthy, with the second Adam, the heavenly Lord, saying, "The first was made a living soul [an animal being], the last was made a life-giving spirit." But it was not until our Lord's resurrection that he became a life-giving spirit, for as the Apostle Peter declares elsewhere, "He was put to death in the flesh, but quickened in the spirit." These two Adams are samples or patterns of what mankind may attain to in the resurrection: the Church is to attain to the likeness of the second Adam, the world the likeness of the first Adam--"as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."

Only the Church of this Gospel age has been granted the opportunity of becoming spiritual children of God, joint-heirs with Christ their Lord. Theirs is the great blessing, the privilege of the first resurrection, concerning which the Scriptures declare, "Blessed and holy are they who have part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is this wonderful hope that God has set before us in the Gospel, the hope of participation with our Redeemer in the sufferings of this present time and also in the glories that shall follow, and our hope is attainable

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in and through and by the first resurrection, of which the Lord was the first fruits.

Subsequently will come the world's opportunity for a resurrection. This is elsewhere described as restitution, a return to all that was lost in Adam--a return to the likeness of God in the flesh which Adam had before he transgressed, and which all of his children are yet to attain to if they will--through the redemption which is in Christ Jesus and during the period of his Millennial Kingdom. The world's hope in Christ is a resurrection hope and a glorious one, but the hope of the Church excels in glory, honor and immortality.

MARY THE FIRST WITNESS

The honor of being the first witness to whom our Lord manifested himself after his resurrection came to Mary Magdalene, who at one time was possessed by evil spirits, but who, being freed from their domination became a faithful and loyal follower of Jesus. This was not the Mary, sister of Lazarus and Martha, neither was it Mary the "sinner," who washed our Lord's feet with

her tears in the Pharisee's house. She is called Mary Magdalene, probably because her home town was Magdala.

Early on the next morning after the Sabbath--corresponding to our Sunday, the first day of the week-- Mary had an appointment with others of the Lord's friends to go to the tomb with spices, etc., to embalm his body, a proceeding which had been impossible because of the lateness of the hour of his crucifixion, and because on the Sabbath intervening no such work was permissible under the Law. Their thought was to take advantage of the very earliest opportunity for the embalming before decomposition could set in. Arising earlier than her companions Mary went alone to the sepulcher, and, looking in, saw that the body of Jesus was gone. She wondered why he had been removed and where, and wept; then stooping down again, because the door of the sepulcher was low, she beheld two persons in white raiment, whom she recognized as angels, sitting at the head and foot of the place where Jesus' body had lain, as though they were keeping guard. They asked why she wept; she answered because they had taken away her Lord and she knew not where they had laid him.

Turning, Mary saw a man near her, whom she took to be the caretaker of the garden in which was Joseph's tomb. He also asked why she wept, and she appealed to him that if he had removed the body, being dissatisfied that it should remain in that tomb, if he would give it to her care she would take charge of it. Nothing about this person indicated who he was. He looked like a gardener, probably had on gardener's clothing-- (his own clothing we know had been appropriated by the soldiers who crucified him, and the linen clothes were still lying in the tomb). It was not until Jesus called her by name, probably in the old familiar voice, that she recognized that the one before her was her Lord--in a different body, in another form, but still he.

Falling at his feet and clasping them she simply uttered the word, "Rabboni!" Master; but Jesus did not encourage her to thus continue, but intimated rather that, having knowledge of his resurrection, she should become the newsbearer or gospeller to the disciples, informing them that he was risen and that by and by he would ascend, "To your Father and to my Father, to your God and to my God."

ART THOU A STRANGER?

Our risen Lord evidently revealed himself to Mary only by his voice. The clothing was not such as he had previously worn nor was the appearance the same; she knew him not until he spoke. Later in the day two of his disciples were going to Emmaus and the Lord overtook them and saluted them kindly, inquiring why they were of such sad countenances and evidently

in deep sorrow. They knew him not, they saw not the print of the nails in his hands nor in his feet, they saw not the features they had long known nor the clothing. They said to him, "Art thou a stranger in these parts and hast not heard about Jesus?" etc. He took occasion to open unto them the Scriptures, to point out to them from the prophecies how it was necessary that Messiah should thus suffer in order to enter into his glory, in order that his Kingdom might come, in order that mankind might be blessed, in order that an elect Church might be gathered to be associated with him in the blessing of the world.

Finally, after being with them probably for several hours, and doubtless being esteemed a very wonderful man indeed, who could thus open up the Scriptures so as to cause their hearts to burn within them with love and devotion and with faith, he revealed himself to them in the breaking of bread and immediately vanished. Something about his words or about his manner of giving thanks told them at once that this was their Lord, and accounted for all the peculiar phenomena they had noted.

The same evening he met with his assembled disciples, who, in fear of the Jews, behind fast-closed doors, were discussing their own safety and also the reports

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of Mary and the other women at the sepulcher when Jesus appeared suddenly in their midst. They were astounded and fearful. How could any being get into their midst while the doors were fast? Surely the being before them must be a spirit. They were in fear and trepidation, but the Master's words, "Peace," stilled their fears. He showed them his hands and his side, and he ate before them and said, "Handle me and see that it is I: a spirit [pneuma] hath not flesh and bones, as ye see me have." Then were they glad as they realized the truth, and so are all glad who realize this great fact of our Lord's resurrection from the dead and who have any conception whatever of its weighty importance as connected with the divine plan for our salvation.

WHY THE DIFFERENT FORMS?

We may be sure that there was some good and wise purpose served by the Lord's course--by his appearing in various forms and later on vanishing from sight. Nothing, we may be sure, was done in vain; everything had a purpose, especially at such a time. It is for us to reverently examine the matter and note the purpose, the object, of such manifestations. We accept them as follows: (1) Our Lord would convince them that he was not any longer the fleshly Jesus whom they had known for several years; he would convince

them that although put to death in the flesh he was quickened in the spirit, that henceforth he was a spirit being. They knew about angels--Mary herself

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had seen two in the sepulcher; they knew that angels could appear and disappear; they knew that angels could assume human form and flesh; they knew from the record that angels had appeared to Abraham and had eaten dinner with him, and that Abraham knew not that they were angels until subsequently.

Our Lord would show his disciples that not only was he not dead, but that now he could go and come like the angels, he could appear and disappear, he could manifest himself in the flesh or be present without flesh, he could create clothing as easily as the flesh for these appearances and did so, yet none of the clothing and none of the flesh were the same that they had previously been in contact with. The clothing was with the soldiers still--the flesh, we know not where it is; we simply know that Jesus was not raised in the flesh, and we know also that the elements of the fleshly body are not at all necessary to God for the creation of a spirit body.

Our Lord illustrated in his own person the very lesson he had given them on the occasion of the visit of Nicodemus. He then said that those born of the spirit could go and come like the wind, and that none would know whence they came nor whither they went. How appropriate that he should illustrate this and thus give them their first lessons in spiritual things, which, however, they would not be fully able to appreciate until after Pentecost, when the holy Spirit would be poured out.

"A SPIRIT HATH NOT FLESH"

But some, perhaps, may say, Did not Jesus contradict the thought that he was a spirit when he used the words, A spirit hath not flesh and bones as ye see me have? The two thoughts are quite in harmony: they were not seeing the spirit Jesus, they were merely seeing the flesh and bones which the spirit Jesus assumed for the purpose of conversing with them, just as the angels assumed flesh-and-bone bodies when they made certain communications as recorded in the Old Testament Scriptures. He did not say, "A spirit hath not flesh and bones as ye see I am," but "as ye see me have."

The spirit Jesus manifested himself through the flesh and bones and clothing. He saw that, if they could but realize that they were looking at flesh and bones their fear would depart, and as they would be thus calmed, Jesus would be the better able to explain to them the fact of his resurrection and to give them

the initiatory lessons connected with their future work as his representatives in the world when he should be gone. This was the object of his various manifestations during those forty days, about eleven in all, and very brief in every case. The appearing in the flesh would remove their fear and enable them to hear the better what he had to say to them. Their seeing him on two occasions in a body of flesh resembling the one he had been crucified in, and perhaps in clothing resembling that the soldiers had divided among themselves, assisted them also to grasp the thought of the resurrection, that he was no longer dead; and his appearing in different forms proved to them conclusively that none of these forms was his own proper one, but that they were merely so many appearances through which he communicated with them.

Doubtless it was for this same reason that he remained forty days, manifesting himself occasionally, yet invisible to them all the remainder of that period. He would have them learn gradually not to expect him again in the flesh, but to realize, nevertheless, his presence with them and care over them, so that they might the better understand, when he should leave them, how he could still maintain his presence with them and his guardianship of all their interests. He was sending them forth as his special representatives in the world as his words indicated, "Peace be unto you. As the Father hath sent me even so send I you." Jesus Christ was the Father's representative; we are the special representatives of our Lord and Head, though of course through him and in him representatives also of the Father.

"RECEIVE YE THE HOLY SPIRIT"

The disciples had not yet received the holy Spirit. Only Jesus had ever received it in the sense of a begetting, although the prophets had received it in a mechanical sense to work in them and through them. This is in harmony with the statement elsewhere made, that "the holy Spirit was not yet given because Jesus was not yet glorified." In other words, God could not communicate his spirit to any until after the merit of Christ's sacrifice had been appropriated to them. This was done after the Lord had ascended up on high, there to appear in the presence of God on our behalf. Forthwith the holy Spirit, in Pentecostal power and blessing, was shed forth.

The Lord would have the disciples anticipate the blessing that was to come to them; he would have them understand that the holy Spirit he would send would not be a person, but the Father's spirit and his own spirit--the breath or spirit of God, the breath or spirit of Jesus, the spirit of truth, the spirit of holiness, the spirit of a sound mind.

"WHOSESOEVER SINS YE REMIT"

Our Lord's declaration that his disciples might or might not remit sins is not to be understood after the manner in vogue amongst Roman Catholics, Greek Catholics, etc.--that a priest, by virtue of the sacrifice of the mass or otherwise, is able to remit sins. The thought rather is that these twelve apostles in particular, and less particularly all the Lord's true members while in the world, would be under the influence and guidance and instruction of his holy Spirit to such an extent that they would know the terms and conditions on which it would be possible to forgive sins, and that they might thus know so certainly as to be able to tell their hearers whether or not their sins were forgiven by the Lord.

We have this privilege still, and every true child of God should know how to exercise it, so that if brought into contact with penitent sinners he could render them the necessary assistance and indicate to them upon what particular terms they might know that their sins were forgiven of the Lord. For instance, we may assure any one who gives evidence of contrition, of heart repentance, restitution to the extent of ability, faith in Christ and obedient desire to walk according to his ways--we may assure any such person that his sins are forgiven; not that we have the power to forgive them, but we, being intimate with the Master and knowing his mind on the subject, can speak for him as his mouthpiece, to declare the terms of reconciliation. Whoever can know about his own sins, should know also how to direct and assist others in knowing of the cancelation of their sins.

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