

page 193

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CONTENTS

Views from the Watch Tower.....195
 Is Prosperity Waning?.....195
 Methodist Teachings Curios.....196
 Infidelity in High Places.....196
 Remarkable Wesleyan Sermon.....197
 War Feared; No World's Fair in 1913.....197
 Berean Bible Study in Tabernacle Shadows.....198
 Types in Saul, David and Solomon.....198
 Adam and Eve--Christ and the Church: A
 Contrast.....199
 Our Obligations Toward Others.....199
 "Your Father Knoweth" (Poem).....203
 "Keep Yourselves from Idols".....203
 Some Interesting Questions Answered.....206

page 194

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES

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they send a Postal Card each June stating their case and requesting its
continuance. We are not only willing, but anxious, that all such be on
our list continually and in touch with the Studies, etc.

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"SCRIPTURE STUDIES"--INDIA EDITION

We repeat that orders are placed, for the past year, for all the volumes of SCRIPTURE STUDIES to be printed on India paper and bound in leather, with gold edges. It requires a long time to import paper, and our publishers were disappointed as to the quality of the first lot of it (afterward used in the "Karatol" bound edition). They hope for the new lot of best India paper soon, and lead us to hope that we will have all the volumes about Christmas next.

Meantime we are not "suffering" seriously, having the regular cloth edition and the regular leather edition, besides the first volume in Karatol and in magazine form.

"MANNA" AND "KARATOL" ORDERS

Orders for the Karatol edition of STUDIES, Vol. I., have been filled. If yours failed to arrive advise us.

Orders for the new edition of HEAVENLY MANNA have all been filled. Some who sent for the old edition have credits with us and will please advise if they desire a less number of the new edition--as the price is higher, as indicated below:

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The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60c when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows--cash with order:

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THE TABERNACLE AND THE PRIESTS

These two beautiful chromos, considerably delayed, are now in good supply and should be in all of our homes--to remind us of their glorious antitypes, of which we have been studying for some time past in our "Berean Lessons."

By getting them out in large quantities we can supply them at 30c per pair, or 4 pairs for \$1.00, post or express prepaid by us. They are very handsome and easily worth several times the price. We merely aim to meet the cost.

All orders have now been filled. If you did not get yours let us know particulars at once. To some who ordered 3 for \$1.00 we sent four and to others we sent three and a copy of

TABERNACLE SHADOWS.

They are mounted with metal and have hangers and are packed in tubes.

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BRITISH PILGRIMAGE OF BRO. A. E. WILLIAMSON

Note change of dates

| | | | | | | | |
|--------------|------|------|--------|--------------|-------|------|--------|
| Carlow, | Ire. | July | 10 | Worcester, | Eng. | July | 22 |
| Warrington, | Eng. | " | 12 | Tewkesbury, | " | " | 23 |
| Liverpool, | " | " | 13, 14 | Cardiff, | Wales | " | 24, 25 |
| East Kirkby, | " | " | 15, 16 | Plymouth, | Eng. | " | 26 |
| Nottingham, | " | " | 17, 18 | Bristol, | " | " | 27, 28 |
| Atherstone, | " | " | 19 | Bournemouth, | " | " | 29 |
| Leicester, | " | " | 20, 21 | Oxford, | " | " | 30, 31 |

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R4016 : page 195

VIEWS FROM THE WATCH TOWER.

IS PROSPERITY WANING?

THE QUESTION whether a period of hard times is approaching is one upon which the experts are unable to agree. Mr. Jacob H. Schiff has predicted an era of great suffering among the poor. Mr. August Belmont told the assembled capitalists and workmen at Mr. Carnegie's industrial peace conference that we were about to have a halt in industry, which might not be altogether undesirable. Mr. James J. Hill, who has often seemed pessimistic in his views, denies that he has predicted a collapse of industry, but thinks that there will be a not unhealthy slackening. The view that trade has been going ahead too fast, and that it will have to slow down to give capital a chance to catch up, is pretty generally expressed. On the other hand, Chairman Gary, of the United States Steel Corporation, can see nothing but bright skies ahead, and a number of foreign observers take the same view.

Upon the theory of periodical crises it is not yet time for a great industrial depression. We had such disasters beginning in 1819, in 1837, in 1857, in 1873, and in 1893. The normal interval between them is twenty years. The shortest hitherto has been sixteen years, between 1857 and 1873, and the effects of the Civil War furnished ample explanation of the curtailment in that case. According to experience we should not expect another severe crisis until sometime between

1909 and 1913. There has usually been a mild reaction from the prevailing prosperity about half-way between two great panics. We had one in 1884, a little over half-way from 1873 to 1893. The corresponding break in the present period of good times came in 1903, just ten years after the panic of 1893. According to precedent that ought to last us for nine or ten years longer.

In the United States prosperity is largely dependent upon the state of the crops. The Baring panic of 1890 would have brought on our panic of 1893 two years ahead of time if the disaster had not been stayed by the bonanza harvests of 1891. The present crop prospects, therefore, are of vast importance in estimating the prospects for 1907.

If the extraordinary succession of good crops with which this continent has been favored can be continued for another year, there will be a pretty good assurance of another year of prosperity. The next three months will tell most of the story.--Collier's Weekly.

* * *

We are glad that the present prosperous times are being made use of by many of the dear Truth friends as a special opportunity for spreading the good tidings of great joy. The "Harvest" work is the most important of all. It is "the King's business"--the Father's business. The numbers entering the Colporteur work lead us to surmise that this year may even exceed last year in its phenomenal output of DAWN-STUDIES.

A NOTABLE PREACHER'S VIEWS

"I have been twenty-five years in the ministry; and I regret to say it, but it is my honest conviction that there is more real brotherhood in the lodges than you find in the churches, and that there is infinitely more charity, sympathy and kindness in those outside of the Church than you will find in Mr. Lordly and Milady and their coterie who are running the churches as private clubs."

* * *

With the above explanation Rev. M. C. Peters withdrew from the pastorate of one of the most prominent New York City churches. Apparently the "wheat" class is getting scarce in all denominations.

An exchange says:--

"Rev. Madson C. Peters, pastor of one of the leading Baptist churches of New York City, is reported as saying that, with an investment of \$5,000,000, and an expenditure last year of \$400,000, the seventy Baptist

churches in that city had a net increase during that time of only nine members.

"He says also that the other churches of the city did little better. What is wrong?"

POWER OF THE CHURCHES

"A timely illustration of the tremendous and effective power which may be wielded by the churches when they unite is afforded by the closing of the gambling

R4016 : page 196

dens at Saratoga, a result brought about by the action of the Church federation of Saratoga county. Thus a condition which has been a notorious scandal and disgrace to the State for years, which has hitherto successfully defied all efforts at reform, and had come to be regarded as practically hopeless, has been effectively remedied by the joint action of the churches. What has been done at Saratoga can be done elsewhere in a similar way. The case is also an example of the practical usefulness of Church federations, local, state and national, and a good reason why the federation movement should receive the cordial support of all good citizens. Many public evils other than gambling come within the scope of Church federation activities, and no organizations existing in the country, of any name or nature, have the equipment, the power, and the special advantages for effective service such as these federations possess. We hope the time is not far distant when the churches throughout the entire country will be brought into the federation movement. A more promising work than this for the good of the world has not appeared among the religious activities of modern times."--Leslie's Weekly.

* * *

R4017 : page 196

Sometimes this power may be used for a worthy purpose, in which all could rejoice; but, especially when the still greater power of the general Church Federation comes, there will be naturally a temptation to use it to put down whatever the majority disapproves, however moral or good. This the Scriptures show will be the result: religious persecution.

METHODIST TEACHINGS CURIOUS

"God save us from theological definitions! The

doctrines of the Methodist Church are the curios of a time that has passed and ought to be put on the shelf. God save us from doctrines and help us into a larger understanding of Christian fellowship."

This was the thunderbolt Rev. Davis W. Clark, retiring President of the Methodist Ministers' Association, hurled into the meeting of his brother divines at Wiley Chapel.--Cincinnati Post.

* * *

Poor "Babylon" is catching it on all sides. Bible students object to her creeds because they are not sufficiently loyal to God's Word: because she has incorporated too much of the traditions of men which make void the Word of God. We, however, recognize what these creeds have of divine truth.

On the other hand, the speaker above quoted is angry because, as a Higher Critic and New Theology man, he is not allowed to tear from the Bible the story of the Fall, the Redemption and the coming Restitution.

INFIDELITY IN HIGH PLACES

"In a railway coach recently sat three ministers in conversation--one a German Evangelical, one a Methodist, and the third an American Reformed. In their conversation the M.E. minister stated that among the professors of the Garrett Biblical Institute at Evanston, Illinois, no two of them believed just alike. He was asked if they all believed that Adam was the first man. He answered, 'Not one of them.' Another minister inquired, 'What is their view?' The reply was something about 'Prehistoric ages and periods.'"

The above is an extract from a letter received from a brother in the Truth--his personal experience. It shows what we have heretofore pointed out, that ministers of all denominations are rapidly losing their faith in the Bible, and are becoming instead leaders of the people into infidelity. If they do not believe in Adam as the head of the race, and that by his disobedience condemnation passed upon all (Rom. 5:12), how can they believe, either, in the redemption accomplished by our Lord Jesus once for all for Adam and his posterity? "Alas! when the Son of man cometh shall he find the faith on the earth?" Assuredly, he does not so find it, but increasingly disbelief. Those whose eyes of understanding have been opened to a precious appreciation of the divine plan cannot too highly esteem the favor of God which they enjoy, nor too surely realize that in this way the Lord is keeping them from falling, according to the promise in his Word, "A thousand shall fall at thy side, and ten thousand

at thy right hand, but it shall not come nigh thee."

A BAPTIST PREACHER'S OPINION ENDORSED

"From Indianapolis, a city of which every American should be proud because of its evident Americanism in the best sense of the term, comes this fine bit, which originated, it is said, with a Hoosier Baptist preacher by the name of Taylor. It's worth cutting out, says the Philadelphia North American:--

"What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have--piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

INFLUENCE OF THE BIBLE

AND OF "MILLENNIAL DAWN"

"One hundred delegates, representing Church clubs in almost all of the large Eastern cities, met in Washington last week, and problems of universal interest were discussed by prominent Church men. The speech that probably provoked the most discussion and called forth much comment was made by Bishop Satterlee.

"He began his speech by calling attention to the

R4017 : page 197

fact that, although the country was progressing materially and commercially at a wonderful rate, its moral progress was not so evident. He did not say that there was not a corresponding moral development, but that he was unable to see it in the churches. He thought the influence of the Church was decreasing, but that

the influence of Jesus Christ was steadily increasing, due not so much to the churches as to the wholesale publication of the Bible, which was easily put into the hands of the masses."

* * *

We would have appreciated the Bishop's sentiment still more had he mentioned that a growingly better understanding of the Bible, both by the clergy and the laity, has to do with the Bible's influence for good; and that this is largely the result of the wide circulation of "Bible Keys"--MILLENNIAL DAWN.

REMARKABLE WESLEYAN SERMON

Dr. R. P. Downes preached a sermon at the Wesleyan Church at Stoke-on-Trent on Sunday night which has occasioned much controversy in the town. Taking for his text, "God is Love," the preacher declared his firm belief that human destiny is not fixed at death. He told his congregation that this was a view which for some time he had held secretly, and he knew others similarly situated, but the time had come when men must speak out. The popular doctrine of Christianity at this point was being strongly assailed by the sceptic, who demanded to know whether the God that was preached by the Christian Church, who could damn to eternal perdition the overwhelming majority of the human race, millions of whom had not had sufficient light or probation or privilege on which to base the stupendousness of an eternal destiny, could be the God of Love so often preached. He himself had heard this view expressed by Charles Bradlaugh twenty-five years ago at Rochdale, and such irrefutable logic could not be escaped from.

If (said Dr. Downes) I were to withhold the great revelation which has come to my soul, I should be like the man in the lighthouse who gave to the cottagers round the place the oil which was intended for the mighty lanterns of the sea. God is Love, which means that no man will be damned eternally without a chance, no man will be lost until he has had the revelation of Christ's body and of Christ's atonement....He knew that the general idea had been, and he himself had thought it for many years, that man's destiny was fixed at death, and that if a man died in a slum area, polluted and unworthy, having sinned, he was condemned guilty, damned for ever, and had no chance--his destiny was fixed. It was not true.

In John Wesley's fifty-first sermon there was a passage which read, "Some have imagined that human destiny is fixed at death. There is no passage in the Scriptures that confirms any such thing." Passing

from John Wesley to Dr. W. E. Pope, the greatest, he said, of all Methodist theologians and one of the greatest theologians the world had ever known, he found Dr. Pope saying, "The fixed and unalterable state of man is always associated with the day of judgment and its issues, and not with the day of death. We must not antedate these issues or interfere with the full work of probation." "Exactly," said the preacher, "the absoluteness of Christianity, the only way of salvation, demanded that no human being should be adjudged until Christ should be made accessible and brought home to him, whether that took place in this life or the life after death. This is my view, and I mean before I die to drag it before the Methodist Church."--English Journal.

JEWISH LANDOWNERS

IN EUROPE THEY HOLD 248 TIMES AS MUCH AS THEY DID
40 YEARS AGO.

The anti-Jew faction in Russia declares that even with the present restrictions the Jews have managed to acquire a large portion of land, for which the following figures are quoted in the Jewish magazine, the Menorah:

"Within the pale the real estate of the Jews advanced from 16,000 dessiatins in 1860 to 148,000 in 1870, 370,000 in 1880, 537,000 in 1890, and to 1,265,000 in 1900.

R4018 : page 197

"In European Russia outside the pale Jewish landholding is said to have increased 248 times in forty years in the following proportion: In 1860, 3,000 dessiatins; in 1870, 18,000 dessiatins; in 1880, 96,000 dessiatins; in 1890, 262,000 dessiatins, and in 1900, 745,000 dessiatins."

According to these statistics the total holdings of the Jews throughout the Russian Empire, which only amounted to 70,000 dessiatins in 1860, reached in 1900 the high figure of 2,381,057 dessiatins.

* * *

It is reported on apparently good authority that much of the trouble and bloodshed of the past few months in Russia is engendered by the fact that so many of the landlords are Jews: the poor, who rent their little farms at very high rentals, rarely see their landowners; but knowing them to be Jews they hate and injure the poorer Jews, their neighbors--as representatives of the rich absentees. The love of money is a root of all evil.

WAR FEARED; NO WORLD'S FAIR IN 1913

Berlin.--Opposition of Kaiser William is expected to cause the abandonment of the proposal to hold an international exposition in Berlin in 1913. Most significant, however, is the reason on which the German war lord bases his objection.

The emperor believes the possibility of Germany being drawn into a European war before the time set for the exposition is too great for the nation to take the risk involved in arranging an international exposition.

The statement that Kaiser Wilhelm opposes the proposed exposition on such grounds has caused a great sensation. It is argued that the government fears that the peace of the world is in constant jeopardy, and great uneasiness has been caused among the people, who feel that they do not know all the complications of the international situation.--Toledo News-Bee.

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page 198

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

"AND AFTER DEATH THE JUDGMENT"

AUGUST 4

1. What "judgment" is here referred to as following death? Heb. 9:27,28; T.87, par. 1.
2. How is this passage generally understood by Christians? and is their idea Scriptural? 2 Pet. 2:9; Rev. 11:15,18; Rev. 20:11-13; Psa. 96:10-13.
3. What was risked by the High Priest in the type whenever he entered the "Most Holy" on the Day of Atonement? Lev. 16:13,14; T.87, par. 2.
4. Was the eternal existence of our Lord endangered during his earthly career? See Acts 17:31; Heb. 5:7,8; T.88, par. 1.

AUGUST 11

5. What positive evidence have we that the life and sacrifice of our Lord was perfect and acceptable to the Father? Jno. 20:1-17; Acts 2:1-4; T.88, par. 2.
6. How will the Father's acceptance of the sacrifice of the Body of Christ be manifested? Joel 2:28; T.88, par. 2.
7. For what is the "groaning creation" waiting? Rom. 8:19-22

(see Diaglott); T.88, par. 4.

8. Are the worthy saints of the Patriarchal and Jewish ages also waiting for this manifestation?
Heb. 11:39,40; A.288, par. 2; 293, par. 2.

AUGUST 18

9. Must each member of the Body of Christ pass the same "judgment" as our Head? and, if so, how can we be acceptable unless we, like him, live perfect lives? Rev. 3:21; Col. 2:9,10; Isa. 61:10;
T.89, par. 1.

10. How is the acceptance by God of the sacrifice of the Church shown in the type? Lev. 9:22-24;
T.89, par. 2.

11. Will the world then appreciate the great sacrifice of the Christ? and how is this shown in the type?
Isa. 40:5; 25:9; Rev. 15:3,4, Diaglott; T.89, par. 2.

12. What must intervene between now and the time when "the people will shout and fall upon their faces" before the great High Priest in glory?
Acts 15:13-17; Dan. 12:1; T.89, par. 3.

AUGUST 25

13. Will those now dead, as well as the living nations, be participants in this great blessing? Heb. 2:9;
I Tim. 2:5,6; Rom. 14:9; Hos. 13:14; Ezek. 16:44-68, etc.; T.90, par. 1,2,3.

14. How was the "good news"--the Gospel--"preached before to Abraham"? Gal. 3:8,16,29; T.91, par. 1.

15. What is the date of the beginning of the blessing to the world? and why can it not come before?
Lev. 9:15,23,24; Rom. 8:19,21, Diaglott; T.91, par. 1, last half.

16. What was the typical significance of the High Priest's going alone into the "Most Holy" once a year--on the Day of Atonement?

17. Did the High Priest and under priests enter the "Most Holy" after the Day of Atonement? T.91, par. 2. And what was thus typified? Num. 18:10; T.91, par. 3.

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R4018 : page 198

TYPES IN SAUL, DAVID AND SOLOMON

DEAR BROTHER RUSSELL:--

May I suggest for your consideration whether there are not some lessons to be gleaned from the thought that in some respects the forty years of Saul's reign were typical of the harvest of the Jewish Age, the forty years of David's reign typical of the harvest of the Gospel Age, and the forty years of Solomon's reign

typical of the harvest of the Millennial Age?

Take, for example, the first seven years of David's reign, in Hebron (meaning "ford" or "company"). Might they not in some sense represent the years from 1874 to 1881, before the full establishment of the Kingdom in the "New Jerusalem"?

Again: We know that the 7,000 years rest of Jehovah will terminate in the year 2874, so that it seems proper to think of the forty years harvest of the Millennial Age as the time when the Christ will be at rest from all its enemies, in a special sense, as in the days of Solomon.

In the case of Saul: It does not seem perfectly clear to me whether the act of presumption which led to his rejection and the rejection of his posterity followed the second anniversary of his elevation to the kingship, or whether it followed the third anniversary. (I Sam. 13:1.) But it is noteworthy that his rejection was due to his failure to properly recognize his typical mediator, Samuel, and this surely was the cause of Fleshly Israel's rejection, 3-1/2 years after a share in the Kingdom was offered to them.

If there is any apparent value to you in the above suggestion, I respectfully inquire whether you see anything in the end of David's reign to illustrate the close of the present harvest time? I will not presume to do more than suggest a line of inquiry. David virtually abdicated in favor of Solomon, Solomon's power gradually increasing while his own strength was gradually failing. "He must increase but I must decrease." Please note the seven years of famine in 2 Sam. 24:13, mentioned as three years in I Chron. 21:12. (The characters "7" and "3" resemble each other closely, so that one of these is probably incorrect.) In your consideration of the subject I venture to call attention to the seven years famine in the days of Elisha.-- 2 Kings 8:1.

TYPES IN THE BOOK ESTHER

Permit me to suggest that Ahasuerus, meaning "King," is a type of the "Sun," Christ; that Vashti typifies those that were bidden to the feast and would not come; that Esther, meaning "The Planet Venus," typifies the Bride of Christ (Venus is the most glorious of all our planets, reflecting more of the rays of the sun); that Mordecai the Jew, meaning "Dedicated to Mars," typifies the Ancient Worthies (Mars is, I believe, nearer to the earth than any other planet, and is between it and the sun); and lastly that Haman, the Agagite, the last Amalekite mentioned in the Scriptures (see last sentence of Young's Concordance, article "Amalekite"), typifies the class that tries to take the power out of the hands of the Ancient Worthies in the end of the Millennial Age. Please take a mental review of the

R4018 : page 199

story of Esther, and see how well this picture fits. If this application is correct, the meaning of the word Mordecai would be one more suggestion in line with your present thought that the Ancient Worthies may, after the close of the Millennial Age, attain heavenly honors and stations.

Your brother in Christ,
CLAYTON J. WOODWORTH.

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R4018 : page 199

ADAM AND EVE--CHRIST AND THE CHURCH: A CONTRAST

BRO. JOHN EDGAR, M.D., of Scotland, sends us the following, saying: "I am sending you a parallel between Adam and Eve and Christ and the Church, and would like your criticism of it." Our only criticism is that it might perhaps better be termed a contrast rather than a parallel:

ADAM AND EVE

Adam by his disobedience
sold the whole human
race into sin and death.

Adam's disobedience
consisted in exaltation of
self. He ate of the fruit
forbidden by God.

The result was humiliation,
sorrow and death.

The humiliation was
from the perfect human
plane to that of human imperfection,
the lowest plane
of existence in the likeness
of God.

Adam's children were
begotten after his humiliation.
Through the law of
heredity they have been
"born in sin and shapen in
iniquity," and accordingly
under condemnation to
death.--Rom. 5:12.

Eve was the child of God
and was formed from

Adam's body. Adam was put to sleep for this purpose.

Eve came into being before the fall. As Adam's bride she shared first his glory, joy and life, and afterwards his humiliation, sorrow and death. She shared the loss of the first dominion, and access to the tree of life was barred against both.

Eve was disobedient first, and then Adam.

Adam was not deceived (I Tim. 2:14). He wilfully transgressed God's law, knowing the result would be everlasting death.

All the blame is placed upon Adam.

Eve shared Adam's transgression of God's will but her responsibility was less. (I Tim. 2:14.) Accordingly, she received the same penalty as Adam, not on her own account, and not through heredity like other members of the human race, but because she was Adam's bride and shared in his transgression. This one-ness is expressed in the name "Adam" given to both.-- Gen. 5:2.

CHRIST AND THE CHURCH

Christ by his obedience bought the whole human race for righteousness and life.

Christ's obedience consisted in humiliation of self. He drank of the cup permitted by God.

The result was exaltation,
joy and the crown of
life (immortality).--John 5:26;
Rom. 6:9.

The exaltation was from
the perfect human plane
to that of the divine nature,
the highest plane of existence
in the likeness of
God.

Christ's children will be
begotten after his exaltation.
The law of heredity
will cease (Jer. 31:29), and
each will be given the opportunity
of justification
unto life.--Rom. 5:18.

The Church-members are
children of God and are
formed from Christ's body.
Christ was put to sleep
(death) for this purpose.

The Church came into
being after the exaltation.
As Christ's Bride she
shares first his humiliation,
sorrow and death, and afterwards
will share his
glory, honor and immortality.
She will share the
gaining of the first dominion
(Micah 4:8), and both
will be permitted to eat of
the tree of life (Rev. 2:7).

Christ was obedient first,
and then the Church.

"By his knowledge shall
my righteous servant justify
many." (Isa. 53:11.) He
voluntarily kept God's law,
knowing the result would
be death and afterwards a
resurrection from the dead
to immortality.

All the merit is placed
upon Christ.

The Church has shared
Christ's obedience to God's

will, but her responsibility is less. Accordingly, she will receive the same reward as Christ, not on her own account (Eph. 1:6), and not through heredity, but because she is Christ's Bride and has shared in his obedience unto death. (Rom. 6:3). This one-ness is expressed in the name "Christ," given to both.

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R4019 : page 199

OUR OBLIGATIONS TOWARD OTHERS

--EXODUS 20:12-17.--JULY 21.--

Golden Text:--"Thou shalt love thy neighbor as thyself."--Lev. 19:18.

WE CONTINUE our examination of the Decalogue, whose first three commands, we have seen, referred to Israel's obligations to God. The remaining seven pertain to their relationship to each other and to all men. The fourth only is a kind of connecting link, being applicable to both God and man. Here again we do well to remember that not to Spiritual Israel but to Natural Israel these commands were given. It would be impossible for us to think of God as giving to his Spirit-begotten children the commands not to kill, not to steal, etc., for we know that the spirit of murder and the spirit of theft could not be in any one possessing the Spirit of God, the holy Spirit, the spirit of love.

Whoever, then, has been begotten of the holy Spirit, and is a Spiritual Israelite indeed, cannot apply the Father's voice in these commandments to himself; but he can through these commands given to the natural man gain more and more clear conceptions of right and wrong on any subject relating to his fellow-creatures. Begotten of the spirit of love toward all, he can in the study of these commandments learn by antithesis how to exercise his loving disposition toward others more and more effectively. By the Lord's grace let us seek to appropriate profitable instructions from these commands, that we may be more fully conformed to the perfect standard in our hearts, and so far as possible in our outward conduct toward all.

R4019 : page 200

THE FIFTH COMMANDMENT

In this commandment to honor father and mother we

have the very foundation of society, because whoever learns to respect his forbears will proportionately have consideration for others; while those disobedient to parents and without natural affection are prepared to be covenant-breakers and anarchists when conditions shall favor such procedures. Growth of disrespect to parents is one of the notable features of our day, and one that the Apostle called attention to as marking the day of trouble in the end of this age. (Rom. 1:29-31.) He associates it with headiness and highmindedness, and we are not to forget that these condemned qualities are being inculcated and fostered by all the higher teachings of the worldly wise.

If our forefathers but a little while back were monkeys --as all the colleges and seminaries of the world are instructing the youth--why should we have much honor or respect for them? And why should not each member of the rising generation feel heady and highminded, self-conceited, puffed up with the thought that he is further from the monkey than his parents and nearer to the ideal set before him by his instructors? The great increase of knowledge along all lines in our day seems to corroborate this teaching of the worldly wise, and only those who have the instruction of the Word of God can realize that present progress is due to another cause than evolution--that it is the result of the development of the divine plan, in preparation for the glorious Millennial day already dawning. Let not those who have been blessed with a knowledge of Present Truth therein pride themselves either, but rather let them remember the Apostle's words, that we should humble ourselves, and recognize that all of these blessings are from the mighty hand of God and not of ourselves, and that we have nothing except what we have received from him.

What about Spiritual Israelites in respect to this command? Have we not a father and a mother as New Creatures? Yea, verily! The Apostle tells us that the God and Father of our Lord Jesus Christ hath begotten us as New Creatures. Our Lord confirms this thought, saying, "I ascend to my Father and your Father, to my God and your God." "After this manner pray ye, Our Father which art in heaven, hallowed be thy name." The spirit of loyalty to the heavenly Father, of obedience to him, should be continually with us and prevent any spirit of selfishness or self-seeking or boastfulness. The proper spirit of reverence for the Father is expressed by our Redeemer in the words, "I delight to do thy will, O my God. Thy law is written in my heart." The Spirit of God is the law of love, and with that in our hearts and abounding more and more we will delight to honor the One from whom has come to us every good and perfect gift.

But who is the mother of the New Creature? The Apostle tells us: He points out that as the Jew corresponds to Ishmael, the son of Hagar, so the Spiritual Israelite corresponds to Isaac, the son of Sarah, and that Sarah represents God's original covenant with Abraham; and that in this sense of the word the heavenly Jerusalem, the heavenly promises of the heavenly Kingdom, is the mother of us all.

We are begotten and nourished of a good hope, a living faith. We must respect this faith, this promise, this hope, through which we are begotten, as well as respect the heavenly Father, by whose gracious provision we are begotten. If we thus honor the Father, the God of all grace, and thus honor his covenant and the faith which has been begotten in us, it will make us loyal in thought and, so far as possible, also in word and deed. And as there was a special promise of long life to the obedient Jew, so there is a blessing of a promise of eternal life, even of immortality, to the faithful Spiritual Israelite.

"THOU SHALT DO NO MURDER"

This commandment to the Jewish people did not signify that they might not kill animals for food or for sacrifice to the Lord, nor that they should not kill beasts destructive to man's interests. Nor did it mean that they should not put to death those who had been judicially sentenced to death as injurious to the interests of their fellows--for all these things the Israelites did under and in harmony with that Law. To them this commandment meant that no individual had a right to take human life, that only a legal process of the divine sanction could do this.

The lesson from this command to the New Creature is a much broader and deeper one than the Jew or any other natural man, not begotten of the holy Spirit, would be able to appreciate. To the New Creature the higher statement of the Law, "Thou shalt love," has a much more deep and searching signification than could be understood to be attached to this command, "Do not murder." While the New Creature would not think of committing murder, taking the life of another, he needs to be still more deeply instructed--namely, that any wicked thought or sentiment in his heart against his brother, any malice or hatred or anger, is of the murder-spirit, which is contrary to his new standard and must be thoroughly eradicated. The Lord enunciated this when he said, "He that hateth his brother is a murderer"--he has the spirit or disposition which, under aggravation or excitement or removal of restraint, would imply that he would do injury to his brother; and the desire to injure at all, to wound, to maim, is the desire to that limited extent to murder him, to take away his blessings, to destroy his interests.

THE LETTER AND THE SPIRIT

The spirit of this commandment, its scope, would lead the followers of Christ to be careful of the lives and limbs of their employes or whoever might be under their charge or care. True, in our day we have laws made for such protection of laborers, mechanics, children, etc., and we are glad that it is so. We are not, however, to conclude that this signifies always a larger amount of the Spirit of the Lord, the spirit of justice, on the part of employers. Rather, as a rule, we may feel sure that they are a result of a growth of

knowledge on the part of the masses, and that few laws of this kind are enacted that have not first been demanded. But Christians, those begotten of the Spirit of the Lord, should be forehanded in all such matters--not waiting for compulsion of law, but rather thoughtful of the needs of others, seeking their good, recognizing their responsibilities, and seeking to live up to them. Ah, yes! those who belong to the Body of Christ and are taught of God and actuated by

R4020 : page 201

his holy Spirit not only ought to be but are peculiar people, zealous of good works, zealous for righteousness, justice and loving interest in their fellow-creatures.

What we thus see to be true in our relationship to others in the world is, if possible, intensified in the Church --between the various members of the Body of Christ. If we would properly be careful for the welfare of the world, how much more interest we should feel in all whom we recognize as brethren in God's family, traveling with us against the course of the world and the flesh and the Adversary, endeavoring with us to stem the tide of imperfection in ourselves and in all with whom we have contact, and live according to the divine ideals? What sympathy, what love for the brethren we must feel, how careful we must be not to kill them. As the Apostle says, Should I permit my meat to destroy one for whom Christ died? Should I exercise my liberties to that extent, and be careless of the welfare of a brother? How could I, if actuated by the Father's Spirit, the Spirit of Christ, the spirit of love? Hence, as the Apostle points out, no one should be recognized as a leader in the Church of Christ, whatever his qualifications, if he be a striker, a wounder of the brethren.

Let us learn to appreciate the Spirit of the Lord as we find it amongst his brethren, and let us each be more and more zealous for its cultivation, that so far from doing injury or wounding any of them it would be our joy to minister to them, to serve them, to bind up their wounds, and to assist them in every manner within our power. Indeed there are some who, while very generous, very well-meaning, very self-sacrificing in the Lord's cause, are forgetful of the spirit of love toward the brethren and open to this rebuke of being wounders. On the other hand, of course, all who are the Lord's should seek not to be easily wounded or easily hurt, but, on the contrary, to be strong in the Lord, and so covered with the armor of the Lord that harsh words or harsh deeds, either from the brethren or from the world or from the Adversary, would take no effect because of the covering of grace and truth in the armor.

"THOU SHALT NOT COMMIT ADULTERY"

This seventh commandment was designed to be the protection of the home and the family, and we may be sure that to the Jew it included fornication and uncleanness in general. Obedience to this command is recognized the world

over, even amongst those who have little or no knowledge of God, as being essential to the welfare and happiness of the individual, the home and the community--as affecting not only the moral interests and health, but also the physical. Whoever disregards this law brings upon himself most assuredly injurious consequences as respects the present life, and a degradation of mind and character which will have more or less influence upon his future welfare.

What lesson can the New Creature in Christ learn from this commandment to the old creature? It emphasizes to him the value and importance of the new mind, the new nature, which in him has already devoted to death the natural man with his affections and desires. It emphasizes to him the declarations of the Lord's Word that, "If ye live after the flesh ye shall die: but if ye through the Spirit do mortify [kill, destroy] the deeds of the body, ye shall live" (Rom. 8:13)--ye shall correspondingly become strong as New Creatures and be acceptable of the Lord to the eternal life promised to them that love him.

The New Creatures are pure in heart, and to them everything akin to adultery, adulteration of any kind, must be recognized as contrary to the new nature--its foes. It recognizes the truth of the Apostle's words, that the flesh and the new mind are contrary the one to the other, and are at warfare, and that the victory of the new nature means the putting to death of all such fleshly desires as would lead in the direction of adultery. The general law of love which the Lord has given to the New Creation is in harmony with the spirit of this command. He who loves his neighbor as himself would not wish to destroy that neighbor's home and its sacredness, even as he would not wish his neighbor to destroy his home and its sacredness. Do unto others as you would that they should do to you--the Golden Rule of the New Creature in Christ--would effectively bar him from any disposition or desire in the direction of this prohibition. He would not need this command, because the law of love under which he is placed in the school of Christ is still more searching, still more effective.

Our Lord exemplified this higher teaching when he said, "He that looketh upon a woman to lust after her hath committed adultery already with her in his heart." (Matt. 5:28.) In other words, the spirit of God's law is that to desire to do wrong and to be merely hindered by circumstances and conditions, is in God's sight as serious, as criminal, as to have really done that wrong.

"THOU SHALT NOT STEAL"

A proper recognition of the rights of others, the property of others, is here inculcated. There are no limitations here such as a natural man, worldly wise, would be inclined to recognize. It does not say, Do not steal if there is the slightest risk of your being caught, exposed, punished. It does not say, Do not steal a small amount, because it would not be worth while, and the risk of being caught would be too great--steal only, if you can do so, in a semi-legal manner,

which could not easily be detected or which, if detected, would be shielded by some appearance of legality. It plainly and simply meant that each Jew should recognize the rights of every other Jew, his property, his interests, and not misappropriate them. This command, it will be seen, covers every form of theft, both public and private, for the most serious of all thefts we may see are the public ones, by which under pretense of legality and with the form thereof public properties are appropriated, or, in the language of the law, "seized" without giving a reasonable equivalent.

This command relates to justice in general, for the parent may steal from his child by failing to recognize the rights of the child, and his own obligations as a parent. For instance, it is a just obligation that attaches to parentage to give, if possible, the offspring a reasonable equipment of common education at least, as a preparation for the duties of life; and the parent who without necessity deprives his children of this is stealing from them, depriving them of those things which belong to them of right, of common decency, of justice. Children also should recognize an obligation toward their parents and toward each other; mine

R4020 : page 202

and thine should be recognized in every home as the first basis of order, the foundation of all estimation of justice. We know of nothing so productive of wranglings and disputings in families as the ignoring of one another's rights--taking advantage of one another--in other words, stealing from each other, perhaps only trifles. The ignoring of conscience and justice in trifling matters leads to a general searing of conscience, and ultimately to a disregard of the rights of others and a selfish appropriation to one's own use of any and everything possible where the risk and the penalty are not too great.

As for the New Creature: his law of love, the very essence of his mind and heart, is opposed to stealing; love rather prompts to giving, to doing: the New Creature delights to do good and to communicate, to give, in all good things. Not only does he delight to give the Truth to others, but in proportion as the Spirit of the Lord fills and permeates his heart and his life, he would have pleasure in the giving of earthly good things to all in need. Generosity is an element of the new heart, the new mind, the new disposition, begotten of the spirit of love. Nevertheless, trained in the irregularities which generally prevail, practised in the little injustices of home and business, it may take the New Creature some time to discover that these are out of accord with love. He will, however, in proportion as the holy Spirit abounds in his heart, consider his words, his deeds, yea, his thoughts, to see that justice, the very foundation of God's throne, is the foundation of all of his conduct in life toward others--that he never gives less than justice to anyone.

Next he will consider how love will even do more than justice would demand on suitable occasions, where it would

not be injurious; and so far as the treatment of himself by others is concerned he should be so full of sympathy for the world in general in its fallen condition that he would neither demand nor expect full justice to be done to him. His knowledge of the fallen condition of the race would enable him to sympathize with those with whom he had to do. He might find it even necessary to spur himself on this score lest his love and generosity should do injury, especially in his own family, where he holds a responsibility. Some of the Lord's people as heads of families need to learn to kindly, gently, yet firmly, insist upon justice between the various members of their families, even though they may not insist on having justice done to themselves in every particular.

R4021 : page 202

"Who steals my purse steals trash;
But he who filches from me my good name
Robs me of that which not enriches him,
Yet leaves me poor indeed."

The New Creature, searching deeply for the spirit of love in all the affairs of life, soon learns that one of the commonest forms of theft is referred to in the above lines of Shakespeare. Common theft may indeed be guarded against, but the person who either of malice or of recklessness steals his neighbor's good name by starting slander is far more to be dreaded, and despised as well. We can see a reason why selfishness would permit the appropriation of another's temporal goods, even though we cannot justify such a course; but who could excuse or justify, either in himself or in another, the theft of a good name? This violation of the eighth commandment is, alas, so general that almost none is exempt from it.

Sometimes the character of another is traduced for the purpose of implying a higher sense of honor or truth or righteousness on the part of the traducer; but he who rightly judges of the matter will draw an opposite inference, and feel a righteous indignation that the one who thus robs another of his name should expect the latter to sympathize with the act and to be a receiver of the stolen goods. By far the greater number, however, traduce their fellows thoughtlessly, because they have never trained themselves to a proper standard--the Golden Rule. Their tongues are loose, they lack secretiveness, and above all they lack love. How would love affect such a matter? We reply that love affects every matter of life, great or small. The number of people who would traduce themselves is fortunately exceedingly small, and if they loved their neighbors as themselves they would be equally careful in respect to the honor of the neighbor's name, equally careful not to cast a reproach by statement or insinuation or glance or shrug of the shoulders.

The New Creatures in Christ must have this spirit of love, Spirit of Christ, spirit of the truth. Alas, that it requires some of them so long to learn how to properly extend this love in all the affairs of life, toward the brethren, toward

their own kin, toward the world and toward their enemies.
"If any man have not the Spirit of Christ he is none of his," should ever ring in our ears, and we should remember that we are in the school of Christ to learn of him, to become copies of God's dear Son; and that in no other particulars could we so discredit him and his Word than by evil speaking, slandering and slander-mongering. Let us awake to righteousness and sin not, for many seem not to have a knowledge of this truth. After preaching a discourse on this very topic, the writer shook hands with a member of the congregation passing out, who declared a great appreciation of the discourse and a realization of its importance, yet while still shaking hands and evidently quite unconscious of the fact, unkind reflections were made against a fellow-member of the Body of Christ.

THE NINTH COMMANDMENT

"Thou shalt not bear false witness against thy neighbor."
This would not only apply to a case in court--perjury --but it would be equally applicable in all the little affairs of life. Having this in mind none would dare tell an untruth against his neighbor, against his goods, his business, his anything, however much the untruth might assist in the making of a bargain. Justice stands in defense of the neighbor, and whoever violates justice, violates the holy law of God. The New Creature, possessed by the Spirit of the Lord, would certainly not wish to bear false witness against his neighbor, yet with many the flesh is weak, and the temptation is strong to favor personal interest in violation of the truth--righteousness. The New Creature might be overtaken by such a fault, but could never assent to it, never agree to it. So surely as he is a New Creature and has the new mind of Christ, the spirit of love, he would be obliged to hate and abominate such a weakness and to make good any injustice

R4021 : page 203

done, to fortify his mind against a repetition of the offense. On the contrary, the disposition of the New Creature must be that of love to his neighbor, which would prefer to tell no evil about him, however true it might be--which would prefer to shield him, to guard his interests, and to lovingly think no evil or as little evil as possible respecting any conduct of his that might seem to us irregular. Love suffereth long and is kind; it imagines no evil, but rather imagines good.

THE TENTH COMMANDMENT

Covetousness is not the desire for more blessings for ourselves, but an enviousness of the possessions of others, and a desire to appropriate them for ourselves. It is akin to envy but worse, because it goes further. Someone has said, "Envy makes a weakling; covetousness a fiend." Standing as it does as the last of a series of commandments,

this one, as it were, casts a reflection upon all which precede it--it is the climax of all the commandments respecting our relationship to our fellowman; it takes hold of the thoughts, whereas the others take hold upon the words and deeds. Of it Canon Farrar has said:--

"This is a unique commandment. Search all the laws of the world and you will not find one which resembles it. The sixth, seventh, eighth and ninth commandments you will find in all codes, though only as prohibitions of crimes amenable to judicial punishment. The tenth commandment is the complement of all the rest. It shows that God requires of us not only outward virtue but inward holiness; that he demands in us the sacrifice of the will, from which wicked actions spring; that sinful imaginings are a crime against him, as well as wicked acts."

The New Creature, guided by the new mind, with the spirit of love toward his neighbor, cannot covet anything belonging to another. He might desire to have good things of his own, but he would rather give to his neighbor than take from him. It is even permitted of the New Creature to covet--the things which he desires--"Covet earnestly the best gifts." (1 Cor. 12:31.) The organ or mental quality which leads worldly minds to covet the things of others is differently directed in the New Creation, and guides them to seek for things on the higher plane, the spiritual, the things which God hath in reservation for them that love him. And these, as the Apostle remarks, must be sought lawfully--in harmony with the law of love which God has given us. Whoever seeks for glory, honor and immortality, the great price of our high calling, seeks a good thing and may rejoice respecting it and in the desire to attain it; but he must ever keep in mind that it can be attained only at the cost of the sacrifice of earthly interests--going to the Master without the camp, bearing his reproach. Let us to whom the Lord has given the royal law of love remember well that it is much more searching, much more strict, than the law of the ten commandments given to the Jew, because ours relates to us according to the mind, the heart, as New Creatures, and not merely to the flesh and its appetites and desires.

"YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF"

MATTHEW 6:8

Our Father knows what things we need,
Each step along the way;
His eye of love doth never sleep--
He watches night and day.

He knows sometimes, like ripening grain,
We need the sunshine bright;
Again, he sends the peace that comes
With shadows of the night.

Sometimes our pride would fain unfurl
Ambition's flaunting sail,--
Ah! then he knows we need to walk
Humiliation's vale.

Sometimes he takes our eager hands
And folds them on our breast,
He gently lays our work aside--
He knows we need to rest.

Sometimes we need companionship,
Sometimes "the wilderness";
How sweet to feel he'll know and give
The state that most will bless.

Then let us leave it all with him,
Assured that, come what may,
Our Father knows just what we need,
Upon our pilgrim way. --G. W. S.

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R4022 : page 203

"KEEP YOURSELVES FROM IDOLS"

--EXODUS 32:1-8,30-35.--JULY 28.--

A STRANGE picture of inconsistency is presented in today's lesson. The Israelites--who, after witnessing many manifestations of divine favor and power on their behalf, after reaching Sinai and entering into a covenant with the Lord, in which their obligations were represented briefly in the ten commandments--are in this lesson shown as idolaters, violating the second commandment and the spirit of the first. Moses, after declaring God's commandments to the people, ascended Mount Sinai in their sight into the presence of God, to receive the commandments written on tables of stone. Day after day passed and he did not return. The forty days absence in Mount Sinai must have appeared a long time to the people, who were waiting and longing for entrance upon the promised Canaan possessions. Yet how strange that they should forget the terrible sights and sounds which preceded his going, when the mountain shook and out of the clouds and darkness and midst flaming fire and the voice of a trumpet, God manifested himself to them and only Moses was able to approach, with Joshua, his servant. How strange that these things should all be forgotten within forty days! What an evidence we have here of the instability of human sentiment! Yet we must remember that these Israelites were born in bondage.

In the absence of Moses they came to Aaron, his brother, a very different man, not a leader in the same sense of the word, nor so courageous, nor so governed by principles. The people gathered to him, saying in effect, "Bestir yourself;

we should be going on our way to the land of promise. We know not what has become of Moses who has been our leader; he may have deserted us here. We want God to be our leader, but we want something that will represent him, something that we can see. Moses did very well while he was with us, but he has gone and might go again. Make us an image of God, that we may always have God to be our leader, something that will help us as we seek to worship him with whom we have just made a covenant, who has promised to lead us into the land of Canaan." The people were not irreligious; indeed, exceptionally few of the human family are irreligious. In man's very constitution divine worship is provided for: the very topmost organs of the brain represent this religious sentiment and dispose him to worship somebody or something.

This, which was true of the Israelites, is true of mankind everywhere from then until now. Hence the necessity for instruction, that all may recognize the proper things to be revered, to be worshiped, to be most highly appreciated. The Israelites were learning this lesson, and with us as with them there is necessity often that we should not only have the plain statement of a truth, but that its weight and conviction should be borne in upon us by some particular lessons. The commandment had said that they should make no likeness nor graven image to represent God, and what they did was only indirectly a breach of this, for the golden calf which Aaron made for them was not graven, not carved, but cast in a mould, and it did not represent God, but probably --like the images they had seen in Egypt--was a nondescript thing which merely represented divine characteristics --a calf's body with a human head and with wings, symbolical of strength, of intelligence, omniscience. So many Christians, similarly without a wish to infract a divine law, are disposed to take too great liberties and to introduce to too large a degree their own conceptions in divine worship --without sufficient care to hold to the exact instructions of the divine message. This is always a mistake, by whomsoever committed.

The only wise, proper course for any is to take heed particularly to the Word of the Lord, and to allow themselves little if any liberty beyond the very letter of that Word. Thus today we see in the religious services of various denominations how, little by little, the simplicity of the apostolic pattern for the Church and its worship has been departed from. Some have taken little liberties, some have taken great liberties, with the result that some have departed a little and others have departed a great deal from the divine standard, and always to their injury. The lesson to Spiritual Israelites here should be, "See that thou make all things after the pattern that I showed thee in the holy mount." If we need divine instruction at all on the subject we need to follow those instructions carefully, explicitly. Let us remember that we cannot improve upon them, that

any alteration means injury to us.

THE DANGERS OF EXPEDIENCY

We cannot suppose that Aaron fully sympathized with the people in the matter of this making of the golden calf; we must suppose that he knew better and meant better, and that it was a mere expedient on his part to hold in check the rebellion of the people whose discontent was manifest in this demand. We must suppose that, in apparently acquiescing in the demand, Aaron was seeking to gain time until Moses would return. Possibly, too, his demand that the people produce their earrings and other ornaments of gold was originally a mere subterfuge; that he hoped by making this demand they would draw back and decline to part with their ornaments, and that thus he would be able to say, "Well, I cannot make you what would represent a god except out of gold, and I have no gold for the purpose unless you sacrifice your jewelry." But, however good his intentions, the lesson for us is that his course was an improper one.

Spiritual Israelites should never take this position--should never say, let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to be the difficulty with the leaders of God's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as his voice commanding us to violate the principles of righteousness which he has set before us. We are to do our duty in harmony with his law as kindly, as gently, as wisely as possible, and leave all the results to him--the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

THE COST OF WRONG-DOING

People usually are attracted to wrong-doing by the thought that thus they escape difficulties or sufferings, or thus they gain advantages and blessings. But this is only a theory; as a matter of fact it is the reverse, every misdeed is costly. The Israelites stripped themselves of their jewels to carry out their misguided religious sentiments. And how

often we see this amongst Spiritual Israelites! How many, in their worshiping of a sect or denomination, will strip themselves of some of their most valuable possessions! How many sacrifice to these idols what God has not directed! idols which are set up contrary to the instructions of his Word--devoting to them time, influence, money--time which should be devoted to a pure worship of God, based upon a study and better understanding of his Word; influence which should be exerted in a very opposite direction, to a maintenance of the liberty wherewith Christ has made us free, and to a fellowship with those who are seeking to stand fast in that liberty; money which should be spent in building up the most holy faith once delivered to the saints, and

R4022 : page 205

in putting down the strongholds of error, the golden calf of ignorance and superstition!

And undoubtedly many ministers and many of the more intelligent amongst the Lord's people of all denominations realize that Churchianity is merely a golden calf, unworthy of the reverence and worship accorded to it. Undoubtedly many of this more intelligent class, represented in Aaron, reluctantly join in the various sectarian practices and customs which have a form of godliness and deny its power. They should be more courageous if they would be overcomers; they must learn this lesson, and come out from among them and be separate, and touch not the unclean thing, (2 Cor. 6:17); and again, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." --Rev. 18:4.

MANY IDOLS IN CHRISTENDOM

While Churchianity is the idol which more nearly in our day corresponds to the golden calf, there are many more idols to which professed Christians are bowing the knees of their hearts. Chief amongst these is Mammon, the god of wealth, of money. O, how many forget the instructions of the Word, that we are to seek first the Kingdom of God and his righteousness, and to be content with such things as God's providence will grant us along these lines. How many are anxious to have something better in this world than God's providence has accorded them; how many have the love of money, of which the Apostle spoke in his day--the root of all evil, which some coveting after have stumbled and pierced themselves through with many sorrows.-- 1 Tim. 6:10.

R4023 : page 205

Yes, indeed! this idol has many votaries today, more perhaps than ever before, and the worship of Mammon is being encouraged on every hand--the poor are almost despised, the wealthy highly esteemed. The successful worshipers of Mammon, who receive his marks of approval in

prosperity, are everywhere welcomed in society and Churchianity. We are not denouncing wealth or the wealthy; we are reprehending the love, the idolatry of the wealthy, that it is set up as the standard of human ambition--nay, almost as the standard of Christian ambition; whereas, on the contrary, God has declared that not many great, not many wise, not many learned, not many noble, not many rich, will inherit the Kingdom; hence not many of the wealthy are identified with the true Israel of God.

There are other idols, too, of name and fame and pride, that call for their toll from their worshipers. Each one of these idols calls for its devotees to break off their golden earrings, their advantages, their riches of time and influence, etc., for their service. Does it not behoove every Israelite indeed to make an inspection of his own heart to see to what extent there are any idols there, and to cast them out, that his worship may be of sincerity for the Lord alone? This idol-breaking may properly include the idolatry of persons, whether it be of Luther or Calvin or Knox in the past or of earthly leaders in the present time. Saint John the revelator is represented as falling down to worship before the angel who showed him certain things in respect to the divine plan, and the angel is caused to reprove him for it, saying, "See thou do it not: I am of thy brethren... Worship God."

So every proper leader, in whatever degree of influence, should see to it that worship is not tendered to him without a rebuke. However well-intentioned the homage may be, it must be reprov'd, because there is but one proper object of adoration for the Lord's people--God himself; "Worship God." Fellow-creatures may be honored, respected, esteemed, as the Scriptures direct, "Honor to whom honor is due, tribute to whom tribute is due." But God is to be recognized as the source of all our blessings, joys, advantages, comfort. If God has been pleased to make use of any of his children for the blessing of others, it would not be improper for us to rejoice in the Lord's providence and to acknowledge the same; but in every case the Lord must be recognized as the Giver of every good and perfect gift. Had he not given the aid through one channel or servant he could and would have given it through another. Hence to him belongs the praise of the glorious plan of salvation, and of our share therein and of our knowledge of it.

"HE BUILT AN ALTAR BEFORE IT"

Evils are progressive: one wrong leads to another. Thus, after the golden calf had been made the next thing in order was to make a golden altar before it to offer sacrifice to it. So it is in respect to the idols of Spiritual Israel. An altar always implies a sacrifice, and it is but the natural thing that we should sacrifice to whatever we set up in our hearts as our idol. As we have already pointed out, some hearts have many idols, others a few, and it is not difficult to determine which idols a man worships. The worship will be indicated by the sacrifice. Tell us the things to

which a man or a woman sacrifices his or her best thoughts, best time, chief influence, and we can tell you readily the idol which he reverences most and before which he has the largest altar and sacrifices most.

Each should be most interested in examining this question from the standpoint of his own heart; each should say to himself, "To whom do I render the sacrifice of my heart? Where are my chief affections? To whom or to what do I render sacrifices of the most precious things I possess?" The laws of nature require that a certain proportion of our time be spent in sleep; with many a considerable proportion is necessary for earthly toil, for the procurement of the things needful and the things honest and necessary for the present life. A certain proportion is also necessary for our personal convenience, partaking of food and care for our bodies. It would be easy to use the entire twenty-four hours in this way, for the tendency of our day is to greater and greater extravagance in every direction and to consider the luxuries of the past as the necessities of the present. Hence every hour of the twenty-four taken from the affairs of this life might be considered as in some sense of the word sacrificed.

Some divide their sacrifices, putting part upon the altars of their various idols; but the true Christian, enlightened by the Word of the Lord, must abandon all of these idols, and must realize that he has very little at most to present as a living sacrifice to the Lord. If he can save or redeem one hour a day or more, this should be recognized as a part of his reasonable service to the Lord and should be conscientiously devoted day by day if he would attain the divine

R4023 : page 206

favor and blessing for the life that now is and for that which is to come. As the steward of his gifts to the Lord he may use some of his time and influence in his own spiritual development along the lines of the divine Word. Another portion he may devote to the assistance of the brethren, building them up in the most holy faith, and thus strengthen incidentally his own faith. Other portions of this sacrificed time and means he may use in ministering to the sick or to assisting others along temporal lines, doing good to all men as he has opportunity, especially to the household of faith. But his sacrifices must not be made to persons nor things nor churchly systems, but to God, and be appropriately used according to his best ability to understand the divine will through the teachings of the divine Word.

THE BREAKING OF THE LAW

At the end of the forty days Moses came down from the mountain bearing the table of the Law written in stone, and, beholding the idolatry, he dashed the table of stone to pieces, symbolically representing the failure of Israel to keep the Covenant of the Law, and the impossibility of the fallen race ever being justified by the Law Covenant. After

Moses had reproved the people and chastened the more wilful and explained to them their sin more fully, he went up into the mountain again to the Lord, acting as their mediator. In this connection we have introduced to us the grandeur of Moses' character, his unselfishness, his love for his brethren in all their weakness. The Lord proposed to Moses to cut off Israel as a nation, and to make of Moses and his family the nation that he would bless as the seed of Abraham. But Moses, faithful to his trust as a mediator who had undertaken to represent the people before God and to represent God before the people, declined the Lord's offer, and pleaded for the people, as mediator.

All of this, we may be sure, was intended as a type of how Christ Jesus, as the better Mediator of the New Covenant, would be loyal to his trust and stand for and represent the whole human family before God faithfully, notwithstanding their sinful condition, alienation and disobedience. Moses' language is most pathetic--"And now wilt thou blot out their sin, and if not, blot me, I pray thee, out of the book which thou hast written." As Moses here staked his own eternal existence for the benefit of the people, so the life of Christ was staked for the race whom he died to redeem, and whom he represents and will continue to represent as its Mediator until he shall, under the terms of the New Covenant, grant to Israel and to all mankind restitution and full opportunity to return to divine favor. The course of Moses was pleasing to the Lord, and as the Mediator for the people he was directed to lead them on and bring the faithful to the promised land. Nevertheless the people who shared in the wrong-doing received a measure of chastisement.

The spirit of Moses was not only typical of the Spirit of Christ, but illustrative also of the spirit of all who will be members of the Body of Christ. We, too, must have this spirit of love and devotion, not merely to the members of the Body of Christ, our own Body, but a devotion to the mission, the work, to which in God's providence we have been called. "Ye know your calling, brethren." God has called us to be joint-heirs with his Son, to be the Bride, the Lamb's Wife, to be participators with him in the great work of mediating the New Covenant, and under its blessed provisions assisting and uplifting the world of mankind and leading them during the Millennial Age along the highway of holiness to absolute perfection and eternal life at its further end--so many as will obey. It is for us to have the spirit of Moses, the Spirit of Christ in respect to this matter --to so far as possible measure up to the glorious privileges and calling which are ours, and in the present time to do all in our power, in harmony with the Lord's providential leadings, for the blessing and uplifting of mankind in general, for their guidance in the right way, but especially to prepare ourselves for the glorious work of the coming age.

Chief amongst the elements of our preparation will be the spirit of sympathetic love which will enable us to be copies of our dear Master, who was kind to the unthankful and full of mercy and good fruits. Let us take this higher plane of thought in respect to our relationship to the world.

Our Master declared, "Ye are not of the world, even as I

R4024 : page 206

am not of the world." We are members of the Christ--members of the great Mediator, undergoing schooling and preparation for the great work before us of leading the people into the promised land of God's favor and life eternal--Paradise restored. If we do not learn the necessary lessons, if we do not become copies of God's dear Son, in sympathy, in love, in benevolence toward the world, we will be rejected from membership in the glorious Body, the Kingdom class, as unfit, the non-elect. Let us, then, give diligence, and remember that the great lesson to be learned is that of love--for God, for the brethren, for our neighbors, yea, for our enemies. If this love abound in us it shall make us neither barren nor unfruitful in God's sight, and so through Christ an abundant entrance shall be granted us into the everlasting Kingdom as associates with the King of kings and Lord of lords in his great work as the world's Mediator, the Mediator of the New Covenant, under which all the families of the earth are to be blessed.

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R4024 : page 206

SOME INTERESTING QUESTIONS ANSWERED

Question.--Does not the foreknowledge of God seal our eternal destiny?

Answer.--However distinctly we may enunciate our belief in God's foreknowledge of coming events the matter will always be beyond our human powers of comprehension. We could easily enough see how God, with all power in heaven and in earth, could predestinate certain events, and then cause them to come to pass, but our difficulty begins when we apply divine foreknowledge to human affairs in regard to which we recognize, according to the Scriptures, that man is a free agent, at liberty to choose his own course, at least concerning all moral and religious questions.

This need have no bearing whatever upon our duty and responsibilities, for we know assuredly from the Scriptures that God is dealing with us, not from the

R4024 : page 207

standpoint of his foreknowledge, but from the standpoint of our obedience. If we are willingly obedient to him, then he could not have foreknown otherwise respecting us. The Lord is dealing with his Church of this Gospel Age according to certain principles set forth in the Scriptures, and it is for us to obey or disobey his instructions, according to our will--God's foreknowledge in no sense or degree interfering with

our liberties.

Question.--Is the world growing better?

Answer.--In some respects it is growing better and in other respects it is growing worse. It is growing better in the sense that a higher moral tone prevails on the surface of things, because of knowledge being more generally diffused amongst the masses of Christendom. While Christian principles have not struck their roots deeply into the heart of civilization, they have, at least, given a tone to public sentiment which is very beneficial. The light of true Christianity, its loving spirit, has been exhibited to the world in the Master and in the "little flock," who seek to walk in his steps; and it has established thus a higher standard of thought and deed amongst men--not only of the consecrated class, but also of the worldly class. Their consciences agree to the principles enunciated, and in some degree benevolence has been cultivated, even from a worldly standpoint; and even though it be true to some extent that many of the benevolences performed in connection with the establishment of hospitals, libraries, asylums, etc., are for show and for advertising and vainglory; and even though some benevolences in the care of the sick and the wounded, etc., in times of war are probably prompted by love of gain, nevertheless all these things attest that there is a generally diffused public sentiment which appreciates such things, and which it is sought to please. We are glad of this, glad to note it, glad to acknowledge it. We regret, however, to note that various things indicate that this greater benevolence of our day is a very thin veneer, covering a great deal of selfishness, malice, hatred, envy and strife, which, under certain circumstances, show themselves in a very keen ferocity and general devilishness which it is difficult for the Christian heart to understand. The fact of the matter is that general goodness, heart-consecration to the Lord and filling with his spirit of love, is apparently decreasing in the same ratio as the surface benevolence increases, outward moderation and gentlemanliness being accepted as instead of heart-consecration and sanctification.

Question.--Would it be proper for the consecrated to spend time in the study of foreign languages, music, art, etc., or in attending and belonging to social and literary clubs?

Answer.--It is well that each of us should judge for himself in such matters; but well, also, that each should leave the judgment of others to themselves. It is not for us to lay down any hard and fast rules for other men's consciences, but we may suggest some

lines which each conscience may apply to its own affairs, we believe, profitably.

(1) The consecrated person has given up his will, has covenanted that he will henceforth seek to do, not his own will, but the Lord's will, whether that agrees much or little with his own natural tastes and proclivities. This point being decided, it follows (2) that in the spending of our time we would consider the Lord's will, judging to the best of our ability from his Word and our experiences in life what would be his will-- what would be to his glory and to our own spiritual profit and to the spiritual profit of others, and a decision on this point must be the rule of our lives as consecrated persons, in all of our affairs. (3) With the majority of the Lord's people the providing of things needful of an earthly kind, for self or family dependents, requires much of consecrated time and leaves comparatively little for devotion to matters especially spiritual. (4) Every truly consecrated person, accepting the foregoing views, is bound to admit that the amount of time, talent and energy at his disposal for special service to the Lord, to the Truth and the brethren is very limited indeed. (5) Each realizing this situation will use his little time according to the measure of his zeal. If he loves foreign languages more than he loves the Lord's Word it bespeaks an unsatisfactory condition of heart. If he loves the Lord's Word and service better than foreign languages, but somehow feels that the study of languages, music and art are a duty more important than the study of the Lord's Word and the service of the brethren, it implies a confused condition of mind and an imperfect appreciation of the fact that the time is short in which to make our calling and election sure. (6) The zeal which we show in respect to the use of opportunities in the Lord's service and in our attempt to turn the ordinary affairs of life to his glory, constitutes the indication we are giving to the Lord regarding the amount of our zeal for him and his. (7) It is according to the measure of this zeal of our hearts for the Lord's will and the Lord's service, and not according to the perfection we shall attain in the flesh, that we shall be adjudged overcomers of the world or not overcomers--worthy or not worthy of the prize of our high calling.

Question.--Will the retributions of the Millennial Age be wholly in the nature of corrections in righteousness and punishments for transgressions of that time? or will the punishments be wholly in the sense of or for sins of this present life? or will they take cognizance of both of these?

Answer.--They will take cognizance of both, thus: While primarily they will be reproofs and corrections for transgressions committed during the Millennial

Age, and will be reformatory in character, nevertheless in a secondary sense they will take cognizance of the wilful sins of this present life also, because every wilful sin of the present time makes an indelible mark in the character, the disposition, etc., and these indelible character-marks will be upon all in their awakening for trial in the Millennial Age. If the marks be many and deep it can be readily seen that the individual will be correspondingly at a disadvantage in the next life, and have corresponding difficulties and obstacles to hinder him, which he will be required to overcome in order to obtain the life that will then be offered him.

Of course, sins committed ignorantly and unintentionally have also a degrading effect upon mind and body, but far less so than sins committed in violation of conscience, sins against light and knowledge. We may reasonably suppose, too, that it will be part of the work of the Royal Priesthood during the Millennial Age of trial to assist mankind the more over the weaknesses which were incurred unwillingly.

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page 209

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CONTENTS

| | |
|--|-----|
| Views from the Watch Tower..... | 211 |
| "This One Thing I Do"..... | 211 |
| Seeking Cover of the Mountains..... | 212 |
| Surpassing Skill of the Ancients..... | 212 |
| Church Evolution..... | 212 |
| Methodist Prayers for the Dead..... | 213 |
| Theatre Annex for Church..... | 213 |
| The Indianapolis Convention..... | 213 |
| Report of the London Convention..... | 215 |
| The Truth in Japan..... | 215 |
| The Tabernacle of Meeting..... | 216 |
| "I That Speak Am He" (Poem)..... | 219 |
| Offerers of Strange Fire..... | 219 |
| Encouraging Words from Faithful Workers..... | 222 |

page 210

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES

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All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

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PLEASE GIVE YOUR FULL NAME AND ADDRESS at the
head of every letter you write to us, and save our time.

1907--VOLUNTEER TRACTS--1907

This year's Volunteer tracts are going out very rapidly. We are doing our best to keep up with the increased demand and rejoice that an increasing number of the Lord's people are appreciating this privilege and will gain a spiritual blessing therefrom. We request that all who send in orders specify particularly the quantities they can and will use judiciously and promptly. We will be glad to double the shipments.

THE TABERNACLE AND THE PRIESTS

These two beautiful chromos, considerably delayed, are now in good supply and should be in all of our homes--to remind us of their glorious antitypes, of which we have been studying for some time past in our "Berean Lessons."

By getting them out in large quantities we can supply them at 30c per pair, or 4 pairs for \$1.00, post or express prepaid by us. They are very handsome and easily worth several times the price. We merely aim to meet the cost.

All orders have now been filled. If you did not get yours let us know particulars at once. To some who ordered 3 for \$1.00 we sent four and to others we sent three and a copy of

TABERNACLE SHADOWS.

They are mounted with metal and have hangers and are packed in tubes.

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R4025 : page 211

VIEWS FROM THE WATCH TOWER

"THIS ONE THING I DO"

THE Methodist Review gives a report of a sermon by Rev. C. E. Jefferson as follows:

"No other man can wander so easily from his province as the preacher. The fences are low, and if he steps over them no one but God will speak to him about his indiscretion. Every man in the community except the preacher is bound with hoops of steel to the task which heaven has assigned him. The physician must practice medicine and keep close to his patients, the lawyer must practice law and keep close to his clients, the editor must gather news and keep close to his subscribers, the teacher must teach and keep close to his pupils, the banker must keep close to his money, the business man must be loyal to his business; but the preacher can leave his work and flit like a bee from field to field, gathering nectar from a thousand flowers, and he himself may think he is making honey when in fact he is only buzzing."

The "buzzing" preachers who are moved to treat all manner of "magazine" subjects because of the prevalent conviction that the preacher should be "a social agitator, a political reformer, a man who stands before the community as the sworn antagonist of every form of social wrong," are reminded that their day furnishes a social environment different only in matter, and not in manner, from the day of Christ's preaching. "The people of his day wanted him to do everything," says Dr. Jefferson. "That was their conception of the Messiah." Further:

"The air was filled with questions, political, social, economic, ecclesiastical, but he refused to touch them, so eager was he to say just one more word about God. Evils lifted their hoary heads on every side--slavery, Roman tyranny, the social evil, false customs, economic tragedies--but he never lifted a hand to strike them. So narrow was he, so blind was he! Men were hot in their discussion of problems. No age ever had more problems than his. But to him there was only one fundamental problem, and that was the problem of sin, and he had time for the discussion of none other. The estrangement of the heart from God--that to him was the root of all tragedies. A will fixed in rebellion

against the good Father--that was the fountain of all the world's woes. All problems of all kinds got their complications from the estranged heart, and all tragedies got their blackness from the mind that had become darkened by going away from God, and he had nothing to say about secondary problems and subordinate evils because his eyes were fixed on the one plague-spot of humanity--a will disobedient to the good God. Such a line of action on his part was of course disappointing. It was even exasperating. The intellectual people of his day had no use for him. Men of acumen and large mental grasp smiled at the poor peasant telling people little stories about God. Men of patriotic fervor, alive to the needs of the day, sneered at him because he did not fall in with their plans and adopt their panaceas. To all practical men who believed in grappling with problems and suggesting solutions he was a visionary, a fool. It did seem visionary, so much talking about God.

"The German Strauss is offended because Jesus allows the life of the family to fall into the background, is neutral toward the State, rejects property, and passes all the esthetic intents of the world unnoticed. John Stuart Mill declares his Gospel is not sufficient as a rule of action, and must be supplemented by instructions drawn from non-Christian sources. The Italian Mazzini thinks his heart was all right, but his intellect deficient because he took no interest in the great ideals of political liberty and national progress which made the nineteenth century glorious."

Christ consciously and steadfastly limited the field of his activity, says Dr. Jefferson, and so was able to say at last, "I have finished the work which thou gavest me to do." If he carved out his work with such clean-cut edges, the writer remarks, it may be that his example was designed "to save us from the tragedy of attempting things to which we have not been called." We read:

"Do you not think that the name of God would be more glorious in the hearts of men today, and the

R4025 : page 212

Kingdom of heaven would have wider limits on the earth, if all who have been ordained to preach the Gospel had only been willing to confine themselves to the one task assigned them? I like to think that a preacher should talk differently from any other man in the community; that a sermon should be unlike any other discourse known among men. I like to think that a Christian Church should be different in atmosphere from any other building built by man. Public worship, so I think, ought to have a different tone from the tone of society or the street. On going into the house of God one should know at once that it is not a lecture-hall, a reform-club meeting-place, a professor's classroom,

a newspaper office, the rendezvous of a literary or musical society. There ought to be in the air a mystical something which awes the heart and impels it to look upward. There ought to be something there which makes one feel like saying, 'This is none other than the house of God; this is the gate of heaven.' And it is the preacher who must be foremost in creating this atmosphere."

The Monitor (Rom. Cath., Newark, N.J.), in commenting on the lament constantly appearing in Protestant journals over the dearth in Church attendance, observes somewhat similarly:

"Perhaps the spiritual leaders of our separated brethren make a mistake in striving too much after novelty. Perhaps the people, especially the men part, may prefer the teachings drawn from the everlasting and inexhaustible Gospel of Christ; the daily papers can supply all necessary comment and criticism on passing events. Sincerity is a much better heart-mover than sensationalism, and the true preacher will impart to his hearers the thoughts and ideals and resolves that move himself. 'If you wish me to weep, you yourself must shed tears.'

"Two generations ago one of the most peaceful and Christian parishes in Ireland, and that is saying a good deal, was a village near Mitchellstown, County Cork. The aged pastor had been in charge for over half a century, and he was never known to preach but the same sermon in all that time. Every Sunday, after the Gospel, he turned to his people and said solemnly to them, in the old Gaelic, 'Brethren, avoid the evil and do the good.' This fact is historical, and it is also historical that this parish was called the parish of saints, where a lawyer would starve, a judge throw up his position in sheer disgust, and a jail collapse through dry rot."

SEEKING COVER OF THE MOUNTAINS

We have called attention to the statement of Scripture that in the day of the Lord the rich and great and mighty will foresee the impending trouble and seek protection from the stronger institutions. A poor translation says that they will call on the rocks and mountains to fall on them to hide them, whereas the thought is that they will request of these symbolic rocks, etc., hiding, covering, protection from the storm of trouble brewing.

We have already noted that Croker, Astor, Carnegie and other wealthy men sought the security of Great Britain as greater than that of the United States, and removed their residences thither. We now note a different move by the millionaire J. Pierrepont Morgan. He is far-sighted and seeks a different rock or mountain

to cover him. For a long time a Protestant he recently joined the Roman Catholic Church in a manner so public as to advertise him a Catholic all the world over. Newspaper reports say that he presented about one million dollars to the Catholic Church and then received the Pope's public blessing and an amulet which the pontiff took from his own neck and fastened about the neck of Mr. Morgan.

In the case of so astute a financier as he, the public is justified in supposing that he must have associated financial matters with the religious. It is not, therefore, far-fetched to suppose that the gentleman sees the trouble coming, and concludes that his vast interests will be safest if allied with the largest religious system of Christendom, and the one whose millions most thoroughly obey the voice of their leaders. Nor will it surprise us if other wealthy men see the situation in the same light, and flee to the same mountain.

SURPASSING SKILL OF THE ANCIENTS

"We are losing all our secrets in this shabby age," an architect said. "If we keep on the time will come when we'll be able to do nothing well.

"Take, for instance, steel. We claim to make good steel, yet the blades the Saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was 700 years ago.

"Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were

R4026 : page 212

actually harder and more durable than the stones they bound together, whereas ours--horrors!--New York Press.

CHURCH EVOLUTION

Northern Baptists are to be less local and more national in point of view, less independent and more cooperative in their methods of government and denominational

activity. After a stirring debate the large gathering of representatives of the churches, sitting at the national capital, finally voted "that in view of the growth of our country and our denomination there is need of a general body that shall serve the common interests of our entire brotherhood." Supplementing this steps have been taken to perfect the organization of a national council, which shall be to northern Baptists what the general convention of southern Baptists has been for some time and what the national council of the Congregationalists has been for a generation. The

R4026 : page 213

first president of the new body is to be Governor Hughes of New York State, of whom the Baptists naturally are proud. His election also is a fine tribute to the Baptist emphasis on laymen's rights in the Church.

This movement had its origin in Chicago and Boston, and has been backed by some of the ablest and most forceful men of the denomination.--Boston Herald.

METHODIST PRAYERS FOR THE DEAD

The editor of The Western Christian Advocate, having recently advocated that Methodists hereafter pray publicly for the dead, has aroused his brother editor of The Central Christian Advocate to a discussion of the subject. He notes that not even Romanists pray for those in hell, but only for those in purgatory, for whom there is a hope of escape. He asks, "Would we [Methodists] adopt the word Purgatory?" He proceeds to show that John Wesley, when charged with praying for the dead, did not deny it, but admitted it --denying that prayers for the dead were "popery." He concludes:--

"We do not think that it is strange that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

* * *

So, then, Methodism from Wesley down to the present finds nothing to say against future probation; but has some considerable leaning toward it. Only uninformed Methodists, therefore, have anything to say against the main argument presented and proven in MILLENNIAL DAWN.

THEATER ANNEX FOR CHURCH

Roof garden vaudeville will probably be introduced in Philadelphia by and at a church, the Fairhill Baptist congregation, Lehigh avenue and Fifth street, whose members this morning enthusiastically discussed a startling scheme of their pastor, the Rev. Dr. Charles B. McClellan.

Last night at the celebration of the tenth anniversary of his pastorate, Dr. McClellan proposed "high-class vaudeville" as a feature of his Church's work, and asked for \$10,000 to complete the auditorium for winter and provide a roof garden for summer, where every Saturday night a moral "variety performance" could be given, with moving pictures and ending with a Gospel service. Several thousand dollars were subscribed and other contributions were made later.--Philadelphia Bulletin.

HOME RELIGION

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.

Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home as it sings in no other place. And if this blessedness is to continue, we must shut out all unkindness, bitterness and injustice.--Floyd W. Tompkins, D.D.

THE VULGATE TO BE REVISED

In a dispatch from Rome the correspondent of the London Times says he learns the Pope has issued a decree entrusting the entire revision of the Vulgate to the Benedictine Order. This is the most important decision yet announced as an outcome of the Biblical commission appointed toward the end of the pontificate of Leo XIII., the correspondent says.

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THE INDIANAPOLIS CONVENTION

OUR numerous Conventions for this year were designed to bring the Convention advantages within the reach of larger numbers--not only as to location but also as to time. The one at Indianapolis, Ind., being the first and at an earlier date than usual, we feared might be a comparative failure. In this, however, we were agreeably disappointed--both as respects interest and numbers. About six hundred attended, though not all of them from the opening, nor could all of them remain until the close.

The spirit of the Convention was excellent: we can scarcely imagine a better. All of the dear friends seemed to overflow with true love for our heavenly Father and our blessed Redeemer, and for "one another." Enemies were not in evidence, but had there been we believe that a broad spirit of charity and sympathy for their blindness would have hindered harsh or unkind words or actions. And if the crowd was smaller than at our last General Convention, it afforded all the better opportunity for personal fellowship.

The Convention was opened by an address of welcome by Brother Wise on behalf of the local Church, introducing Brother Herr as the Society's General Chairman of the Convention. Then followed a most interesting praise and testimony meeting, participated in by many.

At the afternoon session, following a praise service, Brother Draper was listened to with close attention. He gave an able address, which was much enjoyed. His topic was: "Bible Times and Seasons."

In the evening, after a service of praise and prayer, Brother Herr addressed the Convention.

Saturday's services opened with a prayer, praise and testimony meeting in which many with overflowing hearts participated. Some long in the way told that they were still following on to know the Lord more perfectly and were finding more and more of God's perfect

R4026 : page 214

peace and love as they sought more and more to heed the words and examples of the Lord and the apostles. Others told of how they had only recently learned the way of the Lord more perfectly and thanked the Lord that he had sent the knowledge through the DAWNS, and thanked the Colporteurs for their labor of love in bringing it to them and told of how they desired by God's grace to show their appreciation of the Truth by spreading it abroad as thoroughly and as wisely as possible, at any cost. One brother intimated that he had "always believed these things" and "got them out of the Bible for himself." He was gazed at rather incredulously, but not replied to publicly. In private one

brother remarked: "I am glad that God did not give these Truths to Brother Russell for himself, but for the Church of God in every land and of every tongue."

Brother Russell arrived in time for a Question meeting which lasted from 10 to 11 a.m. As he came upon the platform the audience gave him the "Chatauqua salute" (waving their handkerchiefs), which he returned. This salutation had its start at the Asbury Park Convention, we know not how; but it seems to have come to stay, even though one person has discovered (?) that it is a positive sign of "idolatry" by the friends for Brother Russell, and of Brother Russell for the friends, because he responds. It is difficult to sympathize with dear friends who take such peculiar views of the little courtesies of life. True, the Bible does not commend the "Chatauqua salute," nor even a hand-shake; but who will doubt that either is as harmless as the "holy kiss" commended by the Apostle. If any one has by word and act cautioned against all forms of "idolatry" of leaders, "worshiping messengers," etc., surely that one is Brother Russell. Let us all, however, seek "the spirit of a sound mind" and "moderation" on this and every subject and not run to foolish extremes.

Following the Question meeting came a splendid discourse by Brother McPhail on "Heavenly Wisdom." The address was an able one, and heard with great attention and we trust with profit.

The Saturday afternoon topic was "Baptism--Its Import and Necessity to the Church," by Brother Russell. It was followed by a symbolic baptism service in the First Baptist Church, at which sixty-five were symbolically buried in water.

The Saturday evening service opened with thirty minutes praise and prayer, after which Brother Sullivan gave an address on "The Preparedness of the Church." --Eph. 4:12. The attention was excellent, and some remarked the great profit they had derived from it.

R4027 : page 214

Sunday was the principal day of the Convention--some attending just for that day, and very cheap excursions prevailing. The opening hour was devoted to praise and testimony, and then Brother Barton spoke on "Spiritual Sicknesses: their Causes and their Cure." The correspondency between the two kinds of sickness was graphically shown, and cures for the spiritual ailments suggested. It was thoroughly enjoyed.

In the afternoon the public service of the Convention drew the largest attendance--estimated at from 1500 to 2500. The topic was, "The Overthrow of Satan's Empire," and Brother Russell was the speaker. The audience gave close attention for nearly two hours.

Sunday evening closed the Convention for many who could not remain longer. It was a "Love Feast."

Eight different speakers discussed Love from various standpoints. (1) The Love of God. (2) The Love of Christ. (3) Love for the Father and the Son. (4) Love of the Brethren. (5) Love in the Home. (6) Love for our Neighbors. (7) Love for our Enemies. (8) Love the greatest of all Gifts. Brothers C. A. Owen, W. H. Lewellen, C. A. Wise, G. Draper, J. P. Martin, G. B. Raymond, L. W. Jones and S. J. Arnold were the speakers.

Then came one of the most interesting scenes. The friends filed up and down between the ranks of the visiting Pilgrims, local Elders and Colporteurs, singing, greeting and partaking of the broken loaves of bread held by Pilgrims Herr, Barton, McPhail, Sullivan and Draper. Many wept for joy, while some smiled.

Monday was Colporteur Day, but this did not make it a day of less interest to all the dear friends of the Truth. About 400 were in attendance, about one-fourth of whom were Colporteurs and intending Colporteurs. Brother Russell addressed them for an hour on "Our Ambassadorship"--showing the value of the time of all who have consecrated their all to divine service. He showed that the British Ambassador's services are valued by his government at \$60,000 per year or more than \$20 for every fifteen minutes of an eight-hour day, and that our services are valued by our still greater Government at a still higher valuation. He said that he did not wish to stimulate the self-esteem of the Lord's people, for that would spoil them for any part in the Lord's favor and service; but he did wish them to awaken to the value of their office as "ambassadors for God," so that each might strive daily to "redeem the time" from worldly, social, business and family affairs to be used in joyful service to the honor of our King. He pointed out that this redeeming or buying back of our time from the cares of this life does not mean the neglect of duty, but the wise ordering of life's interests so that no time will be wasted in frivolities and extravagances, after the manner of the worldly, who are not "ambassadors" and have no such message to deliver by word and pen and printed page and living epistle.

In the afternoon Brother Cole gave some valuable instructions respecting the necessity of method in successful colporteing. He graphically illustrated the proper methods of work, showing how the bicycle can be a valuable aid in delivering, and exhibiting attachments by which 60 books can be carried without inconvenience. Then followed assignments of territory--many new Colporteurs forming partnerships and entering the work in pairs.

The last session in the evening was a Colporteur testimony meeting and was replete with precious experiences

the privilege of self-denials in the cause we love. The testimony of several was to the effect that they had seen more fruitage to their labors in the past six months than during several years preceding--an evidence possibly of what may be generally expected in every branch of the service for a little while. The zeal of the Colporteurs seems to be increasing, too.

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R4027 : page 215

REPORT OF THE LONDON CONVENTION

DEAR BROTHER RUSSELL:--

As probably you know the month of May is in this country the time when most of the religious organizations and societies have their yearly London meetings and they are known as "May meetings." The London Convention just past was a May meeting for us, and was a grand time of refreshment from the presence of the Lord. There were more visitors and more friends of the Truth than at any previous convention in this country, and, accordingly, there was more of the holy Spirit of love manifested; indeed, the Convention was a grand testimony to the increase of the Harvest work, and of the growth in grace and knowledge of those who are walking in the light now given to the consecrated. How we wished that all the Lord's children were sharing with us in the things our Master is now spreading before us! It was good to be there; the light of heaven shone in the faces of the brethren, and the joy of the Lord seemed to fill each heart. Yet there seemed, at least to the writer, to be more solemnity. Probably the clearer realization of the end of the Harvest, and the need for cleansing from all defilement of the flesh and spirit were effectual to this. From first to last there was a "waiting upon the Lord," and our expectations were more than filled.

This time the Convention was held in the heart of the city, in a fine hall attached to the Cannon St. Railway hotel. The hall usually seats over 800, but would at pressure hold 1000. It proved just a convenient size for us, but gave us little liberty for advertising. Perhaps the largest number present would be 850, when Brother Edgar gave an address on "Where are the Dead?" The average number of brethren and friends and partly interested would be 500-600. I remember that when you were here in 1903 and we were looking at the room for the first meeting, a room which would hold 400 at a crush, I said I was afraid it would be too small. You said you would be surprised if that should be the case. The room was well filled, though. When you come next year, if the Lord will, I think the fine hall we have just had may be too small. So much is the Lord blessing his work, and for so much we praise

him!

The Convention was opened by a welcome from Brother Hemery and a word from Brother Williamson as your representatives--Brother Williamson in a more personal sense as coming directly from you. Brother J. Hay then gave an address, "Jehovah's Suffering Servant," and later, Brother Hemery gave a talk on the "Songs of Degrees." Sunday was spent in praise and testimony, and in listening to addresses by Brother Edgar and Brother Williamson; their topics were, respectively, "Rest and Restitution" and "The Divine Plan Revealed in God's Attributes." On Monday 58 brethren (30 brothers and 28 sisters) symbolized their consecration by immersion. We praised the Lord for them, and prayed for them and for ourselves, that we all may be kept by the grace of God, and that we may be accounted worthy to stand in our lot. In the afternoon Brother Johnston spoke of the "Feasts of the Lord," and in the evening Brother Edgar gave the address already referred to. Earlier in the afternoon Brother Williamson spoke of the need of laborers in the harvest field, and many who wished to take some part in the Colporteur work signified their intention to shape their affairs to assist them to that end. We hope the dear brethren will use such opportunities as the Lord shall permit them to have, for there is very much yet to be done before the field is gone over. Tuesday brought us a very helpful address from Brother Williamson on the necessity of embroidering our garment with faith, fortitude, love: and an address by Brother Hemery on "Christ, a Priest after the Order of Melchisedec." The closing of the Convention was one of its most impressive features. We asked Brother Williamson to give us an illustration of the "good-bye" said in the American conventions. In this way, instead of merely singing a good-bye, we sang it and spoke it to each other. One lady who came to that last meeting was so taken with the spirit of it that she, too, came round with the brethren to shake hands with the speakers and elders of the meetings represented. Afterwards she said it was all so unusual she could hardly understand it; she said, "Surely the Millennium has begun in you people," and we assured her that was just the case.

Before the final parting a message of love was sent to you, dear brother, and the meeting arose to signify its wish to have the message sent. We all wish your spiritual prosperity, and pray that grace and strength abundant may be yours.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."--Psa. 135:2.

I am, dear Brother Russell, yours in his grace,
J. HEMERY.

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THE TRUTH IN JAPAN

DEAR MR. RUSSELL:--

God gave me, at the opening of the New Year, a quiet time in which to renew my consecration to him, and to pray for more light. It was, I believe, in answer to such prayer that I was led to read your MILLENNIAL DAWN, the first volume of which has stood unheeded on my book-case for eight years. I read it through three times with growing wonder. How the truth now, as never before, shines out from God's Word! How it transcends anything that I had ever thought of! Eternity will not be long enough to praise him for just this knowledge of his wondrous grace. I want to be found faithful hereafter in manner of living, and in helping to make known the precious Truth to others.

To begin with, I should tell you that I have been

for nearly twenty-five years a member of the West Japan Presbyterian Mission. I have already written to the Foreign Mission Board in New York, as well as to my local home Church, stating my changed views--or, rather, referring them to your books. This will end--if not on their part, then on mine--in a separation; because duty (and privilege) is much clearer to me now on this point than it was even at the time I wrote to them. Since separation, then, is only a matter of time, I feel justified in writing to you in advance of it, in order to confer with you about the work. Your answer and a final settlement with my Board will thus doubtless come about the same time.

There are three alternatives which suggest themselves to me:

(1) That I accept from the Board traveling expenses and return to America, and there enter (if I may) the Colporteur work. But in order to avail myself of the Board's ticket, I would have to sail, in all probability, not later than August. This will explain my haste in communicating with you.

(2) That I remain in Japan, find some employment as a means of support and teach these precious truths as far as opportunities offer or can be made. But at best it would be a very limited effort that I could make in that way. (a) Time would be limited. (b) Travel would also be impracticable, except at long intervals. But travel would, I believe, be one of the essentials to the accomplishment of any considerable work here. (c) Want of literature, in Japanese, on these truths, would be greatly felt, and would itself be a very serious limitation.

(3) The third alternative is impossible, unless you could supply financial aid from America. It is this: That I remain here and oversee the translation and publication of "The Plan of the Ages," and also of some of your tracts. The tracts could be done first. I could thus begin colporteuring at once. As to the book, I have enquired into the expense, etc., of getting it out. Following is the result:--

Cost of translation.....\$ 50.00 gold
Cost of printing 1000 copies (500 pages each in
Japanese) stiff paper covers..... 225.00 "

\$275.00 "

The translation could be done by a Christian Japanese whom I know, a man of literary taste and experience in translating. His price (\$50.00) is about half what such work would command if done by a professional translator. The undertaking would necessarily be in the nature of an experiment. Humanly speaking, the demand would have to be created. But there are in Japan (see statistics for 1906) 44,228 professing Christians (Protestant). Some of them are God's humble, consecrated, children longing for a better understanding of the things of the Kingdom.

The third alternative is the one that most appeals to me. I cannot think that God intends to leave the Japanese Christians without a witness of his special revelation for these last days. But if he intends me to be such a witness here, he will surely open up the way. He seems to have shut me up to your answer, and I shall expect to abide by that answer, unless in the meantime he gives me some other indication.

I am wholly in the dark as to your methods with workers, but I have sent for "Hints to Colporteurs." Any good working plan, however, will be satisfactory to me. Will you kindly explain the work of the "Pilgrims"?

May I ask you to kindly tell me, when you write, whether you know of others in Japan who hold a "like precious faith," and if so who they are?

Most sincerely and with gratitude,
A. G.,--Japan.

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R4028 : page 216

THE TABERNACLE OF MEETING

--EXODUS 40:1-13,34-38.--AUGUST 4.--

Golden Text:--"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle."

OUR Berean Studies of the Tabernacle have familiarized us with the main features of this lesson. In the Tabernacle Shadows of Better Sacrifices we learned of the form, size, construction, etc., of the Tabernacle which God directed the Israelites through Moses their mediator to erect for his worship. It was portable, and every way suited to the forty-years journey in the wilderness which the Lord foreknew would be their portion as a people. Whenever they encamped the Tabernacle was erected as the center of the camp and the tents of the Israelites were grouped about it: first the tribe of Levi, immediately surrounding it, divided into its various families; outside of the Levites were the tribes of Israel--on the north three tribes, on the south three tribes, on the east three tribes, on the west three tribes. Joseph's tribe being divided into two, Ephraim and Manasseh, made the twelve complete without the Levites.

The pillar of cloud by day and the pillar of fire by night continued to be the representation of the Lord with his chosen people, and this cloud and fire-pillar seem to have been associated with the Tabernacle in the sense that a branch or foot came down from the cloud to the Tabernacle. When it left it indicated that the time had come for them to travel. They followed the leading of the cloud: when it stayed they rested, constructed their camp, and a connection established itself as before between the cloud and the tabernacle. Thus Israel had continually before them a manifestation of God and his protecting care over them as his people. They had craved an idol to go before them and to serve as an outward manifestation of God; they had been punished for the idolatry implied in the making of the golden calf; they had learned the lesson and repented, and God had given them what he had already planned--something far superior in the way of an evidence of his presence in their midst and his guidance of their affairs.

GOD FIRST--THE CENTER

From the arrangement of the Tabernacle and its relationship to the camp of Israel we can see that the lesson to that people must have been God first--religion the center of all ambition and activity. All the tribes were related to the

R4028 : page 217

Tabernacle because it represented God, and they were all related to each other because they were each and all surrounding and directly in contact with this Tabernacle of God. There they and all their interests touched and centered. And thus it must be for Spiritual Israel, whoever, wherever, whenever. Whoever comes into harmony with the divine arrangement will find such an ordering of divine providence as will bring him into touch with all others who are in fellowship with the Father and his glorious plan.

It is in vain that we seek to have order in the Church or harmony with the brethren except as this common center

is recognized. If all look to the Lord for guidance then all are ready for his providential leading, whether it be to move or to stay. If all look to the Lord for their laws and government and guidance in all of life's affairs, then all may be in harmony the one with the other, as recognizing the same central standard of divine atonement. But if this central authority be ignored, or in proportion as it may be ignored, there will be discord and conflict. Undoubtedly this is the difficulty with many of the Lord's people who are striving for peace and harmony and meaning well in their hearts. They fail to recognize the Lord and his Word as their standard, and fail to appeal to this standard only in cases of dispute.

THE HUMAN BRAIN SIMILARLY ORDERED

Without claiming that Phrenology has reached a perfection of development--without claiming that any has learned to read accurately from the shape of the human skull the various traits of character therein represented, even while admitting that such a reading of character might be defective, and particularly so with those whose characters have been transformed by the renewing of their mind through the begetting of the holy Spirit--nevertheless we may admit that Phrenology so far as understood fully corroborates the picture given us in the arrangement of the Tabernacle of Israel surrounded by the camp. Thus:--

If we imagine the human skull as spread out flat, we find that the central part would correspond to the Tabernacle and its court; for in the very center of the head on top lies spirituality, and directly in front of it lies veneration.

R4029 : page 217

The latter organ would correspond well to the court, the former to the holy. As to enter the holies it was necessary to pass through the court, so to enter into a proper heart-appreciation of the spiritual things it is necessary that we enter in through veneration, reverence for God, which will lead us to worship him and to seek to know and to do his will.

Surrounding these two central organs are others which correspond well to the different divisions of the tribe of Levi--the sacred tribe devoted to the service of God in the court and in the Tabernacle. These organs represent faith, hope, benevolence, conscientiousness, firmness, etc., and then outside of these again come the various organs of the mind, which have to do more particularly with earthly things. These, useful and valuable in themselves, all need to be controlled and guided from the center. Even as in the camp of Israel, the center, the Tabernacle, was not controlled by the tribes, but the tribes were controlled and guided from the Tabernacle. Thus all the talents and qualities of mind and body which we possess, and which are all represented in our brains, are all to be subject to and guided by our reverence for God and our spiritual perception of his will concerning

us, which will be expressed primarily through the intermediary organs of benevolence, faith, hope, conscience, etc.

CONVERSION THUS ILLUSTRATED

Thus may be illustrated the philosophy of what is known as conversion. Thank God it has not been necessary to understand the philosophy of conversion in order to have and to enjoy that blessing, otherwise very few would have been thus blessed. But it will be of advantage to some to be able to analyze the philosophy of conversion and to see how beautiful and how reasonable a matter it is. The natural man, "without God and without hope in the world," is like the Israelites as a Jewish horde when in Egypt, disordered, incongruous, slaves to sin, laboring under taskmasters, and knowing not how to escape. The first step toward order is the hearing of the Word of the Lord directing our course to the promised land, out of bondage. This implies the recognition of Moses, the leader whom God has appointed, and obedience to him in fleeing away from sin.

A time must elapse, whether a moment or year, in which the enslaved one realizes his liberty accomplished by God through the hands of the great antitypical Moses, and thus he is brought finally to a hearing of the law, to a realization that even though all of his past were forgotten he would be unable to keep perfectly the divine law because of the weakness of his own flesh. To this point the divine arrangement is indicated, namely, that to all those who consecrate themselves to the Lord a begetting of the holy Spirit will be granted, and they will be inducted into favors and blessings of the Lord and assistances from him hitherto unknown. This is conversion--the acceptance of the Lord and his will as instead of self-will--in all of life's affairs: the full consecration of heart and life, time and talents, to the Lord, and the recognition of Christ as our Head or High Priest, our Advocate or assistant in all these matters.

The transformation which then takes place corresponds to the setting in order of the tribes in relationship to the Tabernacle. The Tabernacle was recognized as the center of the camp and each tribe had its own place in relationship to it, sometimes here and sometimes there. There was no longer any confusion as to one tribe choosing this or that location, sometimes in a preferred position and sometimes in a less preferred position; henceforth each tribe had its own position, its own responsibility and its own relationship to the Tabernacle.

ORDER IS HEAVEN'S FIRST LAW

So with the converted heart and head. Previously sometimes selfishness would be in the center and in control, sometimes conscience, sometimes acquisitiveness, sometimes hope and sometimes fear would occupy the center, around which the various organs would group themselves. But now, as soon as the heart is given to the Lord, his organization

and his arrangement is recognized, and the various powers of mind and body represented in our brains are fixed in their relationship to the central ones, which henceforth become

R4029 : page 218

the dominating ones and always occupy the prominent place of authority. To the truly converted, consecrated Christian, the center from which will proceed all the arrangements of life must be spirituality, which corresponds to the holies in the center of Israel's camp.

This implies veneration for God. Henceforth the various organs must all look to this common center for direction. Acquisitiveness might say how wealth might be acquired, but has no authority to move until first the message shall be received from spirituality and veneration. And this authority must be passed on through the first circle, represented by the Levites: benevolence will have a word to say, so will conscience, so will faith and hope, as to whether or not acquisitiveness may take possession as it proposes. And benevolence, faith, hope and conscience will all surely inquire of the Lord through veneration, spirituality, as to what is the will or mind of the Lord on the subject before giving permission to acquisitiveness to act as proposed.

Combativeness is another of these organs which used to be at times a central one commanding the others, but now it is relegated to its proper place on the outside, at a distance from the center; it cannot act until authority is granted, and the authority can only come through benevolence, faith, hope, conscience, etc., and these again must inquire of veneration and spirituality as to whether or not it would be the proper thing for combativeness to gird on its sword and take the field, and what and how much it may do in any event. If the cause be good permission will be granted, if the cause be evil permission will be refused, and the organ of firmness will see to it that the decisions of the central court are carried out by all the outlying members.

For instance, if combativeness is aroused and wishes to cooperate with selfishness or acquisitiveness in any form, the decision from the central court will be, No! Combativeness may never be exercised selfishly; but if combativeness be aroused in cooperation with conscientiousness for a defence of the faith once delivered to the saints, the decision from the central court will be, Yes! contend earnestly for the faith once delivered to the saints. Nevertheless benevolence, love, cooperating with caution, will be detailed to see to it that combativeness shall not, even in defence of the faith delivered to the saints, take a harsh and aggressive form of action, but shall be supervised by benevolence, love.

No wonder that worldly people have been astonished to find so radical a change of character and life on the part of some who have come into harmony with the Lord through a full consecration of their hearts to him--some whose minds have been reordered, transformed by the renewing of their wills--by the placing of all the qualities of their hearts and minds in control of and in harmony with the Lord.

We sometimes speak of conversion as though it worked a miracle, because its operations worked so wonderful a change in our hearts and lives and sentiments by bringing them under the new management, under the control of the Spirit of the Lord, the spirit of love, the spirit of wisdom, the spirit of a sound mind.

THE GLORY OF THE LORD FILLED THE TABERNACLE

In the lesson before us, when the Tabernacle had been constructed and the tents of the Israelites had been ordered in harmony therewith, the first important event was God's recognition of it. This is referred to in the thirty-fourth verse of our lesson in these words, "Then the cloud covered the tent of meeting, and the glory of the Lord filled the Tabernacle." It was called the Tabernacle of the congregation, or more properly the tent of meeting, not because the Israelites met there as a congregation, not because it was their meeting house, but because they were a holy, separate house or people of God, and in this tent in the center of their camp God made his dwelling-place, and it was here that he met the children of Israel by receiving and communicating with their representatives of the tribe of Levi, through whom, by the Urim and Thummim, the divine will was communicated. Applying this now to us individually, as Spiritual Israelites: When our conversion took place it meant not only the ordering of our minds in accord with the Lord, placing spirituality and veneration first--in the center of our affections--but it meant more than this.

This much we were to do and did do under direction of the Lord's Word. But God then did something more, something very necessary for us, viz., by his holy Spirit we were begotten again to a newness of mind. In other words, the heart which thus ordered itself according to the divine instruction of the Word God recognized. He took up his abode with us, and our meeting-place with him, represented in the organ of spirituality, was blessed by the Lord and lightened. The glory of the Lord filled us. We realized to some extent that we were accepted of the Lord, and the enlightenment of the holy Spirit has since then been with us, an ever-present help and guide: a pillar of cloud, it has blessed us by day in shielding us from the things that would be too trying for us; a pillar of fire by night, it has granted us enlightenment in darkness, and the keeping, protecting power of him who has promised that all things shall work together for our good because we are his and love him and have placed him first in our hearts, and are thus amongst

R4030 : page 218

the called ones according to his purpose. Thus the new will ordained of God and instructed from his Word may, as the priest in each of us, have intercourse with the Father in the merit of the great atonement sacrifice.

And this new will, consecrated, anointed, set apart, may bring out the wise decisions of God in respect to all the

other organs of our bodies, and show what each may and may not do, and how each may or may not cooperate with the others, and which should be restrained and when, and which should be cultivated and how, that the whole body may be full of light, full of order, full of divine blessing, and that as the people of God we might go onward from grace to grace, from knowledge to knowledge, from strength to strength, and be prepared for the everlasting conditions beyond Jordan in the promised land to which we are journeying --the heavenly city.

A TYPE OF THE FUTURE ALSO

This arrangement of the Tabernacle was not a permanent one. It pictured rather the conditions of this Gospel Age, so far at least as the Church is concerned--the Royal Priesthood, who are now permitted to enter the holies as members of the great High Priest, Jesus, and who during the Millennial Age will with him guide all the people of God

R4030 : page 219

who are willing to be led into the grand eternal rest which remains for them. During the Millennium all who desire to become true Israelites, to come into full harmony with the Lord, will find a place in the divine plan: the Royal Priesthood first, nearest the Lord, yea, even at the very gates of his favor, even as the priests encamped immediately in front of the gateway into the Tabernacle courts; and next to these will come the Great Company, as represented by the Levites in general; and in due course all the families of the earth will come into harmonious order, all looking to God, all seeking to walk in the light of God's favor, and ultimately there shall be no more sighing, no more crying, no more dying, because all lovers of sin will have been cut off in the Second Death, and because all others will have come to a full harmony with God through the ministrations of the priesthood.

"I THAT SPEAK AM HE"

JOHN 4:26; 9:37

She came, the thirsty one, to fill her pitcher,
And found a stranger sitting on the brink;
And while she poured for him the well's refreshment,
He gave the precious cup of life to drink.
And when she wondered at her life's revealing,
And if Messiah deeper depths could see,
He graciously her rising faith encouraged,--
"I that speak to thee am he."

And so when we, blest Master, come all empty
To fountains we but drink, and drink, in vain,

Be thou with satisfying waters waiting,
That we may drink and never thirst again.
Our wayward hearts' true inwardness disclosing,
Constrain our timid faith to hope in thee,
And let us hear again the gracious message--
"I that speak to thee am he."

They turned him from the synagogue accursed,
Whose gift of sight the Savior had bestowed;
And, burning under grief and indignation,
He sought again the well-remembered road.
And while he mused upon his kindly patron,
And if he could indeed Messiah be,
Lo, One with beaming countenance addressed him,
"I that speak to thee am he."

And so, dear Lord, when our dim eyes are opened,
And one-time friends thy healing power despise,
Be thou anear with words of cheer and comfort,
To grant our saddest hour a glad surprise.
And when life's subtle mysteries perplex us,
Unlock to us with faith's unfailing key,
That we may hear from out the open portals,
"I that speak to thee am he."

The proud and haughty still a sign requiring,
In vain the zenith and horizon scan,
While walks among them One with vesture girded,
To wield the purging and discerning fan.
But he who humbly treads the path of duty,
With eyes unsealed shall his Deliv'rer see;
His trial hour shall brighten with this token--
"I that speak to thee am he." --R. B. Henninges

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R4030 : page 219

OFFERERS OF STRANGE FIRE

--LEVITICUS 10:1-11.--AUGUST 11.--

Golden Text:--"Wine is a mocker, strong drink is raging,
and whosoever is deceived thereby is not wise."--Prov. 20:1

ABOUT a year had passed since the Israelites had left
Egypt--a year of training under the direction of
the Lord through his servant Moses--a year
of special evidence of divine mercy and favor toward
Israel. Their first-born, miraculously delivered from the
tenth plague, had been accepted by the Lord as his priestly
tribe, to serve the cause of the Lord and to minister to the people
as his representatives. Mount Sinai's experiences with
the giving of the Law were in the past. The setting up of
the Tabernacle, with its symbolical posts and curtains and
furnishments, had been accomplished; the glory of the Lord

had rested upon it, as indicating that he was with his people to guide in all their affairs and to bring them eventually to the promised land. The priests had been installed in office and the service of the Tabernacle started.

At this time, while the Israelites were rejoicing in their divinely appointed religious arrangements and the priests in their special relationship to the divine program, an incident occurred which caused an awe and reverence for the holy things: a disobedience to the minute instructions of the priests brought upon the two eldest sons of Aaron condign punishment--instant death. Awe-stricken and fearful, Aaron and his other sons would have gladly relinquished all further service of the Tabernacle lest they themselves should similarly suffer death through some transgression of the divine commands.

But Moses, the mediator and direct representative of God, commanded that they must not do this--they must not desert their service. He pointed out to them that the holy anointing oil was upon them, and that their entire danger lay in deserting, and that they were entirely safe so long as they heeded carefully the divine regulations. He forbade that they should even make lamentation over the deceased, since their death was a divine judgment, and to have bewailed them would have implied a rebellion against their great King, who had undoubtedly dealt justly with them. Thus at the beginning of their religious services the people of Israel were taught that they must approach the Lord with reverence and that obedience is better than sacrifice.

WHERE JUSTICE AND MERCY MEET

A similar lesson, we recall, was taught at the beginning of this Gospel Age, when Ananias and Sapphira were stricken dead because of false pretense in misrepresenting their gifts to the Lord and his cause. Both of these judgments seem to be severe. There is a seeming lack of mercy in both instances. We are inclined to ask, Why did not God have compassion upon these first transgressors, and merely reprove them and give them a second opportunity? We answer that the lessons taught in these two judgments were much more impressive than they could otherwise have been; and as for a second chance, it is our opinion that

R4030 : page 220

both parties will be thus favored. For instance, in the case of Ananias and Sapphira, we doubt if they ever had the full consecration of heart, or ever really came to the full knowledge of the truth which would make them responsible for their conduct and liable to the Second Death. Our surmise is that they were well-intentioned, but not begotten of the holy Spirit, and that the Lord made an illustration of them without special injury to themselves, but for the advantage of his consecrated people at that time and ever since, illustrating the facts that the Lord knoweth them that are his, that nothing is hidden from his sight, and that it is

in vain that any would attempt to deceive him.

Similarly we have no thought that the two sons of Aaron passed into the Second Death. Theirs was only a typical anointing to the typical priesthood, and their death we similarly understand to be typical, an illustration of some of the antitypical priests who will perish from the priesthood because of disobedience to the divine direction. As for Nadab and Abihu, our supposition is that in the resurrection morning they will be amongst the great world of mankind who will come forth unto a resurrection by judgments --by disciplines. By disobedience they merited the loss of the present life, and God made use of the circumstances to give a lesson to the people of that time that would hinder them from being careless in the handling of holy things, to the intent that the types and shadows of their dispensation might be handed down to us in their purity, and as a type or illustration to us of the Royal Priesthood respecting two classes amongst us represented by these two priests.

TWO CLASSES REPRESENTED BY NADAB AND ABIHU

Since the priests, the Tabernacle and all the services connected were particular types, foreshadowings of higher and better things, it follows that the death of these two sons of Aaron must have a typical signification. They must typify persons who lose their standing in the antitypical priesthood, some who fail to make their calling and election sure, some who were originally accepted and anointed as members of the Body of the great High Priest, but who lose that glorious position because of failure to follow the divine directions. The Scriptures tell us of three ultimate divisions of those originally accepted of the Lord as members of the Body of Christ and anointed with the holy Spirit.

(1) The faithful, who will come off more than conquerors and constitute the Very Elect, the Royal Priesthood of the Millennial Age.

(2) A "great company, whose number is known to no man"--who, failing to be of the little flock, rejected from the priestly office, but nevertheless refusing to deny the Lord, will ultimately constitute the servants of Christ in glory, the antitypical Levites.

(3) Another class of the consecrated who will fail to appreciate and properly use the Lord's favors, and under the tests prove entirely unworthy of eternal life, and fall into the hands of the living God for utter destruction in the Second Death.

If an attempt were made to indicate these three classes amongst the sons of Aaron by proportionate numbers it would apparently have necessitated one of the five representing the little flock, three of the five representing the "great company," and the other one to represent those who would go into the Second Death. But such an illustration

was not made and would not have been consistent with the divine plan, for it evidently was not intended to indicate in any manner what proportion would go into the Second Death nor what proportion would fail of the priesthood and go into the "great company." On the other hand, to suppose that both the priests who died typified those who would go into the Second Death would imply that two-fifths of all the consecrated would perish. Besides, it would leave the type incomplete in that it would make no showing of the "great company," who consecrated and were accepted as priests, but who failed to prove faithful to the end, failed to become members of the Royal Priesthood of the Kingdom.

It is for these reasons that we understand the two priests set before us in this lesson to represent the two classes who will fail to make their calling and election sure as members of the Body of the great High Priest of glory. Nadab we understand to represent those who will fall from the priestly office to the Levitical, as members of the "great company." In allowing one priest to represent each of these classes nothing is indicated respecting the proportionate numbers of either, but simply the fact that there will be two classes who will fail of the grace of God after they have been anointed with the holy anointing oil for membership in the Royal Priesthood.

It seems to us consistent to thus represent by one person each two classes, whose numbers are not definitely fixed by the divine decree, but merely composed of those who fail to give heed and to rightly use their blessings and opportunities. The names of these two sons who died may be construed in harmony with these suggestions. Nadab signifies spontaneous, self-acting, and suggests to us the class who will go into the Second Death because of their self-will--their failure to hold the Head. As for the one who we believe represented the "great company," his name, Abihu, signifies son of God. This, too, seems appropriate. The "great company," like the little flock, are begotten of the holy Spirit and will be born of the Spirit--sons of God on a spirit plane, though not on the divine plane. They are thus, as well as the little flock, differentiated from the remainder of mankind, who will be recognized as the sons of Christ--receiving their lives by restitution from him who bought them with his precious blood.

OFFERING STRANGE FIRE--NOT COMMANDED

The crime for which the two sons of Aaron died is described in the same terms yet not with particularity. We do not know whether their transgression consisted in taking an improper kind of incense or in failing to take fire from the altar or burning the incense in the wrong place--perhaps in the court instead of the holy--or whether it may have been the proper incense with the proper fire and in the proper place at the wrong time; nor can we know that both of the offending priests did exactly the same thing.

Some have surmised that the error was in respect to

attempting to enter the Most Holy on the Day of Atonement, when the High Priest alone was permitted to enter with the

R4031 : page 221

blood of the sin-offering. The lesson to the remaining priests in the type was the necessity for greater carefulness, greater reverence for the Lord and the particular directions by which they might be his servants and come into his presence and be his ministers to the people. The lesson to us, the antitypical priesthood, would be a similar one--that obedience is better than sacrifice, and that the sacrifices we offer in order to be acceptable must be presented in harmony with the divine will, and that any other procedure on our part will cause the loss of our membership in the Royal Priesthood.

There is a similarity as well as a difference between the errors of those who will constitute the "Great Company" and the errors of those of the consecrated who will be condemned to the Second Death. Their errors are the same in that they fail to sufficiently respect the stipulations of the divine arrangement. Both fail to offer the kind of incense that the Lord directed--self-sacrifice and praise to him, with which sacrifice God is well pleased. (Heb. 13:15,16.) The difference, however, between those who will constitute the "Great Company" and those of this age who will die the Second Death is that the latter ignore Christ and the merit of his sacrifice on their behalf, counting his blood a common thing, and doing despite to the favor brought to them thereby. The other class escape the Second Death and become the "Great Company," not because they have offered proper incense unto the Lord, but because they do not deny, do not reject, but maintain their hold upon the foundations of their faith, the merit of Christ's sacrifice on their behalf.

"SHE MADE ALL NATIONS DRUNK"

The fact that immediately after this narrative of the death of Nadab and Abihu the command was given to Aaron and his sons that they should drink no wine nor strong drink, etc., gives some ground for the supposition that the two sons who perished had been somewhat intoxicated, or at least stupefied through strong drink, and that thus their senses were more or less beclouded in respect to the commands of the Lord concerning the offering of incense. This putting away of intoxicants is described as putting a difference between the holy and the common, between the clean and the unclean.

There is no doubt whatever that literal intoxicants were referred to by our Lord in this command, but applying it antitypically we find that a different kind of intoxicants is likely to affect the antitypical priests. We agree, of course, that the words of the Apostle are applicable to all of the Royal Priesthood, "Be not drunk with wine wherein is excess, but be ye filled with the Spirit." We cannot, however, apply the matter literally to the Royal Priesthood and say

that no one who is connected with the antitypical Tabernacle and its services could taste of wine without a violation of the divine law; because our great High Priest himself partook of wine. In seeking, therefore, for the antitypical significations of the command that they should use neither wine nor strong drink, we find it intimated in the declaration of Revelation that Great Babylon made all nations drunk with the wine of her false doctrine and confusion of spiritual and political interests.

Undoubtedly the confusion of doctrine which prevails is to some extent responsible for the failure of the "great company" class to offer acceptable incense. As we get rid of the confusion of mind introduced by the false doctrines of the "dark ages"--the "doctrines of devils" as the Apostle describes them--we find that our clearer thoughts are indeed a great advantage to us in respect to a proper understanding of what would be pleasing and acceptable to the Lord our God as our sacrifices or incense before him. Intoxicated with the errors of the past, many of us doubtless offer to the Lord "strange fire," strange incense, such as he has not commanded. To continue so to do would seem to imply that we would ultimately be amongst those who would fail to reach the glorious priesthood. Most heartily, therefore, do we thank the Lord that we are getting sobered up--that to us is returning through the nutriment of his Word the spirit of a sound mind, that more and more we are coming to comprehend with all saints the lengths and breadths and heights and depths of his love, and thus are the better qualified day by day to know the good, the acceptable, the perfect will of God, and to make our offerings in harmony therewith.

WHOSOEVER IS DECEIVED BY WINE IS NOT WISE

While the "Royal Priests" are in more danger from the symbolic wine than from the natural, and hence need to be more on guard against it, nevertheless an occasional reminder of the dangers that lurk in the literal wine is safe. It is especially well that all see clearly the value of example, particularly upon the young. And the better the Christian and the greater his knowledge of God's Word, the greater his influence either for good or evil. Hence the force of the Apostle's words, "What manner of persons ought we to be?" On this phase of the subject we content ourselves with quotations from the pens of others, as follows:--

Prof. Marcus Dods says of College athletics:--"Trainers for athletics act according to St. Paul's rule, 'Every man that striveth for the mastery is temperate in all things.' Not only during the contest, but during the long preparation for it. The one in training must not touch cigarettes or liquor. The little indulgences which some men allow themselves he must forego. Not once will he break the trainer's rules, for he knows that some competitors will refrain from even that once, and gain strength while he is losing it. He is proud of his little hardships and fatigues and privations, and counts it a point

of honor scrupulously to abstain from anything which might in the slightest degree diminish his chances of success."

Coleman in the Independent says:--"A number of gentlemen in the State of New York came together to value certain parcels of land which were to be offered at public sale. They agreed unanimously upon the sum they were worth; but upon the day of the sale the owner cunningly treated them to alcoholic drinks, and one of them bid and actually paid four times as much for the property as he or any other man in his right senses thought it worth. A temperance man, having some standing timber to be disposed of at public sale, decided that he would not furnish alcoholic liquors to the bidders, as was the custom in that day. The auctioneer replied: 'I am sorry, for you will lose a great deal of money. I know how it works, for after the men have been drinking the trees look much larger to them than they did before.' A vendue master in Connecticut said: 'I have often in this way got more than ten times

R4032 : page 222

the value of the drinks I have furnished.' Horse jockeys, gamblers, thieves, wholesale merchants and commercial travelers often furnish alcoholic drinks for the same purpose."

"Doctor Arnot, the famous Scotch preacher, once used this striking illustration on the total abstinence question: There are plenty of men, and women, too, who proudly say, 'I am not obliged to sign away my liberty in order to keep on the safe side.' To such people Dr. Arnot says: 'True, you are not obliged; but here is a river we have to cross. It is broad, and deep, and rapid; whoever falls into it is sure to be drowned. Here is a narrow footbridge, a single timber extending across. He who is lithe of limb and steady of brain and nerve, may skip over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock, and its passages are wide. All may cross it in perfect safety--the aged and feeble, the young and gay, the tottering wee ones--there is no danger there. "Now," you say, "I am not obliged to go yonder. Let them go there who cannot walk this timber." True, true, you are not obliged; but we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish, and we feel better to go by the bridge! Walking a narrow footbridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink."

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R4032 : page 222

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:--

You will undoubtedly rejoice to know that your visit to our city has given new and increased impetus to the Colporteur work here. We come in contact daily with some who heard the afternoon address on "To Hell and Back" or have heard reports of same, and it has awakened a desire to investigate these new doctrines, and it gives us the delightful privilege of assisting such inquirers in these matters.

A number who have gotten the books lately are taking an active interest in these precious truths, and their expressions and testimonies give evidence of their growth in grace and knowledge. We have begun a meeting at our stopping place on Tuesday evenings, especially for beginners. These meetings are increasing from week to week in attendance and interest. We ask for your prayers that we may receive grace and wisdom from on high to fitly represent the Apostle and High Priest of our profession, that we may act and speak as the ambassadors and oracles of God.

We are meeting with triumphant success in the Colporteur work. I have just returned home from a delivery of 143 books. It is hard work, but the joy connected with it more than compensates us for the physical strain, and when we think of the joy and bliss that await us if we continue faithful unto death, all the toils of the road will seem as nothing.

May the Lord prosper the work of harvest in your hands, and give all the dear co-laborers a share in his suffering and service here, to the intent that we may also become vitally united to him and to one another in the glories of his Kingdom, is our ardent prayer.

Yours in the bonds of love and fellowship,
H. BOEHMER,--Colporteur.

DEAR BROTHER RUSSELL:--

My two sisters (Mamie and Frieda) and I have just arrived home after spending nearly eight weeks in the Colporteur work, and thought you would be interested to learn of our success. The last two weeks were very rainy, so we lost quite a little time. We went from here direct to Ft. Dodge, a place of 10,000 population, and worked there a little less than three weeks. Before we started we planned the whole route, how many books for each place, etc. We ordered 1300 volumes to Ft. D., and expected to sell at least 1000. But when we started to work we found the city had been worked very thoroughly by Brother and Sister McFarland and consequently there was considerable opposition, which made it harder to secure orders. However, when we came to add up the amount of books sold, we found it to be 960 volumes, or very nearly the number we had anticipated.

From here we took different routes, Mamie and Frieda going together, taking the larger places, and I

the smaller ones. The larger places had also been previously canvassed and there was a great deal of prejudice, etc. At Webster City their work was made exceedingly difficult when the Baptist minister, a very influential man, announced in Church that the books were unorthodox, and if anyone wanted information to call on him, etc. However, with special effort they were still able to secure an average of nearly fifteen volumes per day in that place. The places I visited were towns of 600 to 700, one of 1000 and one of 2000 population, most of them not having been previously canvassed, so I sold nearly as many volumes in the same time as my sisters. In 41 days of work I sold 1012 volumes and they in nearly the same time 1399, or the three of us a total of 2411 volumes. It was hard work, but in all we enjoyed the trip very much.

We feel very thankful to our heavenly Father for this opportunity of service and also for the method which he has supplied through the "Hints to Colporteurs," by which the less gifted colporteurs are enabled to do so well. Surely the Lord has been with us and has blessed us both spiritually and materially. We trust that the dear Lord will grant us still further privileges of service.

I wish also to tell you that we continually remember you in prayer, that you may be granted strength for your trials and labors as in the past.

As ever your brother in him,

A. E. SCHLATTER.--Colporteur.

page 222

MY DEAR BROTHER IN CHRIST:--

While waiting here for train, en route for Kokoma, will write you a few lines in re the Indianapolis Convention, recently adjourned.

While it is possible that some previous conventions were just as good, and as edifying to others, the writer was more edified and built up spiritually at the Indianapolis Convention than at any of the others. Probably that can be accounted for in this way: I made more diligent effort to get ready for it than ever before --by prayer and the best effort possible to get my heart into such an attitude before the Lord, the Truth and the "brethren" as would make it susceptible to the spirit of the Truth.

In my humble judgment it is for similar reasons the

page 223

friends who attend the conventions almost invariably pronounce the last of the series the best. The Spirit of the Master--the spirit of love--which was in evidence at the last Convention was beautiful to behold. I

praise God that it was my blessed privilege to be there! The General Conventions and One-Day Conventions are evidently being used of the Lord as channels of much blessing to his people. The study of the Word and the fellowship participated in on such occasions are building up the brethren in the "most holy faith" to a degree that is very gratifying to us--and we believe that it is to the dear Lord also.

Dear Brother, it was a source of much pleasure and profit to the writer to meet you again and hear so many precious truths fall from your lips. I trust that the Convention gave all who were in attendance a fresh incentive to "run with patience the race set before them," and to engage in the "harvest" work with renewed zeal and energy. I praise God that it had that effect on myself. It was a pleasure also to meet so many dear Colporteurs and several Pilgrim brethren. What a source of spiritual strength it is to have fellowship with such a noble band of laborers in the Master's vineyard! For my part, I desire to become more and more acquainted with them--even on this side the "vail."

With much Christian love and very best wishes,
your brother and servant,

FRANK DRAPER,--Pilgrim.

R4032 : page 223

DEAR BROTHER RUSSELL:--

I would like to tell you of how much blessing the Colporteur work has been to me this past year. Of course it was entered, from a human standpoint, as one setting sail on strange waters, but the Lord has been as many waters round about to bless, strengthen and cheer.

It seems that I have received blessings multiplied, of which I feel very unworthy and hope that they have not been bestowed in vain, but that all may redound to his glory.

Many have seemed interested and like the books. One dear sister that I would like to mention, who got the books from Sister R_____, is greatly rejoicing in Present Truth. She says that she has learned more in reading the six volumes of STUDIES IN THE SCRIPTURES than she did during her thirty years as a member of the Lutheran Church.

Praying that you may be kept faithful, and thanking you for the encouragement to the colporteurs from time to time, I am, as ever, your sister in Christ,

PEARL ELLIS,--Colporteur.

DEAR BROTHER RUSSELL:--

My wife and I have come into the Truth since last December, Brother L. W. Jones being the instrument used by God to bring the Truth to us. We were Baptists. About three weeks ago the minister called, but would not answer my wife's questions, saying, "It's no use," and he got angry. My wife said to the minister, "If I were a sinner you would plead with me three or four days to get me to accept Christ; now you believe that I am going the wrong way and you will not show me where I am wrong." He replied, "It's no use!" On Monday, April 30, she was handed a page from the monthly Church Record, which contained the following: "The MILLENNIAL DAWN, with its soul sleeping, denying sin, Christ's deity and atonement, the fact of hell and much more, has carried away Mr. and Mrs. J. and Mr. and Mrs. F. into its deceitful current."

We believe we should send letters to the members of this Church and ask you for a suggested letter which can be sent to them. I am told that you have a regular letter, but do not know whether it will apply to our particular case. I should have said that when the minister called on my wife he told her that we should ask to have our names dropped. Truly, Brother, they have cast us out of the synagogue, whereof we are glad, and pray that we may live with all lowliness and meekness, with long-suffering, forbearing one another in love. We thank God that you have been used to shed the light of his Truth abroad, which has come even unto my family. Already four of our friends are interested. We pray that the Lord will keep adding to the light he has given you, and that you may be sustained and guided in all things. We await your advice regarding a letter.

Your brother,

ABNER D. FLANNER.--III.

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We rejoice to note the opening of other blinded eyes of understanding. God's blessing will surely attend those who when they see are prompt to confess

R4033 : page 223

and obey the voice of the Light. We counsel that the Baptist minister be not too harshly thought of--that his "blindness" be remembered. What the Apostle Peter said of those who delivered up our Lord will apply to many now: "I wot that in ignorance ye did it, as did also your rulers."--Acts 3:17.

The "Withdrawal Letters" referred to are well adapted for use by those withdrawing from any human organization called a Church. There is but one true Church of the living God, "whose names are written in heaven." (Luke 10:20.) We supply these "Withdrawal Letters," with envelopes and tracts free, in any quantity.

We advise that they be sent to every member of the Church withdrawn from. This is not only an excellent way in which to bear witness to the Truth, but a safe way to guard against misunderstanding and misrepresentation. For--we say it with sorrow--some ministers and Church officials do not notify the congregation of the withdrawal, but allow the impression that the withdrawing one has defaulted on and thereby denied his vows of membership. Still worse, in some cases ministers have deliberately misrepresented the facts--to prevent others of their congregations from examining or hearing further along the lines of the Truth. In one case the withdrawing one was reported violently insane on religious subjects; and all were advised to avoid him lest they should make him worse. Our advice therefore is, By all means use these letters --and use them freely. It will be one of your best opportunities for sowing Present Truth.

--EDITOR.

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