

SEMI-MONTHLY
VOL. XXIX FEBRUARY 1 No. 3
A.D. 1908--A.M. 6036

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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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COLPORTEUR BAGS AND WHEELS

Dear Sister Brown of Washington City, finding that canvas bags, to hang on the shoulder and under the coat, are a great convenience to Colporteurs, has gladly assumed the service of supplying these to the regular Colporteurs of our list free. She has supplied us with a lot, which we will be glad to forward to those not yet supplied.

Brother Cole has invented a two-wheeled, neat, nickel-plated attachment which may be added to any suit-case. By it a load of say 20 or 30 STUDIES can be transported with very little effort. We have given orders for 300 of these, because by taking this quantity they can be supplied at \$2 each, plus express charges. Ready Feb. 15.

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CANADIAN FRIENDS DESIRING SERMONS WEEKLY

Arrangements have been made for Brother Russell's sermons weekly in The Toronto World. We can give a clubbing rate of \$1.50 per year (or, with TOWER, \$2.50), except in the cities of Hamilton and Toronto, where the price will be \$2.75, with TOWER, \$3.75. Make up your lists speedily and send to us.

VOLUNTEER TRACTS FOR 1908 READY FEBRUARY 15

Send in orders at once, as we shall be able to ship promptly.

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THE PASSOVER IN THE FIRST MONTH

CONSIDERABLE difficulty is experienced by many in harmonizing our solar calendar with that of the Jews, which is built upon an association of lunar and solar time. We tender assistance to such by quoting an extract from Smith's Bible Dictionary on the subject--followed by an extract from the Hebrew chronologist Lindo on the same subject.

Smith's Bible Dictionary says:--

"The characteristics of the year instituted at the

Exodus can be clearly determined, though we cannot absolutely fix those of any certain year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear, therefore, that there must have been some mode of adjustment. To decide what this was, it was necessary first to ascertain when the year commenced. On the 16th of Abib ripe ears of corn were to be offered as first-fruits of the harvest. (Lev. 2:14; 23:10,11.) The reaping of the barley commenced the harvest (2 Sam. 21:9), the wheat following. (Ruth 2:23.) It is therefore necessary to find when the barley becomes ripe in Palestine. According to the observation of travelers, the barley is ripe, in the warmest parts of the country, in the first days of April. The barley harvest, then, commences about half a month after the vernal equinox, so that the year would begin at about that tropical point, were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. The method of intercalation can only have been that which obtained after the Captivity--the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed."

Extracts from Lindo:

"The Jewish year is luni-solar, for although the months are lunar, our calculations being founded on the lunar cycle, every 19th year we come to the same date in the solar year. The cycle contains 235 lunations, which we divide into twelve years of 12 months, and seven (termed Embolismic) of 13 months.

"The celebrated mathematician Meton of Athens, who flourished B.C. 432, which was in the reign of Zedekiah, A.M. 3328, made the same division of time, but by making every third year embolismic, the 18th and 19th were both of 13 months; by our arrangement the solar and lunar years are better equalized.

Days Hrs. Min. Sec.

19 years, according to Rab Ada....6939 16 33 3-1/3
 235 lunar months.....6939 16 33 3-1/3

"The year is of three kinds, perfect, common and imperfect. The perfect has 355 days, and is when the months of Hesvan and Kislev have each 30 days. The common, 354 days, when Hesvan has 29 and Kislev 30. The imperfect, 353 days, when both have only 29. The embolismic year is formed by the introduction of an intercalary month, immediately after Adar, which is called Ve-adar, or Second Adar. The year then consists of 385, 384, or 383 days, according to the rule above. The reason of the introduction at that period is that the Passover may be kept in its proper season,

which is the full moon of the vernal equinox, or after the sun has entered Aries; it is indifferent at what period of it the full moon happens, but it must be kept while the sun is in that sign. That a time was fixed for its observance is shown in Numbers 9:2, 'Let the children of Israel also keep the Passover at its appointed season.'

"That our months have always been lunar is shown by I Kings 6:38, 'And the eleventh year in the month Bul, which is the eighth month,' etc. By a reference to the Hebrew text it will be seen that the two words translated month are different, the first being derived from the word 'moon,' the latter from 'innovation.'

Our months are the following:--

Tisri.....	30 days	Nisan.....	30 days
Hesvan.....	29 or 30 "	Yiar.....	29 "
Kislev.....	29 or 30 "	Sivan.....	30 "
Tebet.....	29 "	Tamuz.....	29 "
Sebat.....	30 "	Ab.....	30 "
Adar.....	29 "	Elul.....	29 "

"In the embolismic years, Adar has 30, and the intercalary month Ve-adar 29.

"As a lunation from one conjunction to another,

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termed a synodical month, has 29:12:44:3-1/3, being 29-1/2 days and about 3/4 hour, it could not be better arranged than by making one month 29 and the following 30 days. When a month has 30 days, the last day of the month and the following day are both kept as New Moon, on the principle that a holiday cannot be kept part of a day. The 30th day being half in the preceding month and half in the new moon, the whole day is made a holiday, and the following as a matter of course, from its being the first whole day of the new moon. That this rule was followed in ancient times, is to be seen in I Sam. 20:5,27.

"It will have been seen that by this arrangement there is yet a deficiency every month of 44 min., 3-1/3 sec., making nearly 9 hours in years of 12 months. To make up this deficiency one day is added to Hesvan every second or third year, by which that month then consists of 30 days. When Hesvan has 30 days, Kislev invariably has the same. Without Hesvan having 30 days, Kislev is sometimes made 30, which is done to prevent Passover happening on Monday, Wednesday or Friday, for as that festival regulates all the other holidays, it is arranged that none may fall on days on which they could not be properly observed. On the same day of the week as the

1st day of Passover	are the fasts of Tamuz and Ab
2nd " "	is the first day of Sebuot and Hosana Raba
3rd " "	" " New Year and Tabernacle
4th " "	" Rejoicing of the Law
5th " "	" Kippur, the day of Atonement

"Consequently, were the first day on Monday, Purim would be on Saturday and Kippur on Friday, days on which neither could be observed. If it were on Wednesday, Kippur would be on Sunday, on which it could not be kept; the reason is that as Kippur has the same strict ordinances as Sabbath, it cannot precede or follow the Sabbath. If it were on Friday, Hosana Raba would be on Saturday, a day on which the ceremonies of it could not be observed. By the above regulation, it will be seen that Rosh Ashana can never fall on Sunday, Wednesday or Friday.

"This holiday is to be observed on the day of the conjunction, with the following exceptions:--

"1. If the conjunction takes place on Sunday, Wednesday or Friday, the holiday is to be kept on the following day, as in 5604.

"2. If the conjunction should happen after noon, the following day is to be observed, and if that should happen to be Sunday, Wednesday or Friday, the next is to be kept, as in 5601.

"3. If the conjunction takes place in an ordinary year on Tuesday, on or after 9h., 11m., 20S. A.M., it is not to be observed thereon, and as it may not be kept on Wednesday, it will be observed on Thursday, as in 5616. An objection may be made to this, as New Year should be observed on the day of conjunction, but were it to be so kept, the preceding month of Elul would only be of 27 or 28 days, and a month can never be less than 29.

"4. The conjunction being on Monday, on or after 3:30:52 P.M., in a year immediately following an embolismic, the holiday is to be kept on Tuesday, as in 5617. This occurs but seldom.

"Our embolismic years are Nos. 3, 6, 8, 11, 14, 17, 19 of each cycle.

"Although the Gregorian calculations have been made with great nicety they are still imperfect, and other alterations must take place in future ages. As a proof the Council of Nice ordered that Easter should not be kept on the same day as the first day of Passover, in order that there might be no appearance of Judaism in it; 'Ne videantur Judaizare,' to prevent which they ordered its observance on the Sunday after the full moon, Passover being always kept on the day of the full moon; and yet in 1825 both were kept on the same day."

* * *

From the foregoing it will be seen that, with every endeavor to reach exactly the date specified in their Law for the Passover, the Jews have difficulty, and often there is of necessity a choice between two days equally appropriate. However, they follow the guidance of their leaders in this matter and have a uniformity of celebration, instead of each one trying to fix the

date and celebrating according to his personal knowledge, convenience or preference. And this measure of subserviency to leaders was endorsed by our Lord, who said, "The Scribes and Pharisees sit in Moses' seat; whatsoever therefore they bid you observe, that observe and do." (Matt. 23:3.) The Apostle indicated

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the same course to the Gospel Church. (Heb. 13:17.) Two essential features of the celebration of the Passover were: (1) uniformity, and (2) that it begin as exactly as possible at the full of the moon--which symbolized the fullness of favor to Israel.

THE MEMORIAL SUPPER, 1908

Following the custom of the early Church, we celebrate the "Last Supper," not weekly, nor monthly, nor quarterly, as do our fellow-Christians, but annually. Nor do we celebrate it in the forenoon, but as a supper. To our understanding we thus better preserve the letter and spirit of our Master's request--"Do this in remembrance of me."

There still persists amongst Christians in general a hallowed respect for our Lord's death-day, celebrated as "Good Friday," but the precious Memorial Supper of the preceding evening they overlook. The reason for this is evident. Catholicism, which long held almost universal sway, introduced the "Sacrifice of the Mass" as a substitute for the Memorial Supper; and when the Reformers rejected the Mass as a sacrifice for sins and resumed a more proper celebration they styled it "the Holy Communion." They failed, however, to note that the original Supper was given to celebrate the antitypical fulfilment of the eating of the Passover Lamb--and that its force and beauty would be dimmed by observing it oftener than on its anniversary.

The writer and many others would incline to celebrate the Memorial Supper annually on the Thursday night most closely corresponding to the original celebration, for several reasons. (1) That would bring the celebration into its proper relationship to Sunday, which is the remembrancer of our Lord's resurrection. (2) At that season Easter Sunday is quite generally celebrated as a special memorial of our Lord's resurrection. (3) The celebration of the Memorial Supper on the evening of what is by many styled "Holy Thursday"

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would of itself be a powerful lesson to many of our dear Christian friends who now think us "odd," or "followers of a Jewish custom," because, without study, which they will not give, they cannot understand our position. (4) Instead of copying anything "Babylonish,"

we would be calling attention to something long lost to Babylon. The finding of this sometimes means an investigation and appreciation of other truths lost or buried under human traditions.

But we pass by all these advantages, fearing that some could not appreciate them, and that therefore a schism might ensue. We prefer to remember the Apostle's words that there be no schism; that we seek to "preserve the unity of the Body in the bonds of peace." Hence we do not announce as the Memorial date the Thursday night nearest to the first full moon following the spring equinox. We again announce, as heretofore, the Memorial date as the evening of (preceding) Nisan 14--the day before the commencement of the Jewish Passover Feast-week; viz., April 14, 1908, after 6 P.M. The Jewish Passover begins Thursday, April 16 (Nisan 15); but in Jewish reckoning it begins after sundown of April 15. Consequently Wednesday, April 15, is Nisan 14, beginning at sundown of Tuesday, April 14.

"CHRIST OUR PASSOVER IS SACRIFICED FOR US, THEREFORE
LET US KEEP THE FEAST"
--I COR. 5:7--

What a meaning is in these words when seen in connection with the Memorial Supper as the remembrancer of the Jewish Passover! How the light of the type illuminates the antitype. As the first-born of Israel were exposed to death, so "the Church of the First-born whose names are written in heaven" (Heb. 12:23) are now on trial for life or death everlasting. As then all the typical first-born were safe so long as they remained in the house and ate of the lamb whose blood was sprinkled upon the door-posts and lintel, so we who abide in the household of faith under the better "blood of sprinkling" and who eat of our Passover Lamb, Jesus, are safe from death--sure of life everlasting under God's providence.

We do not now recognize the typical lamb, but instead Jesus, "the Lamb of God, which taketh away the sin of the world." On him we feed; not eating his flesh literally, but by faith partaking of the merit of his sacrifice and appropriating it to ourselves. All through this night of the Gospel Age do we thus feast on our Lamb--until the morning of the Millennium, when we shall be delivered. The annual Memorial Supper is not our feast, but an illustration or archetype of it--a remembrancer--most beautiful, most solemn, helpful. Let us keep the feast of faith and also the Memorial Supper. "As oft as ye do this [annually] ye do show forth the Lord's death--till he come again."-- I Cor. 11:26.

In accord with our usual custom let us, then, on Tuesday night, April 14th, at 7.30 P.M., assemble ourselves and memorialize the great Redeemer's death and our release from condemnation to destruction.

Yea, more, as we break the loaf of unleavened bread, let us remember the later suggestion of the Apostle that all the consecrated followers of Jesus are so counted in with him by the Father that we are "all one loaf" (I Cor. 10:17) and all have participation not only in our Lord's sacrifice or breaking on our behalf, but are to be broken with him as "members of his Body," the Church of the First-born. And as we partake of "the cup" of "the fruit of the vine" let us recognize it as not only representing our Lord's blood, his life sacrificed for us, but also as the cup in which we join--our communion or fellowship in the sufferings of Christ, as the Apostle explains. (I Cor. 10:16.) And let us remember further the Apostle's words that "we fill up that which is behind of the afflictions of Christ for his Body's sake [service], the Church." Thus "we ought to lay down our lives for the brethren"--our moments and hours and talents and strength and convenience.--Col. 1:24; I John 3:16.

We recommend that unleavened bread be used. Jewish Passover bread (crackers) may be obtained in many cities, but otherwise "Uneeda" biscuit or soda biscuit would serve every requirement. As for the cup, "the fruit of the vine," we advise that grape-juice or raisin-juice be used, if agreeable to all, but if any require regular wine we advise that such be accommodated also.

We advise that the celebration be in classes or congregations as they usually meet for worship every Sunday: that friends do not desert the little gatherings on this occasion in order to celebrate with larger groups --unless all can thus unite, which is improbable. Do not forget the Lord's words, "Where two or three of you are met in my name there am I in your midst." And if there be sick or solitary brethren or sisters who cannot possibly meet with even one other, let them celebrate alone with the Lord. All such who have no means of preparing the Memorial emblems, if they apply to us by April 1, will be supplied freely.

For those who think of no better method, we advise the reading of selections on the subject from DAWN-STUDIES, Vol. VI., with prayer and praise. As for the ministers or servants for the occasion: they should be those ordained or set apart by the congregation by vote, "by the stretching forth of the hand"--the Elders. If the class is small and no Elder has been chosen, a servant for the occasion should be first chosen by consent of the majority of the consecrated believers participating. It is requested that some one be appointed to communicate to us on a post-card a brief report of each celebration, giving the number of participants. We urge that all of the consecrated shall thus renew before the Lord their vow of loyalty and devotion to him and his brethren and his cause. There is a blessing in so doing which each one needs. Such participator will be strengthened and blessed, as the Lord and the Apostle

indicate. Address all of these cards (even from foreign lands) to the Society at Allegheny, Pa., U.S.A.

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BEREAN STUDIES ON THE ATONEMENT

THE TEXT BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)

Questions on Study I.--The Fact
and Philosophy of the Atonement.

MARCH 1

1. Is it because Justice and Love are the basis of the divine government that atonement for man's sin is made the foundation of the Christian religion? Or what does differentiate the religion of the Bible from all other religions? Page 15.

2. Do Christian believers generally understand this or appreciate the philosophy of the Atonement set forth in the Bible? If not, why not? What is their disadvantage, and what should they do to put on this part of the armor of God, to be ready for the testings of "the evil day"? Page 15.

3. State the so-called "orthodox" view of the Atonement. Page 16.

4. State the unorthodox but growingly popular view of the subject. Page 16.

State the Bible's teaching on this subject and quote the Scriptures supporting same, under the following divisions of the subject:

5. Did man fall into sin so as to need an atonement for his sin? What Scriptures prove this? Page 17, par. 2.

6. Was it right on God's part to condemn Adam and to allow the death penalty to follow and to involve all of Adam's race? Page 17, par. 3.

7. What provision did God's love make for mankind? Page 17, par. 4.

MARCH 8

8. Was not the providing of a ransom all that was necessary? What more could God do? Page 17, par. 5.

9. What prevented our Lord Jesus from uplifting our race without redeeming it by his death? Page 18, par. 1.

10. If the sins of the past had all been cancelled would further work for man be necessary? What? Page 18, par. 2.

11. What has Satan had to do with the fallen race? and how does this affect its future? And does he even now hinder the blessing from reaching the

masses? Page 18, par. 3.

12. Was God's provision of Atonement merely for the few who now hear of and accept it? Support your reply with Scripture quotations. Page 19, par. 1.

13. What is the divine order for extending the blessings of the Atonement to every creature? Page 19, par. 2.

14. Do any now enjoy the blessings of the Atonement? Who? Why do not all share this blessing now? Page 19, par. 3.

15. Will not present hindrances always prevent the majority of the race from sharing the benefits of the great sin-atonement? If not, why not? Page 19, par. 1.

MARCH 15

16. Is there more than one phase of Atonement? If so, state the other phase and show the harmony between these as one Atonement work. Page 20, par. 1.

17. What will be the final result of this Atonement work, which God has purposed and has begun? Page 20, par. 2.

18. Is the Bible doctrine of Atonement for man's sin and his reconciliation to God in accord with the modern theory of Evolution? Page 20, par. 3.

19. The Bible teaches a fall of man from divine fellowship. Can the Evolution theory be harmonized with this? Page 21, par. 1.

20. Would it have been justifiable on God's part to punish mankind for evolving, if that was the law of his organism? Page 21, par. 1.

21. Could Justice have demanded a ransom or any sin-sacrifice, had Adam not been intelligent and a transgressor and justly under the sentence of death? Page 21, par. 1.

22. Is the belief or disbelief of Evolution optional with Christian believers? Or is it so radically opposed to the divine revelation that to accept the one intelligently must mean the repudiation of the other? Page 21, par. 2.

23. Are Christians generally aware of this conflict and of the importance to themselves of a correct faith? Or are they generally so overcharged with the cares of this life that they are not worthy to be counted of the "Very Elect," and are intended to be sifted out by the "strong delusions" which are to make the close of this age "perilous"? Page 21, par. 2.

MARCH 22

24. Do the Scriptures teach that God created Adam in the image of God or in the image and likeness of a chimpanzee? Page 22, par. 1.

25. Do the Scriptures teach that Adam's perfection implied a perfection of knowledge--that he knew

everything? Or, merely that he had a perfect organism and with sufficient knowledge for the tests of obedience imposed? Was Adam deceived into sin? Page 22, par. 1.

26. What has uniformly been God's methods for revealing knowledge in the past--to Abraham and others? Page 22, par. 1.

27. Do the angels of heaven have all knowledge? Matt. 24:36.

28. Will the saints ever know perfectly--"know as they are known"? Will that which is perfect in knowledge ever be our portion? I Cor. 13:10,12.

29. What penalty was pronounced on Adam and shared by his posterity? Page 22, par. 2. Rom. 5:12.

30. What does salvation from sin and its death penalty imply? Page 22, par. 2.

31. What was predicted as respected Messiah and his work? Page 22, par. 2.

32. How would the Evolution theory agree with St. Peter's declaration respecting coming glorious years, or "times of restitution"? Page 23, par. 1.

MARCH 29

33. To what three important matters, past and future, do the Scriptures point us, in explanation of sin, redemption and salvation? Page 24, par. 1.

34. When did sin enter the world, or was it always here? Page 24, par. 2.

35. Is it correct or incorrect for us to speak of the world as "children of wrath"? and why? Rom. 5:8,9; Eph. 2:3.

36. Is it correct or incorrect for us to speak of "the fatherhood of God" to all humanity and "the brotherhood of all mankind"? John 8:44.

37. If the relationship of sons of God belongs only to

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believers, and if such are "brethren" in the true sense, who is our "neighbor" if we are to do "good unto all men as we have opportunity, especially to the household of faith"? Gal. 6:10.

38. Has reconciliation, or at-one-ment, yet been completed between God and any of Adam's race? Page 25, par. 1.

39. What evidences have we that such a reconciliation will ultimately reach beyond the Church of this age to the race in general? Page 25, par. 1 and 2.

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"NOT IGNORANT OF HIS DEVICES"

DEAR BROTHER RUSSELL:--

I am sending under separate cover the little book, "Practical Methods," which I am told is being widely circulated, that you may appreciate the subtle bait the wily Adversary is using to entrap the pure-minded. You must see that the author is evidently sincere and honest and hence the more powerful tool of Satan. You must see that an advanced point of knowledge is indeed given, but, like the Bible symbol, it is water from the mouth of the dragon.

I am told that this counterfeit "regeneration" is the secret, underlying teaching of Seventh Day Adventism, New Thought and Theosophy, Christian Science and Spiritism, and indeed every outgrowth of the "three unclean spirits" now boldly masquerading under the guise of purity and

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righteousness. I feel sure, Brother Russell, unless you note carefully certain facts you will fail to appreciate the severity of the temptation under which such a book comes to one of the Lord's true-hearted and pure-hearted. The religious errors are so apparent that one such earnest searcher for knowledge would not, could not, fail to distinguish them, and for this reason fail to see its danger. But failing to see that the Word of the Lord was sufficient, that the man of God may be thoroughly furnished unto every good work, and still under the delusion that light on these matters, considered secular, should properly come through secular channels, a book like this is read as secular knowledge, and unconsciously the principles of Theosophy are absorbed and do their vitiating work.

No human mind, as such, is capable of devising the subtle deception that underlies this book. Passing by the easily detected errors, from which the unwary reader feels himself perfectly safe, and, sure that he is gleaning only needful secular knowledge, he is not prepared to see how certainly and surely he has been led to enter a realm of thought, which adherence to the Word of the Lord would have saved him from entering. That DAWN, Vol. VI., gives explicit information I am fully aware; that the Lord's people have only tasted of this "heavenly gift" I am equally aware.

I feel sure, Brother Russell, that danger to the Lord's people from this source has never before been seen. You have on several occasions said the words to me, but I have never before so fully appreciated their force, that "human knowledge is defiled"--wisdom from beneath, earthly, sensual, devilish. I appreciate as never before that no channels are clean except such as are divinely provided.

Do you appreciate, Brother Russell, that a pure-minded person could take this book and read into its words that which is pure and good, and yet be defiled by a certain clearly discernible spirit after its results are manifest, but not discernible previously? Perhaps the discernment came by means of light now due, but which was not due before a recent date.

I wondered when, in the WATCH TOWER, you warned

the friends against mechanical manifestations of spirits, through raps and Ouija boards, that you were silent on so powerful Satanic weapons as scientific books. Literary and professional brethren are surely more open to danger from this source than from material sources. Does not one come more directly in contact with the spirit of the Evil One through a book than through a mechanical device? Is this danger of the Lord's people confined to the physicians and the teachers? Does not the very hunger of the mind of all for knowledge, with the plausible necessity for its employment, constitute a most powerful temptation to every intelligent child of the Lord? Does not our great Adversary know this fact, and is he not specially designing to attack this point, surely vulnerable in so many? Is it not time to sound the alarm in a new direction? "Be in health" surely was timely, but have all heard?

I feel sure that the circumstances under which I am mailing you this are sufficient reasons for the earnestness of my letter, and I know my heart has grown into a sympathy for the severity of the temptation under which the Lord's holy ones encounter our wily foe, and I surely cannot do less than communicate to you that which has now become so plainly evident.

Yours sincerely,

M. L. HERR.

* * *

To be perfectly balanced physically is to be almost immune to disease. In other words, those who digest well what they eat, and who eat sufficiently and who work proportionately are so healthy that colds and other ailments pass them by. Those attacked by every passing ailment are usually either the under-nourished or the slothful. (See Vol. VI., pp. 559-562.)

This is true also of the New Creation. Some "babes" in Christ are always "catching" something in the way of false doctrine--usually because under-nourished in the Truth, but sometimes because their labors for the Truth have been insufficient to properly utilize the nourishment they have taken.

Whoever has studied the Word to good effect has learned that its standard is the correct one; namely, that we must grow in knowledge and the graces of the Spirit by our daily walk in life. We put forth first the faith foot and then the works foot, and thus proceed to more faith and more works. These "rightly exercised" make us strong in the Lord and the power of his might. It is to such obedient children of God that the promise applies, "The wicked one toucheth him not." Surely this is the only safe condition for any of the Lord's people to occupy.

The Lord has provided for his household the long-promised "meat in due season"--"things new and old." Some have repudiated and violently opposed these harvest

blessings; others of us have embraced them and feasted on them and hungered and thirsted for more and more of the same kind, declaring with the poet:--

"I love to tell the story,
Because I know it's true;
It satisfies my longings
As nothing else would do."

We want more of the same, but since tasting of the heavenly manna we have no appetite for other things. If the class thus described is rightly exercised by their good nourishment they will be active in distributing it to others. They will neither be slothful nor be busy making a new brand of their own. They prefer to use and to recommend to others the very kind and brand which the Lord has provided. These, thankful and active, are in no danger from all the various snares and poisons prepared by the great Adversary--and permitted by God as tests to his people. As the Apostle Peter declares: "If ye do these things ye shall never fall."

But there are others who are sure to fall away in this evil day, as the Scriptures declare:

(1) Those who received the Truth with joy--those glad to learn that there is not a hell of torment, but a blessing provided by the Lord for all the families of the earth. These, without the proper loving zeal, are indolent as respects labors of love and self-denial on behalf of the Lord, the Truth and the brethren: the Truth they have rather inclines to puff them up and makes them fit subjects for any malaria of error which the Adversary may blow their way. The more knowledge of the Truth such have had and have not properly used to the glory of God the more sure they are to "catch" some error; and the severer and more hopeless will be their case. Is this not both true and just? Does it not speak loudly to all of us to strive, to labor, to sacrifice, if we would be accepted as "overcomers"?

Nor is it enough merely to "beat the air"; we must, as the Apostle declares, "strive lawfully if we would be crowned." (2 Tim. 2:5.) And lawfully means: in harmony with our Lord, the great Chief Reaper, and the arrangements he has provided. It is noticeable that the "slothful servants," when entrapped by the Adversary, seem to become very energetic for the error.

With sorrow we say it: we know of some who have long been favored of God with a knowledge of the Truth, who seem less clear in it than they were ten or twenty years ago, and who show less fruitage than they then did. Such, unless they become awakened, will be just in the condition to be ensnared. Would that we could arouse such. But if they are deaf to the Lord's words how little may we hope that ours would influence them.

(2) The under-nourished spiritually are liable to "catch" errors, or rather to be caught by them, at any time. We may well suppose that, "as new born babes,"

they have the Lord's special care for a time, that they may grow strong in the Lord. But we must also expect that such as refuse and neglect the various provisions and exhortations of the Master for their development, will not be counted worthy of a share in the Kingdom, and will therefore be permitted to stumble and fall "with the hypocrites," though they are not hypocrites and eventually will have a different portion. First one thing and then another will be permitted of the Lord to prove and test and sift his true people; whom he will thus refine and purify for himself, for his companionship in the coming glory.

A QUERY ANSWERED

"Is this poison?" asks one dear reader, who sends us a postal-card recently received from "The Home Preacher." The card alludes vaguely to "the third watch of harvest," "the midnight cry" and "a cake of barley bread." Yes, dear sister, it is intended to poison many and may poison an occasional one here and there, of such as are of the "catching" sort described foregoing. But it will not poison those who are truly the Lord's, for "they shall never fall."

The inconsistency of confusing the third watch of the morning with a midnight cry is not enough--the harvest in the night only adds to the confusion and leads to wonderment as to the mental calibre and make-up of the "Home Preacher." It is time, high time, that some

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one gave him a real barley cake, for he evidently needs more substantial food than he has yet had.

Briefly: this effort of the Adversary to hinder the Truth and to ensnare the Lord's followers is served by two who were once in the Truth slightly. The one was in "mission work" some years ago in St. Louis. The mission failed and he became interested in Present Truth. Later he got into conflict with the St. Louis Church, because he entertained the idea that God had appointed him its lord and master, regardless of the will of the Church as expressed in its vote. The racking and splitting of the Church ran over three years and resulted in its standing fast in the liberty wherewith Christ hath made us free. As the Editor of this journal could not support the brother in his unscriptural endeavor to lord it over God's heritage, he became our enemy and maligner and has for a year or more been doing what he can to destroy the harvest work. But he can have no power at all except as permitted by the Father.

The other "Home Preacher" professed considerable interest in the Truth some years ago. He would have been glad to be one of the "Pilgrims," but the Society could not conscientiously aid his aspirations. He

started to do Colporteur work, but made no success of it. He objected to being styled a Colporteur--preferred to be called a minister, etc. We assured him that we regard all servants of the Lord as "ministers," but that "Colporteur" merely signified a minister who served the cause in a special manner, and hence that we preferred that cognomen. We were, however, quite agreeable to his striking his pen through the word colporteur on the Order and the Report blanks. Later on his accounts got behind, because, instead of colporturing, he undertook the writing of a novel "along the lines of the "Truth,"" he explained. We objected, and urged that consecrated time and money could be more wisely

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used. Unable to pay his own way, he concluded to get married; but of course this made matters worse. He became very bitter toward the Society and its President, because we could not supply him with all the financial aid he thought was his due.

These gentlemen having found that their past methods have not prospered, are now practising on the gullibility of the Truth people, selling five-cent pamphlets for fifty cents each and attracting the money their way by sending out to all of our addresses obtainable postal-cards referring to the Dawns, Midnight Cry, Harvest, etc. Compare 2 Tim. 3:8-13.

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"GIVE ME TO DRINK"

--JOHN 4:19-29.--FEBRUARY 9--

Golden Text:--"If any man thirst let him come unto me and drink."--John 7:37.

JOHN the Baptist had testified of Jesus, "He must increase, but I must decrease." (John 3:30.) It is in harmony with this that we read that Jesus (at the hands of his disciples) baptized more than did John and his co-laborers. (John 4:1.) The growing popularity of Jesus aroused to bitter opposition the Scribes and Pharisees, and they sought to kill him. Hence, we read that "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1.) They had greater animosity toward Jesus than toward John, for in him they recognized a superiority over themselves, and because the ignorant, common people heard him gladly and said, "Never man spake like this man." Thereafter we hear little of Jesus being in Jerusalem except on festival occasions, when great multitudes gathered in accordance with the requirements of the

Law.

En route to Galilee, the home country of the majority of his apostles, the journey took them through the country of the Samaritans, concerning whom we remember that our Lord charged the disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5,6.) The Samaritans are thus classed with Gentiles--aliens, strangers, foreigners from the commonwealth of Israel. We recall their history--that at the time when the king of Babylon took the Israelites captive into Babylonia, he planted some Gentiles in the land of Israel--immigrants. Cut off from their former idolatries, these people became interested in their new home country, its theology, traditions, religious sentiments, etc. Furthermore, some of the careless, ignorant and vicious amongst the Jews, disregarding their divine Law on the subject, intermarried with the Samaritans. Thus an element of Jewish blood was intermingled amongst them. They called themselves the children of Jacob, and trusted that this meant some special blessing for them.

A sharp religious controversy was thus established between them and Jacob's natural progeny, the Jews. The latter, following the Law given by Moses, recognized Jerusalem and the Temple as the centre of all acceptable worship to God. The Samaritans, being thus excluded, claimed that they had something better --that right in their own country they had the very mountain in which Jacob worshiped God, and towards this mountain they went or looked in their worship of God, esteeming it as a great natural temple and superior to anything else on earth. These facts account to us for some of the Lord's expressions connected with this lesson, and also show us why his message excluded the Samaritans, as well as all Gentiles, from the call which he was giving, the Kingdom invitation, which was exclusively for the Jews. It was not until the Jews had as a people neglected their opportunity that the special privileges of the Kingdom were taken from them and subsequently tendered to such as would have an ear to hear in every nation, people, kindred and tongue of the earth--including the Samaritans.

"GIVE ME TO DRINK"

The road leading to Galilee branched off at Jacob's well, and the disciples went to the nearby Samaritan village, Sychar, to purchase food, while Jesus rested at the well, which was 75 feet deep and whose mouth was so walled up as to form a circular seat at its top. A Samaritan woman, laboring in the fields nearby, came to draw water, and was intensely surprised when Jesus asked her the favor of a drink. So tightly were the lines of social etiquette drawn that under

ordinary circumstances no self-respecting Jew would ask a Samaritan for any favor, and especially for a drink of water. A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. The woman asked an explanation of the Lord's peculiar conduct, but he gave none. We perceive in the entire Gospel narrative the humility of our Lord, that he was quite ready and willing to mingle with any class, that he shunned no opportunity for doing good to any class, publicans or sinners--and that he reproved and rebuked the Scribes and Pharisees for their aloofness. One of his parables was especially directed towards the self-righteous sentiment which feared even to touch garments with the outwardly more degraded. Our Lord, without approving of the outward degradation, showed that God looketh upon the heart, and that some of those highly approved amongst men were more abominable in his sight than some despised of men.

TACTFULNESS EXEMPLIFIED

Our Lord displayed great tactfulness. Instead of replying to the woman's query, he attracted her attention to a deeper truth. This lesson of tactfulness many of the Lord's people need to learn. We know some who mistakenly believe that they must use no tact--that to do so would be dishonest. Hence, they are frequently blunt to the extent of injuring the feelings

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of others, and hindering their own usefulness. Such should note in this lesson, and in many others, our Lord's tactfulness. He did not feel that it was necessary for him to answer the woman's question. On the contrary, he said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." (John 4:10.) Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things--not that we should obtrude religious matters on every occasion, nor that we suppose our Lord would have done so. Quite probably he saw something in the way of honesty of character in the woman he addressed, else he would not have conversed with her. So we should be on the lookout for every opportunity to speak a word in season, to be helpful to others, to honor the Lord.

The woman understood the expression "living water" to mean fresh water, as distinguished from stagnant water. The woman perceived that our Lord was not provided with the necessary lowering bucket and camel's hair cord, and said, If you had ever so much

desire to give me to drink, it would be useless for me to ask you, since you have nothing to draw with, and the well is deep, and there is nowhere else that you can hope to procure better water than this. Where would you get it? "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" (John 4:12.) Again our Lord tactfully ignored the question in the woman's interest--not to deceive her or take advantage of her, but for her benefit. He was instructing her, and leading her mind up from the natural water to the spiritual, and from the natural foundation to the spiritual. He said, "Whosoever drinketh of the water that I shall give him shall never thirst," for that water "shall be in him a well of water springing up into everlasting life." (v. 14.)

That our Lord talked to no ordinary woman is evidenced by the quickness with which she grasped his presentation, and her earnestness to get the living water he had described. She said, "Sir, give me this water, that I thirst not, neither come hither to draw." (v. 15.) Again we note our Lord's tactfulness. He turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner and under the death sentence and needed water of eternal life, which God alone could give, and which he has provided only in Jesus, the Fountain. Our Lord turned her thoughts inward very quickly by saying, "Go, call thy husband." (v. 16.) The answer was, "I have no husband" (v. 17), and with that reply came a flood of thought, which our Lord riveted upon her by declaring, You have well said that you have no husband, for you have had five husbands, and he whom you now have is not your husband. The woman was now thoroughly aroused. She perceived that she was in the presence of one who knew her very deepest heart secrets. Yet she feared him not. She fled not from him. His kindness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had "found a friend, oh, such a friend." Her answer was, "Sir, I perceive that thou art a prophet."

Shrewdly then the woman led the conversation away from matters too personal to herself, and too solemn and too tender for discussion, and our Lord did not follow up the subject, but left it. Many of his followers need to learn this lesson of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them, at greater leisure, sorrow and repentance and reformation. It is not for us to break the hearts of those around us, but to find those who are broken-hearted. The command is, "Bind up the broken-hearted." (Isa. 61:1.) In many instances, as in this one, the broken heart needs to be touched in connection with the binding-up process,

in the application of the healing balm of grace and truth, but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do.

SALVATION IS OF THE JEWS

Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of this one whom she had proven to be a great prophet, a question which had long troubled her--were the Jews or were the Samaritans right as respected religion and worship? Before her was a proven prophet, and one in whose words she could have great confidence; hence her inquiry, Who are right--our fathers, who claim that this mountain is the place of worship, or you Jews, who say that Jerusalem is the only place? Our Lord was not bent upon making of her a Jewish proselyte: the time for that was past; the harvest time had come. He would tell her something that would be to her advantage, and through her to the advantage of others in the near future, when the middle wall of partition would be broken down which still separated the Jews, in God's favor, from all others. His answer, therefore, applied to the Gospel dispensation in general, and this was already beginning so far as some of the Jews were concerned, and would later reach Samaritans and all Gentiles. He said, "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father."--v. 21.

That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated, and it still continues. Believers do not have to go to a certain place, a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. That coming hour had already begun, since our Lord himself was the first of the Spirit-begotten ones; and his disciples, accepted of the Father through him, were taught to pray, to seek, to knock, to find. Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places--not in families, or nationally. Their acceptance will be as

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individuals, and because they come unto the Father through his appointed way, the Redeemer, and come "in spirit and in truth: for the Father seeketh such to worship him." (v. 23.) During past times he did indeed prescribe forms of worship and times and places, but now all that come unto the Father "in spirit and in truth" through Christ are accepted.

While it is most absolutely true that forms and ceremonies

are not commanded, but the true worship of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But, on the other hand, we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace, without a sufficiency of humility and reverence for him who has granted us so great a favor as to receive us into his presence and to hearken to our petitions. While thankful that we can call upon the Lord in every place and at any time, let us approach his courts with reverence, with an awe of heart befitting to us in our humble, lowly condition, and to him in his great exaltation. Thus we enter into the real spirit of prayer, which should recognize our complete dependence and the greatness of the Almighty.

"WE KNOW WHAT WE WORSHIP"

Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman when he said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." (v. 22.) The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Abrahamic Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham, and that from them must come the great Messiah, and that eventually, through him and some of their nation associated with him, all the families of the earth should receive a blessing. Our Lord said, "Salvation is of the Jews." He did not say, For the Jews, nor, To the Jews, exclusively. It was of them in the sense that the Master was of that nation according to the flesh. It was of them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also, in that from them our Lord selected the earliest members of his Church, his Body, through whom the invitation to membership in that Body has during this age been extended to every nation, people, kindred and tongue.

We would not say that the Samaritans were typical of a certain class of people here--typical would be too strong a word. We would see, however, that as there were true Israelites there in the type, and a class of people somewhat resembling them, who were not of them, so here in Spiritual Israel we find some like the Samaritans, who are strangers from the Covenant and promises, because not of the same family--not begotten again of the holy Spirit. Some of these are estimable

people, honorable, and with a form of godliness, but denying its power. Then amongst the true Israel, all begotten of the holy Spirit, all therefore related to the Lord and the promises, there are two classes: the Little Flock of Israelites indeed, whose love and zeal the Lord approves, and a Great Company whose love and zeal are not sufficient to gain them the distinguished title, "More than Conquerors"--joint-heirs.

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using the wisdom of serpents for us to say, "Ye worship ye know not what," even though this be strictly true. Nevertheless, to those of this class who give evidence of desire to know the Truth, it would be proper for us to kindly attempt to show them this matter--to show them how different are the hopes and aspirations and promises which apply to the consecrated saints of Spiritual Israel from anything they have ever known or thought. In all of our dealings with the Israelites and others, let us remember the Master's words, "Be ye wise as serpents and harmless as doves."--Matt. 10:16.

WHEN MESSIAH COMETH

The mind of the Samaritan woman swept forward in thought. She recalled the expectation of her own people and of the Jews that God would provide a great Messiah, an Anointed One, who would be all-wise and all-powerful to the relief of all perplexity and to lift out of all difficulty. She wondered whether the Messiah could be more wonderfully wise than the prophet, the teacher, to whom she talked. She did not like to ask the question direct, but suggested it sidewise, saying, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." (v. 25.) Seeing her readiness of mind, our Lord expressed to

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her--more plainly, perhaps, than to any other person during his ministry--the great fact that he was the Messiah: "I that speak unto thee am he." (v. 26.)

The disciples, returning at this time, marveled that he talked with the woman, but had too great respect for him to question him; and many since, all through the Gospel Age, reading the account, have marveled at the Master's humility thus displayed. It has brought a good lesson to many of the Lord's followers--that they are not to despise opportunities for service, for preaching of the Truth, even though they have an audience of but one. And indeed the opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. Doubtless our Lord saw in this woman something that indicated her worthiness of the time and energy thus bestowed upon her.

But from another standpoint, what worthiness could she have? what worthiness do any of us possess by nature? Fallen and imperfect, the only thing remaining that could in any way be pleasing to the Lord would seem to be our honesty of heart. Honesty this woman evidently had, and hence we believe

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she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in the assistance of some worthy one may, as in this case, flow out in widening influence to many. Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord; and this reminds us that our Lord is judging us by our faithfulness in little things and small opportunities rather than by our great achievements. His own words are, "He that is faithful in that which is least is faithful also in much: and he that is unjust in that which is least is unjust also in much." (Luke 16:10.) Remembering this, let us be careful in the little things, little opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.

THE MISSIONARY SPIRIT

The character of this woman is further displayed in the fact that, leaving her water-bucket, she hastened to the city to tell her friends and neighbors that she had found a great teacher, possibly the Messiah, and to ask them to come and share the privilege of hearing him. The selfish spirit, which would have bidden her to keep the information to herself, or the slothful, careless spirit, which would have led her to say, I would be pleased if my friends might know, but will not bestir myself to inform them--either of these would have marked the woman as unworthy of the Lord's favor; and had such been her disposition, we doubt if the Lord would have entered into conversation with her. And so it is with those who have been reached with Present Truth; they are, as a rule, not only the honest and sincere, but the generous, who love to give the good things to their neighbors, and who, having heard now of the second presence of the Son of man, and the Kingdom about to be established, and having come to a clearer knowledge than ever before of the truth of the Divine Plan--these rejoice to lay down their lives in its service--the promulgating of "good tidings of great joy, which shall be unto all people." (Luke 2:10.) This is the true missionary spirit, and home missions come first.

"COME UNTO ME AND DRINK"

Our Golden Text is quite in line with the lesson intimated--that before anyone can come to the Lord he must thirst, he must have an appreciation of that which the Lord has to give--the water, the refreshment, of eternal life. This means that he must learn that he is a sinner, and under sentence of death, and that there is no hope for a future life except through Christ. The coming to the Lord is the approach of faith. Our thirst is our desire. We drink, or appropriate to ourselves the divine message. "Sanctify them through thy truth: thy Word is truth" (John 17:17)--and water is the symbol of truth. The promise of a blessing to those who "hunger and thirst after righteousness" is in full accordance with this. And the promise is, "They shall be filled." This, too, is in harmony with our Lord's statement in our lesson, "Whosoever drinketh of the water that I shall give him shall never thirst."--v. 14.

In the present time our thirst is in one sense of the word insatiable--we are never satisfied--in the sense that the Lord's blessings are so great and so good that we can never in the present day and in present conditions have enough of them. We shall be satisfied thoroughly when we awake in his likeness (Psa. 17:15) --when the "change" of the First Resurrection shall have completed our transformation as New Creatures into our Lord's likeness--"from glory to glory." (2 Cor. 3:18.) Nevertheless, there is a measure of satisfaction to our drinking, even in the present time--just as with a thirsty one at a fountain, he drinks with relish, with appreciation, with satisfaction, only to take more and more. So with those who are the Lord's. He pours into their cup blessings rich and satisfying, and fills the cup repeatedly, even while they are in their present tabernacle. Let us appreciate more and more the Truth, the water of life, and let us see to it that we get it pure from the fountain, and that we recognize no other fountain than the Lord Jesus, however much we may appreciate the channels through which the supply may have come to us.

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THE REWARDS OF FAITH

--JOHN 4:43-54.--FEBRUARY 16.--

Golden Text:--"The man believed the word that Jesus had spoken unto him, and he went his way."--John 4:50.

AFTER spending two days with the Samaritans

at Sychar, our Lord proceeded on his journey to Galilee. We have already noticed that this was contrary to his instructions to his disciples, and that the Samaritans, not being Jews, could not at that time receive special blessings--not until the seventy weeks of divine favor set apart for the Jews had been fulfilled, and the door opened to the Gentiles. We can imagine, however, that there was some special reason why the people of this little city were distinctly favored by our Lord, particularly when we remember that on another occasion he declined to go into a village of Samaria, and the people of that village refused to sell the disciples food, and thus incensed James and John to the extent of their suggestion to the Master that fire be called down from heaven to consume the village and its inhabitants. (Luke 9:54.) In Acts 8 and 9:31 we have clear indications that the work of grace flourished amongst the Samaritans very promptly after the door of opportunity swung open to them. No doubt that later fruitage developed from the words of grace and truth which our Lord dropped on the occasion of the visit here referred to.

Our Lord and his disciples went into Galilee, notwithstanding

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the fact that the Lord corroborated the proverb that a prophet has no honor in his own country; but while he would have less honor there in one sense, it was a better field for labor in another sense, because the people, while outwardly less religious than those of Judea, were really in a better attitude of heart to receive the Lord and his truth than those of Judea, who were shackled with sectarianism and the burdens of the Law imposed by the teachings of the Pharisees.

Although our Lord's first miracle was performed in Galilee, his first reputation was gained in Judea and at Jerusalem, and now on his return to his home country, he had proportionately more honor than if he had remained, for many Galileans, attending the feasts at Jerusalem, had been witnesses of his teachings and miracles there. Thus he returned again to Cana, the scene of his first miracle, with added honors. We remember that on the occasion of his first miracle, the people said, Is not this Jesus, the carpenter, whose kinfolk we know? How, then, is he a prophet, a teacher? (Mark 6:2,3.) Now, however, his fame was spread abroad, so that a nobleman living at Capernaum, twenty-five miles distant, learned of his presence at Cana, and made the journey to present a special request for the healing of his son, who was at the point of death. The word rendered nobleman in this text might more literally be rendered king's officer, and the supposition of some is that this was Chuza, Herod's steward or chamberlain, whose wife, Joanna, was one of the women who subsequently ministered to

Jesus.--Luke 8:3.

CHUZA'S MANIFESTATION OF FAITH

The essence of this lesson is faith, and it well illustrates degrees and development of faith. Knowledge is necessary as a basis for faith, and this Chuza possessed. His faith was manifested in his coming to the Lord and publicly acknowledging his confidence in the Lord's ability to heal his son. We may well consider that this indicated a good measure of faith to begin with, but our Lord--with no lack of sympathy for a father's interest in his dying son, but with a desire to develop Chuza's faith--hesitated to go with him, and seemingly objected to so doing, saying, "Except ye see signs and wonders, ye will not believe." (v. 48.) Had Chuza's faith been small, or had he been lacking of humility, he might have had opportunity for a manifestation of

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incredulity and indignation.

He might have said, I did not believe in you anyway. It was merely a haphazard matter, because the physicians can do nothing further for my son, and I thought that your coming might possibly accomplish something. But now, sir, I see your hesitancy, and interpret it to mean that you occasionally pick out cases where you can effect a healing, where you can apparently effect a miraculous cure; but that in the general run of diseases, where death is at the door, you are as helpless as our physicians. I have at least demonstrated the fraudulency of your general claims. Adieu. But no; Chuza's attitude of heart was different. Our Lord's delay merely increased his urgency. He supplicated, and finally said, "Sir," Rabbi, "come down ere my child die." Don't, please don't wait to discuss a matter of faith if you realize my position as a father and my interest in the subject, but do come now, and render me the assistance, and discuss the philosophy of faith and tell me of my further needs subsequently.

Our Lord's point had been gained. He had tested the nobleman's faith, and had led his mind upward from the mere healing operation to something higher, to the divine power behind it, and to the fact that our Lord's miracles were merely intended to introduce him as the Messiah. But the test of faith was not yet finished, for our Lord, instead of accompanying Chuza to his son's bedside and there performing a cure, merely told him, "Go thy way; thy son liveth"--he will not die at the present time, he will recover. (v. 50.) The word was believed, the importunity ceased, and instead, no doubt, gratitude, thankfulness, was expressed. It is noted that the miracle took place in the seventh hour--1 p.m. It may be presumed that Chuza came the twenty-five miles on horseback that very morning

in great haste. It is notable, however, that while he might have returned the same evening at the same speed, that he did not arrive at home until the next day --evidently taking the journey leisurely. Meantime, his servants met him with the pleasing information that his son was out of danger. He inquired particularly for the time, and they promptly answered, "Yesterday at the seventh hour the fever left him;" so Chuza knew that the recovery was the result of our Lord's word and power.

ANOTHER KIND OF FAITH

We read that Chuza "believed, and his whole house." But did he not believe before, when he started to see the Master, when he was speaking with him, when he accepted his reply and started home? Yes, all of those were steps of faith, of belief and obedience in harmony therewith, and attesting the same; but when he arrived home and realized the miracle, it led to a belief in the Lord of a still higher and of a still deeper kind. He now believed, not only that Jesus was able to work miracles, but that he was indeed the Redeemer, the Messiah. His faith at last had reached the heart. No doubt it was as a result of this that his wife, Joanna, in harmony with his wishes, became one of the active supporters of our Lord's ministry.

What lessons of faith can be learned today along the lines of this lesson? We answer that faith today has its various gradations or steps. First of all, we could have no faith except as some knowledge would serve as its foundation. It is written, "Without faith it is impossible to please him [God]" (Heb. 11:6), and only those who please God, who have his approval, will have eternal life. Hence, we know that the heathen, who have no faith in God because they have no knowledge of him, are not accepted, are not justified, are not in any sense of the word saved or approved of God as worthy of eternal life. This settles at once, to all who are guided by the Scriptures, the erroneous supposition that the heathen are going to heaven, because

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of their ignorance. As the Apostle points out, "How can they believe in him of whom they have not heard?" and how could they hear without some proclamation, either oral or printed? and how can the proclamation reach them except as God be back of the matter and direct it to them, and grant the opening of the eyes of their understanding?

But an elementary knowledge and an elementary faith built upon it is not sufficient--faith must grow, and before it can grow it must lead to some kind of works. Chuza's primary faith led to his journey to our Lord, by which he attested his faith. But generally

there must be a necessity, as in Chuza's case--his son's illness. Some might hear of Christ, though they might never approach did they not realize the necessity; but the same message that tells of Christ points him out as a Savior, and implies that all men are sinners. Only those who realize that they are sinners, only those that desire to escape from sin and death, will be led to investigate and approach the Lord, that they may find relief from their burden of soul.

FAITH COMETH BY HEARING--THE MESSAGE OF GOD

In the first approach of a soul to the Lord it may be necessary that the feeling of need should be intensified; and hence, although the Lord is very merciful and compassionate and forgiving, he permits the penitent one to supplicate, and delays his assurances of forgiveness until matters seem vital to the one who is hungering and thirsting for the divine favor he seeks. Then, as in the case of Chuza, the Lord does not do something outwardly, miraculously proving to us that our prayer has been answered and that we are forgiven, but he merely tells us so, saying, "Thy sins be forgiven thee!"

Where the proper faith is, the results will be similar to those in the case of Chuza--the penitent one will believe, trust, and go his way, thankful and rejoicing. Whoever cannot trust has not yet come to the place where it is proper for him to have the relief. He must first cultivate more faith in the Lord, and to this end he may need a larger knowledge of the Lord and his goodness. He may need to call to mind the Lord's character, that he is very merciful and of tender compassion; that while declaring that we are sinners, he declares also that he so loved us while we were yet sinners as to give our redemption price. (John 3:16.) He must consider how graciously the Lord has already dealt with many in the forgiveness of their sins, and in the granting to them of his holy Spirit, whereby has been wrought in them the glorious transformation of character, so that the things which they once loved they now hate, and the things they once hated they now love. With these lessons before the heart, and with confidence that the Lord changes not, that he is the same yesterday, today and forever, all sincere seekers of divine favor have an abundance of foundation for faith in their forgiveness and acceptance, and are authorized to have "strong consolation."--Heb. 16:18.

What should be the result of a true faith which after various difficulties has reached the degree of justification and come to realize the forgiveness of sins, reconciliation to the Father, and the merit of the precious blood, covering all blemishes, future as well as past? As in Chuza's case, his faith bringing him to a condition of discipleship--to a position of believing on a still higher plane than ever before--so it should be

with us. A realization of the grace of God in the forgiveness of our sins should lead us to that faith in him, that confidence in his Word, that acceptance of him as the great Teacher, the Messiah, which would believe in him to the extent of accepting all of his gracious provisions and propositions. This would mean that we would turn from the world to become his disciples, to lay our little all on the altar of sacrifice, with full confidence that he who has begun a good work in us is both able and willing to complete it in the day of Christ, in the Millennial Age--early in the morning of which the Church, the Bride, is to be helped, delivered, "changed."--Phil. 1:6; I Cor. 15:51,52.

We trust that the majority of our readers will be able to trace in this lesson their own experiences of justification and sanctification. And what further remains? We answer that next in order comes the testing --a testing of the degree of our consecration, of its genuineness, of the sincerity of our consecration. This is the Christian's life. The earlier steps of faith and justification were merely primary to our standing upon this plane of sanctification--begetting of the holy Spirit to a new nature. The Lord's special dealing during this Gospel Age is with these New Creatures, Spirit-begotten--not that they are many as compared with the world, or even as compared with those that take the first step of faith unto justification. They are a Little Flock, to whom it is the Father's good pleasure to give the Kingdom--to as many of them as prove faithful. (Luke 12:32.) The Apostle declares of them,

"ALL THINGS ARE FOR YOUR SAKES"
--2 COR. 4:15--

Everything in the realm of nature and of grace must for the time so operate as to be most favorable to this class, for the Lord has declared that all things shall work together for good for these--"the called according to his purpose." (Rom. 8:28.) Whatever cannot be overruled for their good must be hindered, must be stopped, cannot proceed. Little does the world realize the important place in its affairs and interests occupied by this Little Flock; indeed the world knoweth them not, even as it knew not their Lord (I John 3:1) --the world reckons them as a part of the filth and off-scourings of all things, knows them as fools for Christ's sake. But by and by the veil will be lifted, and the whole world shall understand the mysterious workings of divine providence, for, as the Apostle declares, God, in the ages to come, will "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."--Eph. 2:7.

Whoever has a sufficiency of faith to be accepted of the Lord in this class and to be begotten of the holy Spirit, will still need to grow in grace, to grow in

knowledge and to grow in faith, but he will find in the divine provision everything needful to these ends. Hence the Scriptures declare that God is faithful in the matter, and that if any of these Spirit-begotten ones shall fail to reach the glorious outcome of the call, it will be their own fault--because they have neglected or not properly used the divine grace in harmony with the divine injunction. Let our faith abound, dear brethren, and grow stronger and stronger, and to this end let us feed upon the heavenly manna provided us, and make use of the various opportunities for growth, and be not slothful, but fervent in spirit, serving the Lord.

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CINCINNATI DEBATES AND CONVENTION

DEBATES were announced in our last issue, to be held in Cincinnati, O., for six consecutive nights, beginning Sunday night, Feb. 23, between Mr. White of the Christian or Disciple denomination and the Editor of this journal, C. T. Russell. At once we began to receive letters suggesting that a WATCH TOWER CONVENTION be held in Cincinnati at the same time, as quite a number of the friends desired to attend the debates anyway.

Accordingly we have arranged for an eight-day Convention --Feb. 23-March 1, inclusive. This will give us two Sundays. We anticipate a spiritual feast at the Lord's table in company with many of his "little ones." Of course many more will be present in spirit than can arrange to be personally present; but these, too, will share the general blessing of the Lord by reason of their spirit of fellowship.

MUSIC HALL SECURED

Our latest information is that Music Hall has been secured for the debates. It is Cincinnati's finest auditorium, with a seating capacity of 3600. Further announcement of the Convention arrangements will appear in our next issue. Meantime we remark that the railroads south of Cincinnati will give excursions on the Certificate plan if requested. When buying ticket at full single fare ask for a certificate which will entitle you to a return ticket at one-third of full fare when properly endorsed. These rates will be open to anybody. Arrangements will be perfected for securing clean rooming accommodations at 50 cents to \$1 per night each person. If you desire us to secure such for you give full particulars before Feb. 15th, that the address of your room may be mailed to you. Restaurant accommodations in Cincinnati are abundant and reasonable.

NEWSPAPER REPORTS OF THE DEBATES

One of the Cincinnati newspapers proposes to give stenographic reports of the debates. We have arranged to receive subscriptions for the period covered by the reports-- four copies to one address, and later six copies of the entire six debates, all for \$1.00. Order at once!

A party of friends will leave Chicago for Cincinnati in special car Saturday night, Feb. 22. Any desiring to accompany them write Dr. L. W. Jones, 2024 Washington Boul., Chicago.

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THE WOMAN'S NATIONAL DAILY

CONFIDENT that thousands of WATCH TOWER readers would be glad to get Brother Russell's sermons weekly, at the very cheap clubbing rate of 60c per year above the TOWER price, we arranged accordingly. As the subscriptions did not come in as rapidly as we had expected, we advanced the subscription price for some Tract Fund contributors and some on our poor list, in order to make good our promise to the National Daily.

But the National Daily is not publishing the sermons as they proposed; hence we are holding subscriptions received for it within the last two weeks. We have requested that they stop all subscriptions sent in by us and return the pro rata amount of money as agreed. They decline to do so; but say that they will stop subscriptions and refund money on request of the subscribers. We request that all who have been receiving the National Daily send postal cards requesting that their papers be stopped and their money refunded unless Pastor Russell's sermons appear weekly: as it was on this understanding that the subscription was given. Address cards to Woman's National Daily, St. Louis, Mo.

Those who have sent us their subscriptions are being temporarily supplied the sermons otherwise. We suggest, however, that those who desire this cheap, clean daily, but who are not now receiving it, might also help by writing postal cards: saying, that their subscriptions and those of their friends are awaiting an assurance that Pastor Russell's sermons will appear in their journal every week.

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AN INTERESTING LETTER

DEAR BROTHER RUSSELL:--

I had in mind to write many times, but put it off for one reason or another. I can assure you, however, that, although my letters are few and far between, I nevertheless

think of you every day, many times a day--thinking of your many kindnesses to me, and the fact you were the means in God's hand of leading my wife and me into the light of Present Truth, which we still love, we are glad to say, with the same fervency as the day we received it.

The field here seems white unto the harvest, and we encounter less prejudice than in the States. In the two years and six months of our stay in the colonies my wife and I have been privileged to circulate about 20,000 volumes of DAWN, and our hearts have been caused to rejoice in hearing of some fruit to our labors--some brought to the light and knowledge of the Present Truth through the books thus scattered. It has given us pleasure to see the work of Brother and Sister Hennings so abundantly blessed by the Lord in Melbourne. Some of the friends there who have become interested have developed into efficient colporteurs. Sister S_____, who has been with us since Christmas, is exceptionally so, taking orders for as high as seventy volumes in one day. I mention this, because I know it will give you pleasure to hear of the zeal and earnestness of those who in this part of the world have been brought to a knowledge of the Truth.

Yours in him, S. J. RICHARDSON,--Australia.

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LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
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TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each 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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ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

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COLPORTEURS will please address all correspondence re their work to the COLPORTEUR DEPT., and be sure to give full address and number at the top of each letter or order.

On their Report Sheets they will please separate the names at different P.O.s, writing the name of P.O. very distinctly above its list--in colored ink, if convenient. These names are used in sending samples of our literature, and inaccuracy involves loss of literature, postage and the good that might be done. Denominational proclivities of purchasers need not be noted on Reports, except when they happen to be learned.

THE WOMAN'S NATIONAL DAILY, ST. LOUIS, MO.,

proposes to refund subscriptions sent in by us only upon the request of the subscribers themselves. We request that all of our friends who have been receiving the WOMAN'S DAILY for the past month or more write to it at once a post card, saying that their chief interest in it was in Pastor Russell's sermons, and that if these will not appear regularly hereafter, they will please drop your name, returning their subscription money to you personally, or through the WATCH TOWER B. & T. Society.

Those who have subscribed, but have received only a sample copy of the DAILY will understand that we have been holding their subscriptions pending this decision. Unless otherwise directed we will apply their money for some other paper which does publish the desired sermons. Such might, however, send postals to the WOMAN'S DAILY, saying that they

had subscribed through us and were disappointed, and must now take a paper which does publish the sermons weekly.

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VIEWS FROM THE WATCH TOWER

THE FINANCIAL STRESS WORLD-WIDE

SO intertwined are the finances of the world that our recent disturbance from lack of circulating currency is affecting all Europe. Precipitated by a battle between financial giants, which obliterated one party and crippled the other, the panicky sentiment spread to every quarter of this land and its waves are now causing disturbances afar, whilst New York, the original center, has become more calm. That there was not sufficient money for the vast business enterprises of our land was seen by many financiers, and warning signals were given a year in advance. But nobody moved to produce the needed extra currency (which silver would have supplied had it not been demonetized). Unless this new blood (more currency) be supplied speedily no rapid recovery need be expected. This means further depression along some lines, notwithstanding the great prosperity within grasp.

Much is being said in a partizan spirit, charging that the panic was deliberately brought on by the very rich, to show their power and to take a stronger hold. This is surely erroneous, as the very rich have suffered most. The President and Mr. Lawson are also blamed unjustly for precipitating the panic by exposing the disapproved methods of some financiers. Public distrust did extend to railroad bonds and some railroad shares and justly; but this would have produced no panic had there been sufficient currency (money) for the country's needs. Congress and the bankers are responsible, though they do not realize it.

However, from our standpoint we need blame none of them. Rather we may say that in divine providence

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their eyes have been holden as respects the real seat of the difficulty--that the panic might come just when it did--at the opening of the last seven years of "Gentile Times." We advise the Lord's people to do nothing to provoke strife, discontent or panic, but that each "set his house in order" in financial matters, and with hearts full of confidence in the Lord give all the more attention to the promulgation of the "harvest" message to all who have the hearing ear. And you

will find these ears increasing in numbers and keenness to hear the good tidings which alone can satisfy and give peace in time of storm and stress.

THE POLITICAL EFFECT OF THE PANIC

Undoubtedly Socialistic ideas will thrive now as never before. Indeed the President and several aspirants for the office are boldly saying what only Socialists would have uttered a few years ago.

Now is a time for patience and for remembering that Socialism cannot do for the world what it desires and teaches. Now is the time for remembering that God has a plan that is surely working itself out. "In your patience possess ye your souls." (Luke 21:19.) "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. Then will I turn to the people a pure message, that they may all call upon the name of the Lord to serve him with one consent."--Zeph. 3:8,9.

WANTS PERMISSION TO PREACH TRUTH

New York, Feb. 3.--Staunch Church members of Bayonne awoke this morning after a night of restlessness following a strange sermon by Rev. _____ [we omit the name lest the reverend gentleman should feel hurt by our comments], pastor of the _____ Church, one of the largest in the town. The minister had made the statement that he would ask the authorities of his Church for "permission to preach the truth for two years as an experiment." It apparently followed from his statement that during at least a large part of the twenty years which the doctor had spent in the ministry he had been preaching what he believed was not true--in fact, the preacher himself said as much. He declared that had he known what he was doing when he entered the ministry he would not have gone into it.--Press Dispatch.

* * *

We wonder if any other profession contains as many foolish men as does the (nominal) Christian ministry.

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Doubtless there are men in all the professions equally dishonest; but they seem to be wiser than to thus parade their dishonesty before the public with the expectation that it will be appreciated and that

they will be esteemed ideally honest men--martyrs for the truth's sake! No doubt many doctors are connected with a popular school of medicine which they believe is not the best;--no doubt some let their patients die rather than break with their endorsed system, its honorable reputation and lucrative returns; but they are not so foolish as to tell of their chicanery and expect the people to applaud their "honesty."

But ministers tell us freely that they never did believe the Westminster Confession of Faith which they confessed and promised to teach. And now this reverend gentleman intimates to his congregation that he does not believe the Bible and the messages he has been giving them for the past twenty years: His great, honest soul is tortured until he cries out for liberty to tell the truth.

The Bible assures us that God desires truth in the inward parts--in the heart. In our opinion, if the Lord had some new revelation to send to the world (which we deny) he would not select for his channel the man who confesses himself to have been dishonest for twenty years in his most public utterances.

And, pray, what are the bonds by which this truth-loving soul is held back from preaching what he believes is truth? They evidently are two: (1) Love of money, and (2) Love of the esteem of men. He has so much loved his salary and his title and "authority to preach" that as chains they have held him fast to the preaching of what for twenty years he believed to be a lie. Now these chains have finally worn through a callous surface until they have reached the quick, and he squirms and writhes in pain, crying out, Let me keep my salary and title while I tell the people what a fraud I have been.

SCIENTIST CLAIMS HE HAS TALKED WITH THE DEAD

(CABLE DISPATCH TO THE NEW YORK SUN)

London.--Serious statements by Sir Oliver Lodge command respectful attention, even when he abandons science for mysticism. It was therefore with something like amazement rather than skepticism that a meeting of the Psychological Research Society heard the distinguished scientist practically affirm that communications were received from the dead in secret and exhaustive tests recently conducted by certain members of that society through spiritualistic mediums, or automatists, as Sir Oliver called them. Referring to what happened at the seances Sir Oliver said:

"The most important set of phenomena are those of automatic writing and talking, and what do we find? We find the late Edmund Gurney, the late Richard Hodgson and the late F. W. H. Myers, with others less

known, constantly purporting to communicate with us, with the express purpose of patiently proving their identity by giving us cross correspondence between different mediums.

"We also find them answering specific questions in a manner characteristic of their known personalities and giving evidence of knowledge appropriate to them. Not easily or early do we make this admission. In spite of long conversations with what purports to be the surviving intelligence of these friends and investigators, we were by no means convinced of their identity by more general conversation, even when it was of a friendly and intimate character, such as in ordinary case would have been considered amply sufficient for identification of friends speaking, say, through the telephone or typewriter.

"We required definite and crucial proof, a proof difficult even to imagine as well as difficult to supply. The ostensible communicators realize the need of such proof as fully as we do and have done their best to satisfy the rational demand. Some of us think they succeeded. Others are still doubtful.

"Cross correspondence--that is, the reception of part of a message through one medium and part through another, neither portion separately being understood by either--is good evidence of one intelligence dominating both automatists, and if the message is characteristic of some particular deceased person and is received as such by persons to whom he was not intimately known, then it is fair proof of the intellectual activity of that person.

"If, further, we get from him a piece of literary criticism which is eminently in his vein, which has not occurred to ordinary people, then I say the proof, already striking, is tending to become crucial. These are the kinds of proof which the society has had communicated to it. The phenomenon of automatic writing strikes some of us as if it were in the direct line of evolutionary advance. It seems like the beginning of a new human faculty."

Sir Oliver continued impressively: "I am going to assume in fact that our bodies can under certain exceptional circumstances be controlled directly or be temporarily possessed by another or foreign intelligence operating either on the whole or some limited part of it. The question lying behind such an hypothesis, and justifying or negating it, is the root question of identity, the identity of the control.

"Some control undoubtedly exists, and it is not the normal consciousness of the person owning the body. Every one who knows anything about the matter is quite certain that this question of identity is a fundamental one. The controlling spirit proves its identity mainly by reproducing the speech or writing facts which belong to his memory, not the automatist's memory."

* * *

Well do the Scriptures declare of our day and people,
"The wisdom of their wise men shall perish, and
the understanding of their prudent men shall be hid."
(Isa. 29:14.) Here we have a fresh illustration of how
the things that are naught may and can and do confound
those who are great and learned. "The secret
of the Lord is with them that reverence him." Hence
the Christian of low degree, from the standpoint of
service, may, through the instructions of the Bible,
know clearly things that the famous and learned in
other wisdom cannot know. He knows that the dead
are actually dead and cannot know or communicate
anything until made alive by our Redeemer in the
resurrection morning. He knows, too, that the demons,

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who personate the dead to deceive, are wholly unreliable,
and that anyway the Lord's people are forbidden
to have any communication with them under any
pretext.

Thus the Lord keeps his own who trust him and
follow his instructions. The Scriptures say: "The
wise are taken in their own craftiness." And so it will
appear ere long to all; that the world's brightest, wisest
men in this its wisest epoch will be found to have
been foolish, in that they trusted to their own wisdom
and neglected God's Word. We caution all of our
readers against all occultism--against every revelation
and manifestation or reputed special communion with
their dead friends, or even with the Lord or his angel.
These are fraudulent: attempts to entangle you.
Look for guidance to the voice behind--the Lord's messages
through the apostles and prophets. (Isa. 30:21.)
Expect your guidance as it has been sent all down this
Gospel Age by the holy Spirit's supervision and
through the members of Christ.--I Cor. 12:11-29.

DOCTORS DIFFER--BOTH ARE RIGHT

"The Rev. Dr. Newman Smyth, a member of the
Yale Corporation, and for twenty-five years pastor of
the Center Church, New Haven's largest and most conservative
Congregational Church, electrified his congregation
yesterday morning by declaring that the age
of Protestantism is past, that it is no longer needed.
He said that the churches are all split up and are becoming
more so every day. They no longer have power
over the people or the state. He said that the time for
a new Catholicism is at hand and that the sooner people
realize it the better."--Waterbury American.

"At the Second Church yesterday morning the Rev.

Dr. Davenport preached a second sermon on Protestantism and Catholicism, answering the question, "Is organized Protestantism to perish?" He took for his text Matt. 16:18, 'And I also say unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it.'

"After discussing the bearing of this text on the theological controversies of the past, declaring that in the Church thus predicted Protestantism was included no less than Catholicism, and recounting the struggles out of which evolved Protestantism as we know it today, Dr. Davenport reached this conclusion:

"How is it with the Protestant churches in their relation to the life of today? Do they on the whole seem weak, inefficient, dying? I see nothing of this as I look out upon their hundreds of thousands in all the world; with their hundreds of millions of constituents. They represent in this land and in other lands a vast amount of cultured manhood and womanhood, of wealth, of learning, for they are in closest alliance with the advanced thought of the time, the founders of innumerable colleges and the patrons of great and numerous universities from Cambridge and Oxford to Harvard and Yale."--Waterbury American.

* * *

The two gentlemen quoted above seem to be taking opposing views; but in reality they agree. Protestants are becoming individual thinkers, instead of class or sect thinkers. They are dropping all doctrine and merely maintaining "a form of godliness." They maintain the form partly as a "fire insurance" and partly as a protection against anarchy. Doctrinally, therefore, there are fewer and fewer Protestants as the days go by. Few know enough about doctrines to protest against any of the doctrines of the Church of Rome or any other.

Dr. Smyth is right when he insists that all are becoming Catholic--if that word be taken according to its broad meaning, signifying general. The term Christian has become so general as to include all who live in civilized lands and act decently and cooperate with the majority along the lines of moral reform--without opposing or denouncing false theology or anything that is popular. In this sense the Catholic spirit is growing.

The other man is right in claiming that Protestantism is established and prospering; for the Catholic spirit we have just described is a Protestant spirit also in the sense that, doctrines being ignored, the practices of Catholicism today are just such as Protestants specially cried out for four centuries ago. The protest of the past was doctrinal on the part of some, but to the masses it never meant more than liberty of conscience and freedom from persecution. Thus whilst Protestantism has failed doctrinally it has succeeded

as respects human liberty.

True, there are many Catholics and Protestants who have the old Catholic spirit--a desire to stifle conscience and to persecute dissenters--but they are in the minority; the civilized world protests against that.

However, according to our understanding of the Bible, it will not be long until the Catholic spirit of coercion and persecution will again dominate Christendom; with the awful result of provoking the anarchy with which this age will close and the new age be introduced.

THE HIPPOPOTAMUS TOOTH

IOWA DISCOVERY MERELY CONFIRMATORY OF SCRIPTURE STUDIES, VOLUME VI., CHAPTER I.

"In recent newspapers there is a news item, to which considerable display is given, concerning the finding of the fossil tooth of a hippopotamus in Iowa. The item goes on to say that the finding of the tooth, coupled with the former finding of skeletons of elephants in that state, gives the first evidence of the existence of a tropical climate in North America in the period immediately preceding the present geological age of the world.

"Allow me to suggest as modestly as possible that the professors are again, as usual, wrong. The evidence is unvarying that the climate of the earth in the period immediately prior to the present one was universally mild, and that in every zone of latitude there were no frosts, no rainstorms, no winter, and no torridity of heat. At the mouth of the Mackenzie river in Alaska, where now the temperature falls to 109 degrees below zero (F.), there was found the trunk of a cinnamon palm, a tree that can endure no frost. This trunk was rooted in the soil out of which it grew; it was killed by the change of climate which suddenly swept

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over the earth in the month of November, about 2548 B.C., when the collapse of the ancient protecting canopy of water surrounding the earth first permitted the cold of space to reach its surface.

"In 1884 Tolle and Bunge examined some animal remains on Liakoff island in the Arctic and there found that the remains of an incredible quantity of so-called tropical animals were heaped together in such a manner as to indicate that this island, equal in area to the state of Illinois, was composed in equal parts of their bones and of the ice and sand in which they were imbedded.

"Beneath the clay, sand and carbonaceous mud,

which our geologists take to be drift from the glaciers which never existed except in the imagination, there lies all over the world alike the remains of the lost climate of the golden age, when, in common with other creatures, human beings attained an enormous age. In Louisiana are found in rock-cut caves human skeletons (of the white race) which from the flattening of the tibia and the femora, and from the variation of the grinding surfaces of their teeth, must have attained the age of 1,000 years approximately."--W. V. Cooling in Chicago Inter-Ocean.

HIGHER CRITICISM INFIDELITY IN NORWAY

The Lutheran Church in Norway finds herself obliged to make front against the influence of "The New Theology." The "Lutheran Kirketid" made known in October of last year an appeal for the founding of a theological Church faculty that would stand fully on the foundation of the Word of God and the Lutheran Confession. By the term Church faculty we are to understand a seminary for ministers. In the appeal, together with other things, is said: "The time is urgent. A new spiritual stream presses with ever-increasing strength and self-consciousness and grasps the foundation truths of Christianity--not alone the Church doctrines, but it also menaces the Christian life at the roots, respecting both present and future. In such times there rests on our churches a peculiar responsibility. Therefore we must most decidedly come to the support of this movement, which seems to us fully justified, and this by money contributions as well as by encouraging the youth to whom the call of service in the Church appeals. To the extent of our ability we must stimulate and support them." The appeal was signed by 276 men, among them sixty-five ministers.

FRAGMENT OF GOSPEL VALUELESS

As "news" and to fill space, newspapers are publishing lengthy accounts of "a fragment of a Gospel found in Egypt." It is of no value, being of unknown authorship, and in style quite different from our Lord's authenticated words, and out of harmony with the Truth in general.

FAILED TO KEEP HIS APPOINTMENT

The friends who went to Elkhart, Ind., to attend the debates and were disappointed have our sympathy.

A week before the date Dr. Dillon wrote that he could not keep his appointment because of a "quarterly meeting" at that time, of which he probably had forgotten when he suggested the date for our acceptance. Or possibly its importance seemed greater later on, as he thought of the questions for debate. We wrote and also telegraphed to him, urging matters, because the announcement had gone forth, but we received no reply.

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CINCINNATI DEBATES AND CONVENTION

INTEREST grows in the Cincinnati Convention and the Debates between the Editor of ZION'S WATCH TOWER and Elder L. S. White, representing the Christian denomination (Radical branch). The prospects now are that there will be a good representation of the brethren and sisters from every direction. Pittsburgh friends will have special cars on the Pennsylvania R.R. 9 a.m. and 10 p.m. Feb. 22. The Chicago* friends have made special arrangements for a large party over the Monon Route and C.H.& D. R.R., leaving Chicago February 22, 11 p.m. Nearby friends or those en route will be welcomed with either excursion party.

"Music Hall," Elm St., cor. 14th, Cincinnati, is one of the finest auditoriums in the world. It has been secured for eight days--Feb. 23 to Mar. 1, inclusive, except Friday afternoon and Saturday evening. The Debates will of course have full control of the hall for their six evenings--the Christian denomination people having equal rights with us--but during the remainder of the time our Society will have full possession for Convention purposes.

Ministers of various denominations and attorneys have consented to act as chairmen of the Debate sessions. Various speakers will address the Convention, Brother Russell being on the program for both Sundays, as well as in the Debates. Those who cannot personally be present will have the privilege of remembering us all at the throne of grace, and we feel sure will do so. Full reports of the Debates have been arranged for by one of the principal papers of the United States. Many orders are being received on terms mentioned in our last issue--\$1 subscriptions, representing several complete reports of all the Debates. We will publish no reports of our own, believing that the public will be better satisfied as to the fairness and truthfulness of a newspaper's stenographic report than with a specially edited report from interested parties.

RAILROAD EXCURSION RATES

The South-Eastern R.R. Association has granted excursion rates on Certificate plan. You pay full fare going and get a certificate, which, when properly signed at the Convention,

secures you a return ticket at one-third of full fare.

Any party of ten can secure a concessional rate, except where the regular fare is already reduced to 2c per mile. The party fare from Pittsburg will be \$6.25 each way.

Friends from considerable distances are reminded of the mileage books, which now are not usually restricted to the

*Address, Dr. L. W. Jones, 2024 Washington Blvd., Chicago.

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use of one person. On roads charging 3c per mile quite a saving can be effected by the purchase of the 1,000 mile books.

ACCOMMODATIONS AT CINCINNATI

We have effected very favorable terms with two fine hotels--\$1.50 and \$2.00 per day (and upward, of course). And we have secured clean lodgings in private homes at 50c per night--two in a bed. Restaurants are numerous, and their terms various. However, it would be unwise to reckon expenses less than \$1.60 per day. Notify us at once of your desires.

"GOD SPEED THE TRUTH!"

Come praying, "God speed the Truth," and as free as possible from a sectarian spirit of envy, hatred, strife, prejudice. See that the love of God is shed abroad in your heart and shines in your face.

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HE WENT ABOUT DOING GOOD

--JOHN 5:1-9.--FEBRUARY 23--

Golden Text:--"Himself took our infirmities,
and bare our sicknesses."--Matt. 8:17.

THE records show that our Lord during his ministry wrought thirty-six miracles, separately described, and beside these many others not individually reported, but in groups. The Apostle Peter testifies of this, that he "went about doing good." (Acts 10:38.) Some, however, gain the erroneous view that our Lord's chief work amongst men was to heal their sicknesses. Many who hold this view argue that the chief work of the Church, as his footstep followers, should be the healing of diseases through prayer, etc. This is a serious mistake and betokens a thorough misunderstanding

of the Divine Plan of the Ages. Our Lord's mission was primarily to make the great sacrifice for sin, which was the redemption price, and to secure ultimately the release of mankind from the sentence of original sin. As an incidental feature connected with the world's salvation through his sacrifice, he preached the good tidings and called for followers to walk in his steps and to be joint-sacrificers with him, and thus ultimately to be joint-heirs with him in the work of distributing the blessings and favor of God, secured through his death. The miracles of healing which our Lord performed were incidental to his preaching --as a means of convincing those whom he would invite that he was indeed the Son of God, the Messenger of the Covenant, the Messiah, that they might hear his message, believe it, and become his followers.

Did he heal all the sick? Did he cast out demons from all who were possessed? Did he awaken all the dead? Assuredly not. He merely gave illustrations of the divine power which he possessed, and which he declared would be manifested more fully, more completely, later on--at his second coming. Hearken to his words: "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his [the Son of man's] voice, and shall come forth." Again it is written respecting our Lord's miracles: "This beginning of miracles did Jesus...and manifested forth [in advance] his glory"--the glory and power which he will possess and exercise to the full in the time appointed of the Father. (John 5:28; 2:11.) Of that future time, when the earth shall be filled with the glory of the Lord, St. Peter speaks, saying, "Times of refreshing shall come from the presence of the Lord [Jehovah]; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive [retain] until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."-- Acts 3:19-21.

A GREAT MULTITUDE OF IMPOTENT FOLK

These suggestions are amply confirmed by the records of our present lesson. Jesus had returned to Jerusalem on a festival occasion, when, by reason of the multitudes gathered from every part, the Jewish leaders who sought his life would think it unwise to make any demonstration against him for fear of a riotous disturbance. Near the city was a pool of water possessed of certain peculiarities, and bathing in this was reputed to be curative for some ailments. Our common version declares that an angel troubled the waters at certain times, and that it was immediately thereafter that the sick bathed to advantage. This portion, however, is not accurate, is not found in the oldest manuscripts, and is appropriately omitted from

the Revised Version. It is presumed that the spring which supplied the pool was connected with a reservoir of gas, which really imparted to the water some curative property. Or possibly it was connected with a siphoning spring which overflowed at times. And the mental impressions upon the bather may have been helpful in many cases. At all events, the record is clear that a great multitude of impotent folk crowded the five porches of this pool. Their infirmities are indicated to have been something akin to rheumatism, paralysis and other muscular or nervous ailments, causing lack of vital power, withering or wasting of the muscles.

It is worthy of note that our Lord did not hunt up and cure all the diseased of Palestine, and that even when he came across them in his journeyings, as in this case, he made no effort to heal all of them. He singled out one individual who had in vain waited for an opportunity to test the virtue of the pool, and who had been ailing for thirty-eight years. Of him alone he inquired, "Wilt thou be made whole?"--Is it your desire to be healed? The answer was that he had the desire, but had not the ability to take the further steps, nor had he assistance. By these words the Lord awakened in the mind of the poor man desires, aspirations, which had almost died out. He was almost heartsick from deferred hope. Here was a stranger manifesting some interest in his case--a thoroughly new experience. We can imagine the brightening of his eyes, the

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general alertness in connection with his conversation. Thus he was prepared for our Lord's words, "Rise, take up thy bed and walk." Immediately he realized in his muscles and nerves the surging of strength and vitality, and forthwith, almost mechanically, he obeyed and went his way--too much dazed, astounded, to think of inquiring the name of his benefactor, or to offer him his thanks.

We may be inclined to think of his cure as accidental --to suppose that he was thus blessed merely because our Lord happened to pass that way and happened to see him and happened to take compassion upon him. Or we might surmise an arbitrary election in his case. However, we may assume that a still more reasonable view presents itself, viz., that this man in his affliction had been led to a repentance of sin and to a desire for harmony with God, and that as a consequence of this attitude of his heart he was specially favored of God. As corroborating this view, we find it recorded that, shortly after, Jesus found him in the Temple, praying, thanking God for his recovery--

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probably also offering a gift to the Lord as an evidence of his confession and devotion and thankfulness.

"GO AND SIN NO MORE"

We do well to take note of the broad kindness and generosity of the Master, as exemplified in this case. He did not first discuss the man's sins and inquire respecting his repentance and his turning over of a new leaf. He did not give him the blessing of healing on condition that he would become a servant of God. He healed him and permitted him to go his way, to take his own course. It was when he had gone voluntarily to the Temple to prayer or to sacrifice, that the Lord came to him, and without chiding for the past, counselled him for the future, saying, "Sin no more, lest a worse thing come unto thee." (v. 14). Would that all of those who are "followers of the Lamb" might learn of the great Teacher how to forgive nobly, with generosity, and when and how to inculcate lessons of reform and admonition for the future.

"HIMSELF TOOK OUR INFIRMITIES"

In these words, the prophet foretold a part of our Lord's mission. We believe that we are justified in supposing that all of our Lord's miracles caused him a measure of self-sacrifice, loss of vitality--that he thus daily, little by little, laid down his life. We could suppose divine power granted to him in such measure that by the mere speaking of the word, at no cost to himself, any miracle could have been performed; but our Lord came not into the world merely to exhibit the divine power amongst men, it was also a part of his mission to taste of human sorrows, to learn to sympathize with the afflicted, and to lay down his life on man's behalf. Our supposition is well borne out by the above prophecy--that he would bear our infirmities. (Matt. 8:17; Isa. 53:4.) Additionally, it is confirmed by St. Luke's statement that "Virtue [vitality, strength] went out of him and healed them all."-- Luke 6:19.

Our Lord's miracles are much more precious to us from this standpoint than from any other. The gift which costs nothing cannot be so highly esteemed as that which costs much; and since life is our most valuable possession, the giving of it in any sense of the word is the giving of the greatest of gifts. That the three and a half years of our Lord's ministry did impoverish his strength is abundantly testified to: for instance, when at Jacob's well he was wearied, but his disciples were not; and again at the close of his ministry, on the way to Calvary, when he was unable to bear his own cross, while the two thieves apparently were able to bear theirs. (John 4:6; Luke 23:26.) His weakness was not the result of inherited blemish or sin, nor the

weakness of imperfection, but of sacrifice. From the beginning of his ministry he kept pouring out his life in the interest of those who had an ear to hear, and taking upon himself of the infirmities, the weaknesses, of those he healed.

HIMSELF BARE OUR SICKNESSES

We do not know that our Lord was sick with any of the ordinary maladies. His perfect organism would apparently be proof against the intrusions of special diseases. Rather it would appear that his healing of diseases merely exhausted his vitality, and thus left upon him the weight of our sicknesses. All of the sick, the afflicted of the Lord's followers, can look up to him with a realization of his sympathy, for it is written, "In all their affliction he was afflicted." (Isa. 63:9.) "Surely he hath borne our griefs and carried our sorrows"; but we are not to receive the mistaken view entertained by some that our Lord bore the sicknesses of all those who would ever be his disciples, so that it would never be necessary for them to be sick or feel any pain. Quite to the contrary of this, the sicknesses which our Lord bore were those of the world, and not those of his special friends and disciples. We have no record that he healed any of his followers. The lesson therefore is to the contrary, that as he bore the infirmities and cares and griefs of others, his followers are to emulate his example and his Spirit, and from similar motives of generosity and kindness are to be burden-bearers, helpers, self-sacrificers. As the Apostle suggests, "We ought [also] to lay down our lives for the brethren."--I John 3:16.

The Scriptures clearly show that, so far from the followers of Christ being exempted from persecution, affliction, sorrows, trials, difficulties, they are to know indeed that the Father "scourgeth every son whom he receiveth." (Heb. 12:6.) We are to understand that as it was expedient that the Master should pass through such experiences of self-denial and self-sacrifice, it is expedient also that all who would be acceptable to God as members of the Bride should be similarly touched with a feeling of the world's infirmities, and have sufficient sympathy to voluntarily bear some of the sorrows and griefs of those about them. (Heb. 4:15.) Thus it is written, "If we suffer, we shall also reign with him." (2 Tim. 2:12.) Those who anticipate that the followers of the Lamb are to be borne to Paradise

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on flowery beds of ease, and not a wave of trouble roll across their peaceful breasts, are surely mistaken. Generally they have not read aright the Master's description of the experiences of those who would be his footstep followers, who are enjoined to take up their

cross and follow him.--Mark 10:21.

SPIRITUAL INFIRMITIES AND SICKNESSES

But while we may properly enough apply the prophetic testimony to the infirmities and sicknesses of those whom Jesus healed at his first advent, we should not think of these as having the full import of the prophecy, but rather indeed as a small part thereof. What were all the sicknesses and infirmities that Jesus healed at his first advent in comparison to all the sicknesses of the twenty thousand millions of the world's population? What was the awakening of the three from the dead in comparison to that of the mighty host which shall be brought forth from the prison-house of death, the grave? Surely there is a deeper, a wider significance to this prophecy. The infirmities and sicknesses of the whole world are part and parcel of the penalty of original sin. That penalty is death, and it rests upon the whole human family; and the infirmities with which we are born and the sicknesses acquired are merely so much of death working in our race. Our Lord bore all of this for the whole world in the sense that he by the grace of God tasted death for every man. (Heb. 2:9.) As the Apostle Paul explains, death passed upon our race as the result of sin; and hence, all being sinners, all have infirmities, sicknesses and dying conditions.--Rom. 5:12.

It is when we get this broad Scriptural view of the Divine Plan of the Ages that we find satisfaction for head and for heart, and a harmony which touches and explains every feature of the divine revelation. Through the first Adam sin, condemnation, was precipitated upon the entire human family--and his bride, mother Eve, was a participant with him in the entire matter. So in due time God provided Jesus, the Redeemer, who paid Adam's penalty with the sacrifice of his own life. He in consequence was highly exalted to be a Prince and a Savior, a King and Restorer, a Priest upon his throne, to grant forgiveness and uplifting influences to Adam and all involved through him. And now, preparatory to that general blessing of the world in harmony with the divine plan, a Bride for Christ is being selected from amongst mankind; but before she can share with her Lord the glories of the spiritual plane, the divine nature--glory, honor and immortality--she must be tested, and the test is that she must manifest the same spirit that actuated, that controlled her Lord, the Redeemer. For this reason it is that her call is during this present evil age--that the trials, the difficulties, the sorrows, the pains attendant upon sin shall serve to test her loyalty to righteousness and her spirit of devotion and of love. Under her Redeemer's guidance she is being taught the necessary lessons to fit and prepare her for the glorious joint-heirship. Yet nothing connected with her

call is compulsory--and hence, many have been called in comparison with the few that will be chosen. Therefore, all who would make their calling and election sure must be faithful in following in the footsteps of the Redeemer, heeding carefully his counsel, and availing themselves of his assistances by the way.--Matt. 22:14; 2 Pet. 1:10.

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"GIVE YE THEM TO EAT"

--JOHN 6:1-21.--MARCH 1--

Golden Text:--"He shall feed his flock like a shepherd."--Isa. 40:11.

THE incidents of this lesson are accredited to the early part of the third year of our Lord's ministry, in the spring, nearing the time of the Passover. John the Baptist had been in the prison at Macherus for about a year and had just been beheaded by King Herod. The ministry of John, followed by the ministry of Jesus, had greatly awakened the Jewish mind on the subject of the imminence of the Kingdom of Messiah. The imprisonment of John had more or less surprised and stunned the people. John himself, after being imprisoned nearly a year, had sent some of his disciples to inquire whether or not Jesus was the Messiah, whether or not he was merely the forerunner of some greater one. This was the truth: Jesus in the flesh, the Lamb of God to take away the sin of the world, was merely the forerunner of the heavenly Lord,

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who, after gathering from amongst mankind his Elect Bride, will come in power and great glory and assume the reins of the world's government for their blessing and uplifting out of sin-and-death conditions. But Jesus did not enter into an explanation of these things, because they were not meat in due season then. He contented himself with sending the message that the sick were being healed, the devils were being cast out. The good message of the Gospel was being freely preached--all that could then be done, all that was possible to do up to the time of the finishing of the sacrifice at Calvary and its acceptance on the part of Jehovah when our Lord ascended up on high to appear in the presence of God on behalf of believers--to make atonement for their sins, to effect a reconciliation for them with the Father, and to secure for them the begetting of the holy Spirit, which began at Pentecost.

Subsequently the beheading of John the Baptist

spread a measure of consternation amongst those who had appreciated his ministries, including those who recognized the Lord as the Messiah. The religious sentiment of the most religious people was greatly shocked, and considerable excitement prevailed. What might not Herod do next? Would our Lord be safe? Would his apostles, those who trusted in him to save? The matter aroused greater interest and drew larger

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crowds to the preaching of Jesus, for, according to the Jewish custom, hundreds of thousands were en route to the usual Passover festival at Jerusalem. Business was practically suspended by a considerable proportion of the population, and as some departed others were coming, and thus our Lord and his apostles were kept for a time extremely busy. It should be remembered, too, that during the year of John's imprisonment our Lord sent forth his disciples and afterward the seventy also, two by two, into various cities of Judea and Galilee, and that they preached repentance and the Kingdom of heaven at hand, and incidentally referred to their Master Jesus as the Messiah. No wonder, then, that hundreds hung upon the Master's words and queried respecting his Messiahship, Is this indeed the very Christ, the true Messiah?

DEPARTED INTO A DESERT PLACE

It was under these circumstances that our Lord with his disciples withdrew in their boat to a desert place across a portion of the Lake of Galilee. They went not to a sandy desert, but to a desert part of the coast, away from the cities and from the large multitude which had gathered. They landed near Bethsaida, the home of Philip, one of the disciples, at the north end of the Lake. Some of the multitude were so deeply interested that, noting the direction in which the boat was steered, they traveled afoot, a considerable distance, to the same place. Other multitudes coming along the road towards Jerusalem heard also of the presence of the great Teacher in that vicinity and tarried. Presumably our Lord discoursed to them on various topics not recorded. The point of our lesson, the incidents upon which our lesson is based, occurred toward nightfall. The people evidently were so engrossed in what they heard that they were forgetful of their own physical necessities, and our Lord was also apparently neglectful in that he continued to preach to them until the disciples, realizing the situation, suggested telling the people that he would talk to them no more, that it was time for him to move on to the next village, Bethsaida, for refreshment. Apparently the people supplied their simple wants from village to village instead of carrying provisions with them.

"WHENCE SHALL WE BUY BREAD?"

We note our Lord's wise method of instruction. He stimulated thought. Instead of sending the multitude away he proposed to Philip, whose home town was nearest and who therefore would be supposed to be best acquainted with the vicinity, that out of their common funds they would do well to purchase a free luncheon for the multitude, and inquired where the purchase could best be made. Philip was very matter-of-fact, and evidently had a good business head, replying at once, "Two hundred pennyworth [thirty-two dollars' worth] of bread is not sufficient for them, that every one of them may take a little." His suggestion was that this would be a considerable sum for them to spend, and that less would do no good. The apostles all joined in this sentiment, according to Luke's account, saying, "Send the multitudes away, that they may go into the towns and country round about and lodge, and get victuals." Pressing the point a little closer Jesus said, They need not go away; give ye them to eat. To this the apostles remonstrated according to Mark, "Shall we go and buy two hundred pennyworth of bread and give them to eat?" Is this what you wish us to do? We are ready to do it if you tell us plainly. Jesus replied, according to Mark, "How many loaves have you? Go and see." Andrew, returning from investigating and speaking for all said, "We have found a lad here who has five barley loaves and two fishes, but what are these among so many?" The loaves of that country and time were about the size of a small flat pie and very similar in shape, and the kind of fish described by the Greek word used implied very small fish like herring.

Jesus directed that these supplies be brought to him, and probably they were purchased from the boy. The process of questioning had the effect of stimulating the minds of the disciples, so that by this time, when Jesus said, Cause the multitude to sit down in ranks or rows, in groups of fifties and hundreds upon the grassy slopes, the disciples were ready to obey, even though they could not as yet comprehend fully the purpose of the command; and the confidence of the people in Jesus and his apostles is clearly manifested in the fact that at the late hour they were willing thus to be directed. They had confidence in the Lord up to the point of credulity, and their faith had its reward.

GIVING THANKS ALWAYS FOR ALL THINGS

First of all our Lord gave thanks, lifting up his eyes to heaven. What a lesson he thus set for his disciples and for the multitudes and for all since who regard him as the Sent of God. If the Master himself

thus acknowledged that every good and perfect gift cometh down from the Father of Lights, how much more should all we, who by nature were children of wrath but have been reconciled through the precious blood--how much more should we remember the message, "In all thy ways acknowledge him, and he will direct thy paths." (Prov. 3:6.) Our blessing of the bread does not indeed increase its quantity, its bulk, but surely it does increase its value, its efficiency. The peace, the rest, the contentment which comes from a proper acknowledgment of divine mercy is of itself a good preparation for our nerves and all our energies as we partake of food. Proportionately the thankful Christian should be less troubled with nervous dyspepsia than are others of the same physical and nervous temperament. Besides this we advise that the Lord's consecrated little ones everywhere, so far as conditions will permit, should follow the custom of the Bible House family, and break together the spiritual manna and feast thereon at the same time that they partake of the earthly food.

The Lord's blessing was followed by the breaking of the barley loaves and fishes and the distribution of the same to the twelve apostles, who in turn delivered them to the multitude, probably through chosen representatives

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of each company of fifty and a hundred. Thus the distribution was quickly accomplished and a bountiful luncheon enjoyed. But the lesson did not end there, for our Lord instructed the apostles to take their handbags or baskets and gather the fragments, that nothing be wasted, and a sufficient supply was found to fill the twelve baskets. The miracle astonished all and especially impressed, we may be sure, the apostles. It is not for us to explain the miracle, though miracle it would still be even if we were able to explain it. It is for us to recognize that God is the Giver of every good and perfect gift, and that miracles are in operation about us every day: the seed germinates and grows, we know not how; but seed sowing and harvesting are intimately associated, and we can trace the results, but the process by which the five loaves and two fishes were so increased in bulk we cannot trace; hence we speak of this as a miracle--that is, an operation of divine power beyond our comprehension more than are the average affairs of life. It is well for us to note how little we know at best, and how many miracles are happening about us all the time. We can analyze a grain of wheat and could construct something very closely corresponding, but we could give it no life, no germ, no power to produce. We see the corn and the oats and realize that they are valuable for food for man and for beast, but it is beyond our power to comprehend their transformation into human flesh and

form, as well as into the flesh and form of swine and cattle of all kinds with their various peculiarities of skin, hair, feathers, hoofs, horns, etc. These are miracles, too, but so common that we overlook them.

THE LESSON OF SUPERNATURAL POWER

A lesson which undoubtedly came to the disciples and to the multitude in connection with the miracle we are considering was that Christ had superhuman powers which attested him as Messiah, the Sent of God, for "no man can do these miracles which thou doest except God be with him." Again, it was, especially to the apostles, a lesson of the Lord's ability to care for them as his followers, under all circumstances, under all conditions, and this lesson continues with all of his followers since. Our Master is still able both in temporal and in spiritual matters to do for us exceedingly abundantly more than we could ask or think--"No good thing will he withhold from those that walk uprightly," from those who are his true followers. Their best interests will be preserved and conserved. We may safely take from this matter a lesson in faith--"Greater

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is he that is on our part than all they that be against us." As the apostles learned this lesson, the very fear of Herod and what he might do to Jesus or to them gave way, and they were ready by nightfall at the command of our Lord to return again to the vicinity of Capernaum. Jesus himself appears to have retired for secret communion with the Father. He sent the disciples before, not only as a test of their obedience, but also that he might give them a still further demonstration of the divine power which attended him. The sea was boisterous; they were delayed in reaching port, and were rowing--presumably because of contrary winds--when behold Jesus approached the ship walking upon the waters. He quieted their fears by the declaration, "It is I, be not afraid." They received him into the ship and immediately they were at land.

Was there a picture in this experience? Did it represent the boisterous and troubled experience of the Church throughout this Gospel Age? Did it represent that at the end of the age, in the midst of a great storm, the Lord would appear to his people, and that upon being received by them their outward troubles and difficulties would completely vanish, only by reason of their fellowship with him and the grace and peace which he would give through his message, "Be not afraid"?

NOT A MISSIONARY LESSON

The committee arranging these International lessons

designed and requested that this lesson should be used as a missionary lesson to the intent that the cause of foreign missions might be brought prominently to the attention of the Lord's people everywhere. We are glad of this; we have great sympathy with every sentiment and effort looking toward the uplift of mankind out of degradation and sin into the light and the truth, and thus into harmony with God.

Many have misinterpreted our views respecting missionary work in foreign lands. We think it much to the credit of missionaries that they have been willing to leave their homes and money-making opportunities to engage in the missionary work, even though many of them have gone with full assurances of as good or better comforts than they enjoyed at home, and even though the greater part of missionary work is no more religious than is the teaching of the public schools in their home land, or the practice of medicine and hospital work done by many physicians in civilized lands. Surely the poor heathen greatly need civilizing influences, medical assistance and better education. We are glad that they are getting them.

What we object to in respect to these foreign missions is:--

(1) That the same imperfect Gospel, or mixture of truth and error, is presented to the heathen that is presented here in the home land; and (2) because the idea prevails that this is God's method for fulfilling the item of our Lord's prayer which declares, "Thy Kingdom come, thy will be done on earth as it is done in heaven." We object to this view because it is thoroughly unscriptural, and, as we have repeatedly pointed out, is thoroughly irrational. Our Post-Millennial friends, while telling us that they are striving to convert the world and thus to establish the will of God on earth even as it is done in heaven, prepare statistics which show to everybody that the number of the heathen in the year 1800 was approximately 600,000,000, and that their number today is approximately 1,200,000,000 --just double. Is it not foolishness to insist on mission work from this standpoint? Let the mission work go on, but let it be viewed from the right standpoint. Who is so blind as not to be able to see that if

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the whole heathen world were converted to the same measure of civilization and Christianity as is possessed by so-called Christendom, it would still be in a wretched plight, as witness our Lord's address to the latter in its last stage, the Laodicean period, I counsel thee to buy of me gold tried in the fire, and white raiment that thou mayest be clothed, that thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see, for thou art poor and miserable and blind and naked.--Rev. 3:17,18.

Let us have the right Scriptural view of matters, namely, that God during this Gospel Age is seeking a "Little Flock," the "Very Elect," and is gathering them from every nation, people, kindred and tongue. These are to constitute with their Lord and Bridegroom the Seed of Abraham, through whom all the families of the earth are to be blessed. Let us see that this is what the Apostle says, "If ye be Christ's then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:29.) Let us see that the Kingdom is to be given to this Seed of Abraham; that Christ and his Elect Church, his Bride, are to constitute the Kings and Priests who shall reign on the earth (Rev. 5:10), and through whom, as the Melchizedek order of priesthood, every son and daughter of Adam may have fullest opportunity of attaining a full salvation from sin and from death--a full release from the bondage of corruption into the glorious liberty of the sons of God! Let us see that those who shall ultimately prove incorrigible shall not be eternally tormented, but, as the Scriptures declare, shall be "punished with everlasting destruction," "destroyed from amongst the people!" (2 Thess. 1:9; Acts 3:23.) Those whose eyes are anointed with the unction from the Holy One to thus see the divine plan, realize well that God is not now engaged in the work of saving the world, but merely, as the Scriptures put it, "taking out of the nations a people for his name"--to bear his name, to be the Bride of Christ; and they all know that the Gospel can have no other meaning to the heathen than it has to the Christian nations.

DISCOURAGEMENTS FROM ERROR

No wonder thinking people who do not see the true plan of God in respect to the gathering of the Elect, and who have previously been zealous for the heathen under the erroneous belief that all except the converts of Christianity were doomed to an eternity of torture, are now ceasing to believe in eternal torment, and are going to the other extreme in supposing that nearly all the heathen go to heaven when they die, and that heaven has a vast slum district for their reception and education--no wonder that these are losing their zeal for foreign missions, that the money is coming proportionately more slowly, and much of it from those who are interested in the heathen from a humanitarian rather than from the religious standpoint!

It is pathetic to notice how otherwise honest and intelligent people have deceived themselves and others respecting the true situation of affairs in the world. We reproduce a diagram, published by "The Young People's Missionary Movement," which shows the abject darkness of the heathen, enlightened only here and there by missionary endeavors, represented by

stars. It is shown as a cause for further missionary effort. But look at the other half, represented in pure white:--

Protestants.....	166,066,500
Roman Catholics.....	272,638,500
Easterns, Greek Catholics, etc.....	120,157,000
Jews.....	11,000,000
Mohammedans.....	216,630,000

Total.....	786,492,000

But how fair is this statement? How true is it? On the diagram it is represented as one-half, yet the total of the world's population today is recognized as about 1,700,000,000, so that really a much larger proportion of the picture should show black. But let us examine more carefully who are the Mohammedans. We regret to say that a good many Christian people would not know but that they were another denomination of Christians--like the Mormons, for instance. But instead they are heathen in the sense of not recognizing Christ, respecting whom the Apostle says, "There is none other name given under heaven and amongst men whereby we must be saved." (Acts 4:12.) Are they not as much unsaved as are the ones represented by the black portion? Are they not as much in the dark? Have we any reason to suppose that they are any more honest? And what about the Jews? Are they saved from the Christian standpoint? On the contrary both Catholics and Protestants deny this, and missionaries and mission stations are now in operation amongst both Jews and Mohammedans with a view to their conversion, just as with the heathen.

Examining still more closely we find that the nearly 400,000,000 of Roman and Greek Catholics are also subjects for mission work by Protestants, that Protestant missions are maintained even in the city of Rome itself and in various Catholic countries at the expense of the Protestants residing in Great Britain and the United States, with a view to counteracting, they tell us, the influence of "Anti-christ." How does it come that the good, honest people, so zealous to save others, have presented so misleading a picture of the state of the world? We answer, it is because their theology

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is wrong. After nearly nineteen centuries of endeavor they can scarcely give up their position that God has appointed that the truth shall in this way reach and convert the whole world, thus bringing about a reign of righteousness in which God's will shall be done on earth as in heaven. Their theory has been badly shattered

and shaken by the truth on the subject. They want to make the picture as favorable as possible for their theory. They are scarcely conscious of the dishonesty they are thus practicing in the name of the Lord.

But look still more closely at the only division of the diagram we have not yet considered, the section showing the Protestants. Surely, says some, you will concede that at least this portion of the diagram is right. Alas, we reply, we wish that we could think of the Protestants of the world (166,066,500) as being saints of God, in whom his will is done on earth as in

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heaven--or even to the extent of their imperfect ability. We cannot so think; we cannot delude ourselves thus. We regret the lack of conscience on the part of those who made the diagram, and on the part of many others, which hinders them from being honest with themselves on the subject. For the purposes of such enumeration not even Church membership is taken, although everybody of reasonable judgment would admit that nominal Church membership would be a poor proof of saintliness. The number is made up of everybody living in civilized lands who is neither a Jew nor a Roman Catholic. As Bishop Foster once suggested it includes not only the black but the ring-streaked and speckled, the number of the white, the saintly, being extremely small.

AWAKE, OH ZION, PUT ON THY STRENGTH!

"Blow ye a trumpet in Zion!" It is time that all of God's true people, whoever and wherever, Catholic or Protestant, should awake to a realization that we have been living under a great delusion--under a total misapprehension of the divine Word first started in the "dark ages." It is time that all the saints should come clearly to understand that their hope is not in the conversion of heathendom, but in the second coming of the Lord and the gathering of his saints, and their change to his likeness in the First Resurrection, and in the Kingdom, the dominion over the earth which will then be established through them--the Millennial Kingdom. Then and by that power Satan will be bound for the thousand years, that he may deceive the nations no more, that the blindness that has been upon not only heathendom but Christendom may pass away, and that the true light may shine forth--the Sun of Righteousness, with healing in its beams. It is for this Kingdom that we are to pray, with the realization that when it shall come the result of its rule shall be the complete abolition of sin and death and the establishment of a reign of righteousness in the world, even as it is in heaven.

The present mission of the Church is, as the Scriptures declare, to "make herself ready." This includes a knowledge of Christ, and the extending of this knowledge as far as possible, a knowledge of our justification through faith in his blood, and a knowledge of our call to joint-heirship with him in his Kingdom, and a knowledge that faithfulness to this call will mean a full consecration on our part to serve the Truth, to live the Truth, to suffer for the Truth, and that to be called, the chosen and the faithful the Kingdom is to be given at the second coming of our Lord, and that the attainment of that position of joint-heirship in the throne is dependent upon our willingness to stand for the Truth and for the Lord, to endure hardness as good soldiers, and to lay down our lives for the brethren, thus suffering with Christ that we may also be glorified together.

The Church's mission is not different from that of her Master, except that it is world-wide instead of being confined to the Jewish nation. Each one who receives of the holy Spirit is represented by the Lord as being a candle, a little light in the world, and each is to let his light shine before men. It is for the Lord to supervise the general interests of these lights, and to send them hither and thither as it may please him unto "even so many as the Lord your God shall call." (Acts 2:39.) It is quite proper that Christian people everywhere should have their attention called to the real significance of their justification, their sanctification, and the proper characters they should develop in order to make their calling and election sure. Whoever is thus engaged is about the Master's business, and is therefore one of his mission workers. Each should now be laboring in that corner of the harvest field where he has the best opportunity for serving the cause, and this would mean that after witnessing for the Truth in our own neighborhoods we may carry the message as much as possible into other neighborhoods, into other cities, into other states, into other lands. Thus, as the number of lighted candles increases under the Lord's providential arrangement, some would probably be lighted for other lands--not to convert all but, as the Scriptures declare, to bear witness to the Truth.

OUR LESSON'S MISSION PICTURE

The lesson represents well the view we have set forth, but does not at all represent the view of mission work generally entertained. It will be noticed that those who were fed were not heathen but Israelites, the people of God--then in covenant favor. It should be noticed secondly that Jesus dealt first with his disciples, who represented the Elect, his chosen ones. To these he gave the bread he broke, which, after the multitude were seated, was distributed amongst them. So the Lord has now called the Church to be his Elect,

and broken for them the bread of life or Truth, and by and by in his own due time the whole world of mankind, including those who have gone down into the prison-house of death, shall all come forth--every man in his own order, in his own rank, in his own company, and then the multitude will be ready for the food, and it will be given them, and they shall have an abundance and to spare.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER IN CHRIST:--

I desire to make a suggestion regarding the Volunteer work and have little doubt but that it would add many opportunities for serving the Truth by some of our brethren, besides carrying light to some hungering souls in Babylon's darkness. It has often occurred to my mind that there must be some method whereby the scattered country folk could be reached by the Truth literature, and yet 'twas out of the question to think of sending colporteurs to them. Last Thursday I think the question was partly answered. On that day I found hundreds, it might have been thousands, of vehicles being driven into town, and learned that they belonged to country people who were going to the State Fair. Found but very little interest in F_____ and no meetings arranged for, and having done what I could and still having some hours at my disposal, I took my tracts and went out to the fair grounds. There I found on the various adjacent streets hundreds of vehicles of every description, while inside the grounds were hundreds more. My supply of tracts was not sufficient to go around among all carriages outside, so I did not go within. I found it was quite easy to put a tract in each conveyance in such a way that it would not blow out, and yet so that the owner would not be likely to find it until he reached home. With the buggies one could readily raise the little oil cloth cover behind seat over body of buggy and drop tract in. Probably not one of these belonged to town people who would be reached by regular Volunteer work. In the middle west State Fairs and Chatauquas are becoming more numerous each year and they both draw large numbers from the country. Of course it is too late now for adoption this year, as the season is about over, but why not take advantage of these occasions next year? I think it is also better than to put the tracts in their hands, as in the excitement of sight-seeing many would drop the tracts after a glance. There are also some towns where the vehicles about the market place on market day would afford a similar opportunity.

I have written at some length, as I was not sure the suggestion had been considered before, and this brings another thought to mind also. There is an increasing number of brethren who are neglecting Volunteer work, etc., with

the idea that the work is about done and all the wheat in their town has been gathered. I am afraid that in many of these cases the brethren are not desirous of doing their part and are merely using this as an excuse, trying thereby to soothe their consciences and to deceive themselves into believing this neglect is pleasing to the Lord. If some of them are not soon quickened I fear they will have to hear the "slothful servant" condemnation. If they could only realize it, the door will not be shut until they cannot use such opportunities, and as long as there are such opportunities to be used the door is open. When we can get no more literature to circulate, and when our effort to speak orally will deprive us of our liberty, then it will be time enough to conclude the door is shut, the work is done.

Yours in the most blessed bonds,

BENJ. H. BARTON,--Pilgrim.

DEAR BRETHREN:--

Under the Lord's providence and blessing the work here has prospered far beyond what we had hoped. Indeed, as far as visible results are concerned, the past few months, I believe, will outweigh all of our past experience. We have had parlor meetings thus far at eight different homes, with varying attendance. At the last meeting sixteen were present, some of whom had been previously interested, but had not been meeting regularly except at Pilgrim services. Thinking it might be of interest to you, will say these meetings were conducted as a "reading circle" (or DAWN Circle) beginning with chapter IV. of Vol. I., and using the large wall chart for illustration. When a new place opened up for meetings we would start them on Chapter IV., and after three successive weekly meetings invite them to the general DAWN Circle meeting on Sunday.

In making our deliveries we keep a list of names of those who give evidence of being "wheat" and express the desire to have us call again after they have read the books. This always insures a cordial reception when we return, and

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paves the way for a discussion of the Truth as far as they have read. We aim to devote at least one evening a week for such calls. The class has now progressed so that outside help seems quite superfluous. Among the newly interested ones is the superintendent of one of the local Sunday Schools, who is contemplating his escape from "Babylon" in the near future, and who has already led several of the meetings in our absence, with good results.

We have thought that perhaps it would not be presumption on our part, since the dear Lord has already favored us to the extent that he has, if we should turn to another field in which no regular meetings are being held, and we have thought of S_____. I remember that, while doing Volunteer work at that place about two years ago, the

dear friends there did not have meetings except when the Pilgrims came. If there is still no gathering of the Lord's people there, and if the territory has not been canvassed just recently, we would like the assignment of that territory. Or, if you have any suggestion to offer, we shall be glad to have the same. We have taken the matter to the Lord in prayer, and trust for his guidance in this as in all matters.

With much Christian love, in which Bro. VanOrsdel joins, as ever, yours in the Lord,

C. H. S. KUEHN,--Colporteur.

DEAR BROTHER RUSSELL:--

Inclosed find report for first half of January, 1908. Undoubtedly much good has been accomplished, for which I rejoicingly praise the Lord.

Inclosed also is a very harmful tract, which is being circulated from Cincinnati. There is undoubtedly an avalanche of this stuff coming now and from every quarter; and every piece of it is aimed directly at the "Truth people." This in itself is very significant. The Adversary has beyond doubt been given more power to discomfort us, and

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he is now, in an increasing manner, turning the artillery of the world against us. It is also clearly to be seen that the Lord of the Harvest is endeavoring to remove every "root of bitterness," every sympathy with these various dispositions of the fallen nature, viz., pride, ambition, envy, revenge, self-aggrandizement in any form, from our hearts; endeavoring to bring about that perfect sympathy and love, that care for and cooperation with himself, the great Head, and each other, the fellow-members of the same Body, that exists between the various members of our own mortal bodies --thus producing that perfect harmony and oneness so absolutely necessary. There is no doubt that the most tremendous conflict is going on in every true son and daughter of God. All these things only emphasize to me the shortness of the time and the sharpness of the conflict.

That the work is progressing sharply in my own life and character is clearly observed, for which I praise him. For the privilege of service and fellowship with his precious struggling little ones during this supreme moment I praise him! My constant prayer is for you, dear Brother Russell, and for all the faithful co-laborers at the Bible House, and for all everywhere that trust in the name of the Lord our God in deed and in truth--that are praying for and hastening unto the coming of the Kingdom.

In very much love to yourself, to the Bible House family and to all, I am truly your servant in love and service of our Lord and King,
O. L. SULLIVAN,--Pilgrim.

DEAR BROTHER RUSSELL:--

I am glad to report the continued progress of the Truth in Glasgow. We have been greatly blessed by dear Brother A. E. Williamson's visit among us, and are looking forward with anticipation to your own visit, which we trust, God willing, will be in the near future.

In the course of a recent newspaper correspondence it was stated by one writer that the Greek word "horama," translated "vision" in Matt. 17:9, means properly a sight or spectacle, and does not signify a vision but a reality. This caused me to enquire into the matter, with the result that I find that the word "horama" occurs altogether twelve times in the New Testament, and that on every occasion the context shows that the thing seen is not real, but is a vision. The instances are: Matt. 17:9; Acts 7:31; 9:10,12; 10:3,17,19; 11:5; 12:9; 16:9,10; 18:9.

To take an example, we read in Acts 9:11,12: "The Lord said unto him [Ananias], Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth and hath seen in a vision [Greek-horama] a man named Ananias coming in and putting his hand on him that he might receive his sight." The man seen by the blind Saul was obviously not a reality but a vision. Again, in Acts 12:7,9, we read, "Behold an angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side and raised him up, saying, Arise up quickly....And he [Peter] went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision [Greek--horama]." Peter thought that what he had seen was merely a vision, not a reality.

From these examples it is abundantly evident that in New Testament usage the word "horama" signifies "vision," and is, therefore, correctly translated in both the common English versions, and as shown in DAWN-STUDIES II., p. 255, and in WATCH TOWER, '98, p. 111. In using the expression, "Tell the vision to no man," Jesus apparently desired to reassure us that the Bible is not contradictory. To say that Moses appeared in reality on the holy mount would be to deny those Scriptures which state that Jesus was the first to rise from the dead (Acts 26:23; 1 Cor. 15:20), and that the time when the prophets and others will be rewarded will be at the return of our Lord Jesus (Rev. 11:18; Matt. 16:27).

Trusting, dear brother, that the Lord will continue to use you abundantly in his service and for our spiritual profit, I am, your brother in the one hope of the calling and with much love in the Lord. JOHN EDGAR,--Scotland.

DEAR BROTHER:--

While you do not know of me, I, through your writings, it seems, am well acquainted with you. I would not infringe on your time to have you read anything I could write

you, but I do want to tell you of the joy I have had in reading your books, booklets, tracts and journal. About ten months ago your MILLENNIAL DAWN series with some tracts were given me by a sojourner, who did some Volunteer work. Considering them as Adventist literature, containing doctrines I could not believe, I began to read with much distrust; but I soon became interested and read with increasing interest, until it seemed I could read and never tire of it. I have often wished to express to you my gratitude for the pleasure and profit I have had in the reading. It has filled a long-felt vacancy in my heart, and inspired a joy unspeakable. And now words fail me with which to properly express my appreciation and thanks to you. I think of you as that faithful steward whom the Master made ruler over all his household to give meat in due season, and that you have been strictly true to your charge; for surely no such heaping dishes of the most wholesome food have been set before the Lord's servants since at the first.

Yours in Christ, our Redeemer,
(MRS.) S. K. STORY,--Arkansas.

DEAR BROTHER RUSSELL:--

Many even of the most consecrated friends, I fear, do not fully appreciate their privilege of the present favorable times for tract distribution and the "Volunteer" work. I have thought, therefore, it might stir some up by suggesting that in addition to the regular "Volunteer" work of next year, each and every WATCH TOWER subscriber might find great delight in distributing at least 100 tracts each month of 1908; that is, hand out three or four every day to individuals sitting next to them in street cars, railroad trains, restaurants, or anyone they may meet on the street, or in a store, etc.

May the Lord's richest blessings continue to abide with you. Your servant in the King's work,
E. W. BRENNEISEN,--Pilgrim.

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