

SEMI-MONTHLY
VOL. XXIX. JUNE 1 No. 11
A.D. 1908--A.M. 6036

CONTENTS

The Editor's British Tour.....163
 The Glasgow Convention.....163
 "My Lord and My God".....168
 "He Opened to Them the Scriptures".....168
 "Did Not Our Hearts Burn?".....169
 Sins Remitted--Sins Retained.....170
 A Letter From South Africa.....171
 "Lovest Thou Me More Than These?".....172
 "What Shall This Man Do?".....173
 "What Is That to Thee?".....173
 "That He Tarry Till I Come".....174
 "Lo, I am With Thee Always".....174
 The Mighty King of Kings (Poem).....175
 Berean Studies on the Atonement.....175

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

--ADDRESS TO--

WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

--OR TO--

BRITISH BRANCH--24 EVERS HOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, \$1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
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.

=====

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

=====

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

=====

NEW U.S. POSTAL RULES RE SUBSCRIPTION

The new Post Office rulings require that subscriptions shall stop, be discontinued shortly after expiration of the period paid for. Hence, we may not continue your papers indefinitely. If, however, you cannot conveniently send the price you may have them sent on credit if you will definitely request this. Remember, also, that we have a fund specially set apart for the payment of the subscriptions of such as desire our journals, but cannot appropriate any of the amount without request. This fund we call the "Lord's Poor Fund."

But remember that whatever you write us on this subject must be pointedly stated, so that the Post Office Inspector or any stranger reading your letter will know definitely just what you desire. It will not do to say I am poor and would like to have the WATCH TOWER. Rather say: Please enter my WATCH TOWER subscription for another year (charge same to me and I will remit later; or, I am one of the Lord's poor and thankfully accept God's provision in the "Poor Fund").

OLD THEOLOGY QUARTERLY SUBSCRIPTIONS

We have not yet made clear to all our desires re the Quarterly Tracts. Heretofore many of you have sent money to the Tract Fund and then ordered tracts irregularly. Such can just as well apply a part of their donations to definite subscriptions to a certain number of each quarterly issue of tracts--with the privilege of ordering extra copies of the January issue or Volunteer number. These regular quarterly issues could go to the class or ecclesia with which you associate --to some one address--or could be divided up, sent to the addresses of several of the brethren--as may be most convenient to you and them--say 10 each or 50 each, as may be your pleasure. The price per year is 6c for single copy, quarterly, or 10 for 20c, or more at same rate.

=====

R4177 : page 163

THE EDITOR'S BRITISH TOUR
(Continued)

TO THE DEAR BIBLE HOUSE FAMILY,
ALLEGHENY, PA.

About noon (April 16th) we reached Leicester and were warmly welcomed by about eighteen dear brothers and sisters, whose greetings were most hearty

and were expressed by the radiant faces and grasp of the hand. Brother and Sister Allsop most cordially entertained us. The afternoon discourse to the interested was held in their usual hall, about 100 being present, including about 50 visiting brethren. Three years ago there were no meetings here and only about three interested in Present Truth. The evening meeting was held in Temperance Hall and, considering it was the night before a holiday, was well attended, about 600 being present. The audience was a remarkably intelligent one and gave close attention to the "Overthrow of Satan's Empire." Despite our protests and the fact that our train for Glasgow left at 2 a.m., about a dozen of the friends stayed with us and accompanied us to the station. We thanked God for them as we beheld their love and zeal, and prayed for them heavenly compensations of spiritual rest and refreshment.

Glasgow, Scotland, was reached by 10 the next morning. As we alighted we were surrounded by about forty dear Brothers and Sisters--some of whom had been waiting there for us for three hours--and, as they said, for three years; for when leaving them in 1903, we had purposed returning in 1905. Some in greeting us remarked that the day was the anniversary of the day of our Lord's return from the dead. We returned their hearty greetings and smiles and handshakes to the best of our ability--inwardly commenting on the effect of the Truth and its spirit--so unlike anything else in the world. Brother Edgar, M.D., claimed us as his guest, and arriving at his home we were warmly welcomed by Sister Edgar and others awaiting our arrival.

At 3 p.m. of April 17th

THE GLASGOW CONVENTION OPENED IN VICTORIA CHAMBERS

We cannot undertake a report of it in the proper sense of that word, but can tell you briefly little more than your own experiences at other conventions would tell you, viz., that it was a season of refreshing long to be remembered. We had nothing to do with the program and hence had nothing to do with the apparent monopolizing of the Convention's time. We merely submitted to the wishes of the dear friends and served their desires to the extent of our ability.

The Convention was opened by a brief address of welcome by Brothers Edgar, Hemery and ourself, expressing the greetings of the Glasgow Church and of the Society to all in attendance, with hopes for the Lord's blessing upon the Convention. This was followed by an address by Brother Johnson on "The Joy of the Lord." Next came a precious testimony meeting, after which we had tea, and following this at 7.30 we spoke on "The Resurrection," noting the fact that

the day was the true anniversary of that great event. The discourse was published as our Sunday topic, with some variations. We were most hospitably entertained by Brother John Edgar, M.D., and wife, and after a

R4178 : page 163

most refreshing sleep we were ready for the second day of the Convention.

Saturday, April 18th, opened with a "Colporteur Meeting" in the forenoon. We spoke for two hours to the colporteurs, sharpshooters and volunteers on the character, importance and methods of the Harvest work. Incidentally we assured them of our agreeable surprise that the British work had so remarkably progressed during the five years since our last visit; and that we foresaw still greater things in their midst for some years to come. And here we assure you all that undoubtedly God has many loyal children in Britain for whom the Harvest message will surely be "meat in due season." Their awakening time has come! The "New Theology," Theosophy, Christian Science and Socialism are awakening public thought along religious lines; and all this must inure to their preparation for "The Old Theology" of the Bible, which we have for them.

In the afternoon we answered questions for an hour --nearly all of which were quite to the point, the audience showing keen appreciation of the Truth. Dr. J. Edgar followed us in a very helpful address on "Humility." Then came tea, and after it our discourse on "Baptism," closing another interesting and, we trust, profitable day.

R4178 : page 164

On Sunday forenoon, April 19th, the immersion service busied the Convention, while we visited some of the sick who were unable to attend the meetings. Seventy-eight symbolized their full consecration into Christ's death. At 2 p.m. Brother Hemery gave an address, said to be excellent, on the subject, "I am the Vine, ye are the Branches." We regretted inability to attend because of necessary private appointments.

The evening service was at "St. Andrew's Hall," of a reputed capacity of 4500. It was full to overflowing and Brother Hemery addressed about 500 at the overflow meeting on the same subject that we used at the larger service, namely, "The Return from Hell." The occasion was an inspiring one. The audience was an extremely intelligent one, and gave profound attention for about two hours. At the door free literature was taken with avidity.

An hour later we were on the railway train bound for our next appointment--Liverpool. Many of the dear friends had posted themselves relative to our train and its time for departure, for they gathered to the number of about 200 to bid us farewell again, singing,

"God be with you till we meet again" and "In the sweet by and by." As the train pulled out we waved our handkerchiefs to each other, while some ran alongside to the full end of the platform. Our heart was deeply touched and we thanked God for the tie that binds his people to him and to each other.

The Convention continued a day after our departure, and, we learn, was profitable to the close. The attendance was estimated at 800. Undoubtedly many others would have been there had they not been preparing for our coming to their cities or vicinity--attending to advertising, etc.

THE LIVERPOOL MEETINGS

Although our train reached Liverpool at the very inconvenient hour of 4.40 a.m., before the electric cars were running, about 15 came to the depot on foot to meet us, rising even at 3 o'clock. Their hearty greetings we returned with good appreciation, and with glowing hearts remembered the Lord's words, that all who become his disciples in truth shall have even in this life "an hundred fold"--houses, lands, brethren, etc. Soon Brother Hay had us in a cab, en route for his home and its comforts; and presently Sister Hay received us and cared for our temporal interests most hospitably.

After some personal visiting in the afternoon (April 20) we addressed an appreciative audience of about 500 in a Baptist chapel rented by our friends for the occasion, and we were informed that nearly all of the congregation were "brethren" and "friends" of Liverpool and surrounding cities. We were gratified indeed, and praised God for the increased numbers since our last visit, but also and specially for the evidences we subsequently had of the growth in grace and knowledge amongst the dear friends. The beginning of the interest in Present Truth in Liverpool was with dear friends connected with a "Mission," and quite naturally the mission methods for a time influenced them and led to "frothy" rather than "solid" methods of Christian fellowship and endeavor. We rejoiced with them in their zeal manifested on the occasion of our visit five years ago, and hoped and prayed for their growth also in knowledge. Now we rejoice that they have grown in knowledge without having lost their zeal.

The evening session had been advertised and the attendance was estimated at 650, who gave closest attention to our topic, "The Overthrow of Satan's Empire." An hour after the evening service we boarded the steamer en route for Belfast, Ireland, and to our surprise about 150 of the dear friends gathered on the pier to give us a farewell. They sang for us several hymns as the boat delayed for a rail connection,-- "Blest be the tie that binds," "God has promised a glorious day," "All hail the power of Jesus' name," and

"God be with you."

THE BELFAST, IRELAND, MEETINGS

As the steamer reached Belfast next morning we caught sight of five brethren on the dock. We recognized each other, though we had never met before. Indeed not one of the present Belfast Church was in the Truth at the time of our previous visit, five years ago. The greetings were warm, as usual, and soon Brother McComb had us in a cab hurrying us to his home, where we were warmly received by his wife, Sister McComb, and her mother--both beaming with joy, and thinking, of course, not of us, whom they had never before seen, but of the Truth which bound all of our hearts to each other and to the Lord.

Soon after breakfast a number of other friends joined us in the McComb parlor and we had pleasant fellowship in the Truth--cheering and comforting and building up one another in the most holy faith. After dinner we had a meeting in the little hall generally used by the friends. Our subject was along lines of general helpfulness, suited as best we were able to their needs. After about two hours we adjourned for tea, and the entire twenty-four who were present thus spent the interim of time until the evening meeting, which was advertised for the public.

A very intelligent audience of about 300 attended the evening service and manifested a deep interest in our subject, "The Overthrow of Satan's Empire." At the conclusion of the service a man wished to oppose our presentation, and, mounting a chair, began a harangue on the text, "The wicked shall be turned into hell, together with all that forget God." We asked him to sit down and we would answer his objection; and the audience insisted that he do so. We then briefly showed that the wicked are such as sin wilfully after they have knowledge to the contrary, and that those who "forget God" could not include the heathen who had never known God; that the word hell in this text is sheol in the Hebrew and means the tomb; and that the Hebrew really says that the classes described will be "returned to sheol"--returned to death;--implying their previous recovery and release from it for the trial secured for them and for all through Jesus' death. Then another mounted a chair and objected that the Church do not die because Jesus said, "He that believeth on me hath everlasting life." We reminded him that he should quote the entire passage, namely, "And I will raise him up at the last day." Briefly we pointed out that the life given us now is ours by faith and promise and that the Word says, "This life is in his Son," and "When he who is our life shall appear we also shall appear with him in glory."

After a good night's rest we on the 22nd started for Dublin, joined by Brother Hemery and five others.

We arrived after noon and ere long were with the brethren

R4178 : page 165

and friends (about 40) in their usual meeting room. At their request two hours were spent in answering their written questions on Bible topics. At the conclusion they expressed themselves as well pleased, and we proceeded to enjoy a social tea which had already been prepared.

The evening meeting was for the public, and drew a remarkably fine audience estimated at 1000 or more. Before the opening we received from Mr. O'Connor, secretary of the Y.M.C.A., his card with a request thereon for an opportunity for questions. We announced the fact and promised to entertain the questions after concluding the lecture on "The Overthrow of Satan's Empire." Our address of an hour and a half long was well received, and at its conclusion nearly all of the audience remained to hear Mr. O'Connor's questions and our replies.

Then came stirring times, for Mr. O'Connor had many friends at the rear of the hall who loudly applauded when he commented that the speaker had not used a Bible and had not asked the audience to turn to his quotations. We replied that surely we had quoted much more Scripture than we could have read from the Bible in the same time, and that we had given the intelligent audience credit for being familiar with the Scriptures quoted, and that as for ourself we had our Bible here--pointing to our forehead. The audience recognized the fact that the criticism of Mr. O'Connor was a captious one, that the Scriptures had been quoted rapidly and voluminously by us in the lecture, and the applause on our behalf and in support of our reply was tumultuous, and showed that we had the sympathy of about nine-tenths of the audience.

R4179 : page 165

When the applause could be stilled we asked the Y.M.C.A. secretary to please proceed with his questions. He did so by asking whether the speaker believed in the deity of Christ. We replied that we believed all that the Scriptures declare on the subject and requested that since he had brought his Bible he kindly put his query in Scriptural language. He objected that we should answer his question as put. We replied that the words might be used with various values and hence that we must insist that a Scriptural question should be put in Scriptural language. The audience agreed with us in deafening applause, and the secretary responded by asking, "Do you believe that 'God was in Christ reconciling the world unto himself'?" (2 Cor. 5:19.) We replied that we do most heartily so believe. We then took the opportunity to

quote John 1:1, calling attention to the emphasis of the Greek which distinguishes between the Father as "the God" and the Son as "a God" in this passage. We proceeded to show that the Father had no beginning; that the Son was "the beginning of the creation of God"-- "by whom all things were made"--angels and men. The secretary objected that our publications do not so teach; but we assured him that he must have misunderstood, for we had done our best to express in them this very thought.

But when the secretary sat down a Mr. Allston arose and attempted to quarrel with our translation, "a God" and "the God." He floundered considerably, and the audience, getting tired of him, called on him to sit down and made such disturbance that his voice was drowned for a time. When next heard he claimed that we had misrepresented the creeds in stating that they consigned nearly all mankind to eternal torment. This gave us opportunity to rehearse briefly the Catholic and Protestant views of mankind in death--that while all agree that the saints who walk the "narrow way" go to glory, the Catholics send nearly all others to Purgatory and the Protestants more unreasonably consign nearly all to eternal torment. This brought down the house with applause, as they perceived the dishonesty of any denial of our claim on the subject according to all the teachings they had ever received.

We announced here that doubtless the profit of the question meeting had been attained and invoked the Lord's blessing. But at this juncture the ex-Governor of the Dublin prison arose and called for a vote of thanks to the speaker of the evening for his able handling of his subject. The audience responded by an outburst of stamping, cheering and hand-clapping which told that the Truth had satisfied some heads better than had the error. Our hope is that some hearts also were touched and that some wheat in the garner may finally result.

Another good night's rest at Brother Stewart's home, some further fellowship with the friends and visiting of the sick, and we took tram to the boat, accompanied by about a dozen of the dear friends, who took leave of us on the boat with warmest assurances of love and the presentation of a silk umbrella, a souvenir of our visit to Ireland. We left the Emerald Isle with prayers for the dear Church of Dublin, waving to them and they to us until lost to view.

Bradford was our next stop. We reached there at noon (April 24) and were warmly received by quite a little crowd of brethren, and soon were at the hospitable home of Brother and Sister Hudson. In the afternoon we met about 100 dear friends in a Methodist chapel hired for the day. About two-thirds of the number came from nearby places, all wearing what is known as the "MILLENNIAL DAWN smile" and otherwise manifesting their joy in the Lord and his precious promises.

We spoke to them for an hour and a half along the line of practical living and our precious hopes, and then a free tea was served in one of the ante-rooms.

By request the evening meeting was on the subject, "Where are the Dead?" An audience of about 500 gave closest attention and at the conclusion took with avidity the "Hell TOWERS." We are hoping that some of them had hearing ears. A good night's rest prepared us for our next appointment--at Birmingham. As we left Bradford a little company on the railway platform bade us "God speed."

Birmingham was reached Saturday noon. We were greatly surprised that the afternoon meeting, for the interested only, was attended by about 115--fully one-half of whom came from nearby cities and villages. We had a most delightful season of fellowship and specially rejoiced with the Birmingham friends on their growth not only in numbers but also in the spirit of the Truth. A very dear brother whom the Lord used to start the interest here became imbued with some wrong notions to the effect that nothing could be done except by himself, and that no more "wheat" could be found there. He dominated the class and hindered its sphere of usefulness until the Lord called him out of their way--we trust to a share in the Kingdom. Although the dear friends still reverence his memory they perceive that the speedy increase in their numbers and zeal and warmth since his death are blessings in which they might have participated

R4179 : page 166

sooner had they been less subservient. We rejoice in their present condition of spiritual life--so in contrast with their condition when last we visited them, respecting which we made no comments, knowing that in DAWN STUDIES, Vol. VI., they had our advice and the Scriptures noted.

The evening meeting was a great success, especially considering that it was Saturday. About 300 gave us closest attention on the topic, "Where are the Dead?" Immediately on the conclusion we hastened to our train. On the platform we bade goodbye and waved our handkerchief to dear friends who saw us off.

It was past midnight when we reached Manchester and were met by Brothers Glass and MacKenzie and taken in a cab to Brother Glass' home and supper. A good sleep refreshed us and prepared us to meet the Sunday morning gathering of the interested, estimated at more than 300, but including one-third from nearby points. They had an interesting Testimony Meeting before our arrival, and all faces were radiant when we were introduced and while we spoke to them for half an hour. Next came dinner, then a visit to a dear dying sister, at her special request, and then our afternoon sermon on "Love the Principal Thing." About 800 were

present at this semi-public service. In the evening the immense Hippodrome was crowded, extra chairs being used. It is estimated that 3,300 were present and that about 500 were turned away--each with one of the HELL-TOWERS. Best of all, the audience gave excellent attention --we cannot think that better attention was ever given to our message--not even in Allegheny.

Later, when we took our train for Edinburgh at 12:50 o'clock, we were surprised to find as many as thirty-eight on the platform to bid us good-bye. They had for us a remembrance of Manchester--an Autograph Album, which contains an inscribed address of welcome and thanks for the visit and a wish for our return, and the addresses of the Manchester Class of Berean Students of the Word. We accepted it with deep appreciation of the love it represented. Our train departed amid the singing of praise to God and the waving of handkerchiefs, after all had filed past us and exchanged personal greetings. We departed weary, and full of sympathy for the dear friends, who because of the lateness of the hour would get no tram-car service. We could secure no sleeping-car accommodations, but under the Lord's blessing had some sleep, and arrived at our destination at seven the next morning.

At Edinburgh, the beautiful, we were met at the depot by Brother Robertson (and others), who took us in a cab to his hospitable home for breakfast. Then came a two-hour talk to the friends, numbering about 140--our topic being "A new commandment I give unto you, that ye love one another as I have loved you." Next came dinner, and then another two-hour session attended by about 300, in which we replied to questions touching order in the Church and how the brethren should deal one with another. Then came tea; and following it the public session on the topic, "The Return from Hell." About 600 were present. Excellent attention was given and we trust a good impression left. Two attempts were made to interrupt, but we went along and the Lord delivered us from any real disturbance. Then Bros. Watson and MacDonald took us in a cab to a hot supper and to the railway depot, where we bade good-bye to a very zealous band of about thirty-five and got into a sleeping-car--shaking hands and waving handkerchief to the singing crowd. God bless them!

Notwithstanding an all-day rain we had a splendid time at Luton. About a dozen met us at the station with hearty greetings, and Brother Moody had a cab in waiting, which took us speedily to his home, where we met his dear family, all of whom are in the Truth, and were most hospitably entertained. Numerous friends called during the forenoon to greet us; and at the afternoon meeting in a hall we met all of the Luton Church and more than as many more from nearby points, in all about 100, who gave close attention to our discourse on "Elect according to the foreknowledge of God, through

sanctification of the spirit and the belief of the Truth."
A free "Tea" was provided and greatly enjoyed by all.

Next in order came the Public Meeting, at eight p.m., the attendance at which was estimated at 700--excellent, surely, for a week night and rainy weather. The audience was an intelligent one, and gave close attention; we trust the future will show that some were deeply interested and profited and assisted in preparation for a share either in or under the Kingdom of God's dear Son. A large crowd gathered at the railway station and bade us good-bye! We reached London not long after midnight and were most comfortably entertained

R4180 : page 166

by Brother Hemery and family.

MEETINGS IN LONDON

A good portion of Friday was spent in searching for a meeting room convenient to our office and much larger than the one now in use (overcrowded) in the Society's depot, 24 Eversholt street. We are hopeful of good results.

In the evening at Horticultural Hall about 900 were present (about 700 of them strangers) to hear about "The Overthrow of Satan's Empire." We had excellent attention, and had assurance from several that they were interested, had seen matters in a new light and would investigate further.

Thursday afternoon we met with the specially interested to the number of about 350, and again in the evening addressed about 450, in the same room used on the occasion of the Memorial--formerly a Wesleyan Chapel. The interest evinced was excellent, as may be judged by the numbers and by the fact that it was neither a Sunday nor a holiday, nor were the meetings advertised to the public. Brethren were present from surrounding places, however, some coming nearly 200 miles. At the close of the evening service we sang together, "God be with you 'till we meet again"; and then the congregation filed past, shaking our hand and wishing us and we them God's blessing.

ILFORD'S CLOSING MEETING

The last discourse of the tour was at Ilford Town Hall--to the public. About 1000 were present--fifty standing; and some, we learned, were turned away. We had a splendid hearing on "The Overthrow of Satan's Empire." One-third of the audience were friends of the Truth, Ilford being a suburb of London adjacent to Forest Gate, where the majority of the London congregation reside. We hope for good results. Before the evening meeting we had a pleasant social season and tea with Brother Guard and family and with

about forty others. We parted from these dear friends with warm greetings, and sang together, "God be with you."

R4180 : page 167

Saturday noon we took the "boat train" for Liverpool, parting with about forty on the platform singing their good-bye. Four accompanied us the 240 miles to see us off--two from Liverpool who had attended the London meetings, one from London who had been in the Truth but two months and who brought us some flowers, chiefly "forget-me-nots," and Brother Moody, of Luton, who accompanied us on much of the tour. They saw us on to the steamer and, with others from Liverpool and Manchester, about 85 in all, waited for two hours until our boat started; then sang, "In the Sweet Bye and Bye," "Crown Him Lord of All," "Bless be the Tie that Binds," "God be with you," etc.

Our heart goes out very warmly to the dear British friends, and we feel sure that the 5,000 now interested there are but the beginning of a great gathering. We expect the numbers to double within the next few years. We told them of our hopes and assured them that in America, Australia, Germany, Switzerland, Norway and Sweden, Denmark, etc., the brethren of the King were of the same spirit, that the loving zeal of our British brethren is the most manifest of all. But the Spirit of Christ is surely growing wonderfully in all who are studying "Present Truth." May it abound more and more in all of our hearts. Thus we shall be more and more "copies of God's dear Son," our dear Redeemer.

ON THE SEA--HOMEWARD BOUND

We enjoyed a very restful season on the sea, which was very quiet. We ate, slept, exercised, read, and, of course, talked. In answer to prayer, the Lord granted us some very favorable opportunities for presenting the Truth to several who seemed to have "hearing ears." We trust that their interest may continue and abound to their present and eternal joy. We have considerable hope for four in particular, and some hope for four others.

The breaking of a blade of the ship's propeller delayed us a day, and thus we avoided a most severe storm, which wrecked a vessel near our pathway on the night we were due to arrive. We would even then have reached port on the next night (Friday) but for a heavy fog, which detained us all night just outside our port. But this also proved advantageous, for it gave us opportunity for three two-hour talks on the great "Divine Plan of the Ages." (1) To a returning missionary, whose acquaintance we had not previously made, and who seemed to have "an ear to hear" the

"good tidings of great joy for all people," which we presented as forcefully and wisely as we knew how. (2) To a doctor and two of the ship's stewards, and (3) to two travelers who had been waiting for an opportunity to inquire concerning the better Gospel, of which they had casually learned something through others. We talked with them from before nine o'clock until eleven o'clock, the hour for closing the ship's parlor. Both had hearing ears and seemingly appreciative hearts and will read and, we trust, come fully into the Truth. One of these, we understand, rehearsed much of what he had heard to a fellow-passenger on the promenade deck until midnight. We were in consequence of these experiences very appreciative of the fog and the delay which it occasioned, and more than ever resolved to appreciate delays and fogs, etc., knowing that "All things are working together for good to those who love God, to the called ones according to his purpose." Thus gradually we learn to spell Dis-appointment His-appointment, and to look for his leadings.

When we landed at nine o'clock Saturday morning, we found twelve dear brethren and sisters of the New York City Church waiting for us with smiling faces and outstretched hands. (Poor dears, they had been standing there for over two hours, having been misinformed that the landing would be at seven o'clock.) Some, we learned, got up at three o'clock to be there to welcome us. We greeted them with equal warmth, commenting in our heart that naught but the Truth and the spirit of pure love which it develops could form such a heart-binding tie. We assured the dear friends of our deep appreciation of their fragrant alabaster boxes so liberally poured forth; but that we accepted these, not as a personal tribute, but as marking their love for the Lord and his Truth, and, because we, by his grace, occupy a prominent place as their representative.

Escorted to the railway station we fellowshipped until train time. Handing each one a new farthing, we explained that we had brought from the Bank of England enough of these to supply one each to the Allegheny Congregation; that these would be not only souvenirs of our trip, but much more, reminders of God's loving care for all who are his--yes, and for the world of mankind. We explained that each farthing would represent two sparrows and remind us of the Lord's words: "Are not two sparrows sold for a farthing? yet not one of these (sparrows) can fall to the ground without your Father's notice. Are not ye of much more value than many sparrows?"

We remarked that God's drawing power is exercised chiefly toward the meek, the humble-minded, the lowly in heart, and that their proper humility at times led these to feel their own unworthiness so keenly that they needed the comforting assurance that God's infinite powers permit a supervision of all creation, including the poor little sparrow and much more the interests of

humanity, and particularly the welfare of the saints, the consecrated, the members of the Church, which is the Body of Christ. The Father's providential care is over all his works, even over the sparrows--but "The Father himself loveth you"! How wonderful is all this! No wonder that those who realize the truth of these divine messages love in return! "We love him because he first loved us." And no wonder if this love becomes contagious amongst the spirit-begotten and Truth-enlightened, so that he that loveth him that begat will love also all who are begotten of him. (I John 5:1.) Here, then, we have the secret of the tie that binds our hearts in Christian love. If these farthings shall remind us of the sparrows, and the sparrows remind us of our Lord's words respecting the Father's love for us and care for us and of his new commandment, that we love one another as he loved us, then they will, indeed, be mighty sermons to us, repeated each time we see them.

* * *

After we had bidden farewell to the representatives of the New York City Church, a speedy train enabled us to be with the Bible House family at 8:15 Saturday evening, where we were warmly welcomed by about

R4180 : page 168

fifty--with prayer and refreshments, preceded by the singing of the following hymn, the first verse of which represented our sentiments, and the other two the sentiments of the family:

"Home again! Home again!
From a foreign shore.
And oh! it fills my soul with joy
To meet you all once more.
Here I left the friends so dear,
To cross the ocean's foam;
But now I'm once again with those
Who fondly greet me home."

"Welcome home! Welcome home!
This our happy strain;
For God in love has overruled,
And brought thee home again.
Day by day our earnest prayers
Were with thee o'er the sea,
That God would bless his work abroad,
And gently care for thee.

"Happy hearts, happy hearts,
Join in grateful praise
To him who guides and guards his own
Throughout their earthly days.
Cords of love our hearts entwine,

Sweet love that shall not fail;
'Twill firmly bind us while on earth,
And reach beyond the veil."

=====

R4181 : page 168

"MY LORD AND MY GOD"

--JOHN 20:19-31.--JUNE 7.--

Golden Text:--"Thomas answered and said
unto him, my Lord and my God."--v. 28.

THE story of our Lord's resurrection never loses its interest to the Christian. With the cross and Pentecost and our Lord's second coming and the resurrection of the Church, it is one of the most important events recorded in the Word of God. Whatever helps to impress it upon our minds assists in establishing in us the faith once delivered unto the saints. Indeed we may say that if Christian people in general studied, understood and appreciated the resurrection of Jesus it would correct very many of the errors of theology received from the "dark ages" and it would protect them from other doctrinal errors of our day. Let the words of the apostles then sink deep into our hearts. If Christ be not risen your faith is vain and our preaching is vain, ye are yet in your sins (I Cor. 15:17), and we who have espoused the cause of Christ are most wretchedly deceived. Whoever realizes the force of the Apostle's words and trusts to him as an inspired teacher, will assuredly not believe that the dead are alive, but that, as the Scriptures declare, their hope is that eventually they will be made alive by their resurrection from the dead. Connecting this lesson with the preceding one brings to our attention our Lord's manifestation to two of his disciples on the day of his resurrection as they were walking into the country to the home of one of them at Emmaus. The name of but one is given, Cleopas; the other has been variously suggested to have been Nathaniel or Peter, but nothing is known on the subject. The two travelers were talking as they walked, and of course the topic of their conversation was the great tragedy of three days before and the consequent disappointment of all the grand hopes they had built of sharing with Messiah in his Kingdom. What wonder that they were sad! It was at this juncture that Jesus, in another form, overtook them and in passing looked upon them saying, sympathetically, Countrymen, wherefore so sad; is there any special trouble? Their reply was, Perhaps you are a stranger hereabouts and have not heard of the recent tragedy? Jesus, a just and true and noble character, was taken by our rulers and delivered over to the Roman authorities

for crucifixion, because they were envious of him and of his growing influence with the people. It is a sad thing that such an occurrence should ever take place in this city of Jerusalem. Besides we and many others were witnesses of his good works and wonderful teachings and know that never man spake like this man. What wonder, then, that we are sad! Just as you came we were discussing a new feature of the matter; we have just heard that the tomb in which he was buried was robbed, but some of our friends declare that they saw at the sepulchre a vision of angels and received the message that he had risen from the dead! Ah, Sir, we are living in strange times; we know not what to think of these things; we are perplexed!

"HE OPENED TO THEM THE SCRIPTURES"

To the surprise of these sorrowful men their fellow-traveler was mighty in the Scriptures; he seemed to be sympathetic, to be a believer in Jesus and his Messiahship, but he had a remarkable way of presenting matters, explaining to them that they should not be sad, but on the contrary glad; that the very matters that were casting such a gloom over their lives were important features in the fulfilment of the divine program and in full accord with the teachings of Jesus and with the Scriptures. We may well suppose that he carried their minds backward and reminded them of the original promise made at the time of sin's first victory, that the Seed of the woman should bruise the serpent's head, but that it should mean the bruising of his heel. Thus the crushing of evil was pictured, and the fact that it would cost Messiah something of suffering was also implied, but that the suffering would be insignificant and the destruction of the Adversary would be ultimately complete.

We can also imagine his telling them about Abraham typifying the Father and Isaac typifying the Son, Messiah, and that Isaac's consecration to death, from which Abraham received him in a figure, was a typical fulfilment of the fact that Messiah must actually die and rise from the dead, and that this was illustrated in the various types of the Law, in the Passover lamb and

R4181 : page 169

also in the sin-offering of the Atonement Day. Coming down he doubtless mentioned Joseph as a type of Messiah and that his imprisonment, before he was exalted to association with Pharaoh in the government, was a type of Christ's imprisonment in death before his exaltation to be the Life Giver to the world and next to the Father in the Kingdom. Doubtless he reminded them also of the words of the Prophet Isaiah, "He shall be led as a lamb to the slaughter, as a sheep before his shearer is dumb, so he opened not his mouth." We can

think of many Scriptures which he doubtless quoted and thus brought to their attention, telling them that they had been slow of heart to believe all that God's Word contained on this subject, that they had believed the glorious features but had failed to give proper weight to the ignominious, sacrificial features of the divine plan which were not less necessary, indeed were fundamental, the basis upon which the blessings should ultimately rest. He also assured them that it behooved the Son of man to suffer, that it was necessary for him to suffer as the redemption price of Adam and his race and that then he should rise from the dead to be their Deliverer.

The narrative does not tell with what amazement the two sorrowing disciples looked at their companion and wondered at his erudition and knowledge of the Scriptures, which was so much greater than their own, so much greater than that of the other apostles! No wonder that reaching their home they invited him to stay with them! He made as though he would go farther and undoubtedly would have done so had they not been anxious to have him stay; but they urged him, pleading that the day was far gone, that he could not accomplish much in the remaining hours and that they would like to have his fellowship.

KNOWN IN THE BREAKING OF BREAD

Soon they were seated at their simple evening meal, and without hesitation the wonderful stranger, who seemed to have such a grasp of the divine plan, was requested to ask a blessing upon the food. It was as he asked the blessing that they recognized his familiar tones and that it was none other than Jesus who could teach them as he had done--and simultaneously with this thought the stranger vanished. He had accomplished his purpose; why should he remain? His purpose was threefold: He would prepare their minds by pointing out to them the prophecies and the necessity for their fulfilment and their order for fulfilment; secondly, he would demonstrate to them not only his resurrection but also his change, that he was no longer the man Christ Jesus, but the same Jesus under new conditions, a spirit being, no longer limited in any respect; now he could appear and disappear at his convenience and in one form or in another form, as suited best his purposes, and in one garb or in another garb as would serve the occasion best. Thus to Mary he appeared as a gardener, to these two disciples as a traveler --but neither Mary nor these noted any print of nails in his feet or in his hands; although they were close to him, neither recognized his features nor his clothing-- in fact, his raiment, as we remember, was divided amongst the Roman soldiers, and what he wore, therefore, must have been specially provided for the occasion, just as the wine was provided at the Cana marriage by

divine power, which is so incomprehensible to us.

"DID NOT OUR HEARTS BURN?"

When our Lord vanished the two disciples were thoroughly aroused. We can imagine the looks upon their faces, the earnestness of their motions and the beam of their eyes as they said to one another, "Did not our hearts burn within us by the way as he talked to us and opened to us the Scriptures?" Ah, yes! Joy had now taken the place of sorrow with them; his explanation of the prophecies which made their hearts burn at the time caused them to glow still more now that they knew the speaker, recognized him as their crucified and risen Lord. They hastened back to the city seven miles away. They were so full of enthusiasm that they could not be content to rest at home with their glorious message while they knew that other dear hearts were in perplexity. They had the true spirit of discipleship, the desire to tell the good tidings of great joy, whatever the cost, to those who had the ear to hear.

And are not our experiences similar to theirs notwithstanding the fact that centuries have since elapsed? Indeed, our condition is very similar to theirs in this respect. The false doctrines of the "dark ages" have cast a gloom and a sorrow and fear and disquiet over all Christian hearts. The story of the resurrection is still with us, but it has been made rather meaningless by the various false doctrines, as, for instance, that our Lord was the heavenly Father himself, that he did not die, could not die, else the Universe would have been without a Ruler, hence, that there is no real death, no real atonement for sin, but more or less of a deception practiced, a make-believe dying upon the cross while Christ as the Father permitted the deception to be worked. Surely thus our Lord has been taken away and we know not where they have laid him; and what is true of us is true of all the Lord's truly consecrated people. But now in this harvest time the Master is

R4182 : page 169

again present with his people. We are in his parousia, in the time of his presence in the end of the age, and those who have been watching and hearkening have heard the prophetic knock indicating the time of his presence, and have opened their hearts. Our hearts burn within us now as we come to understand better than in the past the great messages of God's Word, telling us of his love not only for the Church but also for the world, and of the redemption accomplished through the precious blood and of the salvation that shall be brought unto us at the revelation of our Lord and Saviour Jesus Christ in Kingdom glory; yea, and of a blessing also upon all the families of the earth which will be willing to receive the same into good and honest

hearts. Do not our hearts burn within us as these prophecies of old open before us and we see their true significance? And shall not we like these disciples at Emmaus arise hastily and go to the brethren wherever they may be and tell them the blessed tidings

R4182 : page 170

of the Redeemer's presence, to help them to understand the riches of God's grace as outlined in his precious Word? Surely all who have the proper feeling have this missionary spirit and desire to do good to all men, especially those of the household of faith.--Gal. 6:10.

"HE BREATHED ON THEM"

Meantime Jesus, the spirit being, immediately transferred himself from Emmaus to the upper room where the disciples were assembled and the doors were fastened because they were fearing the Jews and also that the persecution which had come to the Lord might also extend to them. They were having their evening meal when our Lord, discarding the body and the clothing in which he had appeared to the two at Emmaus as a spirit being, came into their midst while the doors were shut, just as an angel could do. There he materialized, created for himself a body of flesh with clothing and in an instant stood before the disciples, who were terrified and were scarcely calmed by his familiar salutation, "Peace be unto you." It was still the first day of the week, the day of his resurrection; we may be sure the disciples were discussing the great and momentous event and the news they had indirectly received of our Lord's resurrection. They were endeavoring to harmonize the various stories told by the women, wondering to what extent they had been deceived, etc. And now to hear the Master's own words saying, "Peace be unto you,"--what could it mean? It meant a confirmation of the story of the women that they had actually seen the Lord, that he really was no longer dead. Then the Master showed them the wounded side and lacerated feet and hands, and their fright was turned into joy. The perplexities were not all gone; but they were getting the lesson that their Master was triumphant over death. Undoubtedly they were still perplexed at his appearing to them while the doors were shut; it would require a little time for them to learn that he was no longer the man Christ Jesus but the glorified Jesus, the spirit Jesus. They got a further lesson on this subject when a few moments later he vanished out of their sight, or, as some would say, dematerialized. The material body and clothing could not have gone through the walls while the doors were shut; a spirit being, however, is not limited by doors or locks or walls and our Lord, a spirit being, had used spirit powers and then additionally had created the

body in which he then appeared, which was in still another form than that of a gardener, a stranger, a traveler to Emmaus.

Here our Lord took occasion to give his commission to the apostles, saying, "As the Father sent me, even so send I you." I have done the work the Father gave me to do; I now appoint to you a great work, which you are to do in my name, even as I worked in my Father's name. Symbolically then, as conveying to them a lesson, Jesus breathed upon them and said, "Receive ye the holy Spirit." He thus represented that he would put his Spirit, his disposition upon them which would enable them to carry out their commission, even as his own reception of the holy Spirit at the time of his baptism enabled him to carry out his consecration. What he did was rather a pantomime teaching; they must tarry at Jerusalem before they would really be endued with power from on high, before they would be endued with the holy Spirit. And why must they wait for Pentecost? Because the holy Spirit could come only upon those who were fully reconciled to the Father, and before they could be acceptable to the Father the great Redeemer must first ascend on high and appear in God's presence on their behalf and on behalf of all the household of faith to apply for them the merit of his sacrifice as a covering for all of their blemishes, that through him they might be acceptable to the Father and be permitted to receive the full adoption of the holy Spirit as the sons of God.

SINS REMITTED--SINS RETAINED

Addressing the apostles our Lord indicated the dignity of their complete representation of himself, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." This dignity, this honor, this privilege was not granted to all believers, but merely to the apostles. And it is not true that this authority descended from them to others, the clergy, nor that the power to forgive sins nor to fix the responsibility for sins is thus come to reside in those who are alleged to have been called by apostolic succession in the laying on of hands. The apostles had no such successors; there were only twelve and when one (Judas) lost his bishopric it was given to another, St. Paul. These twelve are represented in the symbols of Revelation as the twelve foundation stones of the New Jerusalem, and these alone were the apostles of the Lamb, specially privileged as such, and specially addressed in the above words.

It is right, therefore, that we should heed carefully the words of the twelve apostles as being a divine revelation in the most special sense, that we should note well what they tell us of such sins as are cancelled by the merit of Christ's sacrifice and which sins are not cancellable, but are sins unto death or sins for which

a measure of stripes must be inflicted. In view of this how carefully we should study not only the words of the Master himself but also those of the apostles, to note the conditions upon which God is willing to accept all who come unto him through Christ and the conditions upon which sins may be forgiven.

But while it is not granted to any but the apostles thus to fix the limitations upon which sins are forgivable and which sins must be punished, it is the province of all those whom the Lord uses as his mouthpieces to make known these limitations to the Church and to point out to them the teachings of the apostles on these subjects. Thus it is our privilege today to explain to those who have hearing ears what are the conditions of justification by faith and reconciliation to the Father and what are the conditions leading to the Second Death-- not on our own authority, not on our own account, but in the name of the Lord through his apostles, whose words we properly quote in substantiation.

R4182 : page 171

"MY LORD AND MY GOD"

The Apostle Thomas was not with the others on that first Sunday evening that our Lord appeared in the upper room. It was probably fortunate for many since that he was absent and that he was of that doubting disposition which lead him to rebuke the others for having believed in the Lord's resurrection upon too slight evidence. When they related to him the circumstances he declared, "Unless I put my finger in the prints of the nails and thrust my hand into his side I will not believe." An entire week passed and there was no further manifestation of our Lord so far as the records show until the next first day of the week, probably again in the evening, the beginning of the eighth day from the time of our Lord's resurrection. On this occasion all of the eleven apostles were present. The conditions were very similar to those of the week previous. Possibly they had been expecting all through the week to see our Lord and had been disappointed and when they were together a week later they hoped that this would be a favorable time for him to reveal himself. Thereafter the first day of the week was made an occasion for special meetings of the Lord's followers in remembrance of his revelations of himself on the first and on the eighth days. Thus as the Jewish Law, providing for the seventh-day Sabbath, was recognized as ending with the Jewish dispensation, the Gospel Church, under the guidance of the holy Spirit and freed from the Law, nevertheless desired a special day in the week for rest and spiritual refreshment, and the choice for the first day became very pronounced. We must remember, however, that there is no stipulation of the first day of the week nor any other day as a Sabbath.

As Christians we delight to have the Sabbath spirit, the spirit of consecration to the Lord every day, and we are glad that the first day of the week is so generally observed by the nominal Church and that thus the Lord's Spiritual Israel can have the more favorable opportunity for fellowship with him and with each other on the day which most beautifully represents their hopes, the resurrection day, the day which marked the beginning of the new hope, new joy and a new dispensation of divine providence.

When our Lord appeared on this occasion he addressed Thomas particularly, showing that he had knowledge of what his disciples had discussed when

R4183 : page 171

they saw him not. Using Thomas' own language he exhorted him to stretch hither his finger and put it into the print of the nails and to thrust his hand into his side, and not be faithless but believing. The fact that Thomas was not too easily convinced gives us all the more assurance that the manifestations were unquestionably genuine and conclusive to those honorable men who bore witness thereto at the cost of their reputation, their influence, their lives--their all. We are not informed whether or not Thomas did put his finger into the nail prints and his hand into our Lord's side; it matters not, for at all events his mind was convinced.

Thomas' response is the Golden Text of this lesson, "My Lord and my God!" He recognized a divine power as indubitably attested by this manifestation; he knew therefore that the one in whose presence he stood was not only his Lord and Master Jesus, whose disciple he had become, but he recognized him as his God, as a mighty one, superior to all mankind, worthy to be called by the name God, which signifies "mighty one." This would not, however, mean that Thomas supposed our Lord Jesus to be the heavenly Father. We are to remember that the word God is applied not only to the Father and to the Son but also to the holy angels and on one occasion to men, to the seventy elders of Israel, whom Moses appointed in the wilderness.

Nevertheless we delight to remember the testimony of the Word that all men should honor the Son as they honor the Father also. The word also signifies that there are two so far as personality is concerned, though they are one so far as purpose and plan are concerned, as our Lord declared. Thus our Lord testified that all of his followers are to become one, even as he and the Father are one--one in purpose, in intent, in will, in spirit. Thus we also properly recognize the Lord Jesus as our God, a mighty one, in harmony with and one with the Father.

=====

A LETTER FROM SOUTH AFRICA

DEAR BROTHER IN CHRIST:--

I am today in receipt of your welcome letter of 24th ult. I esteem it highly, and was exceedingly glad to hear from you.

I shall have much pleasure in giving you my honest opinion about the translation you mention, when it reaches me. I regret to find that you have met with so many disappointments in the translation.

Brother Booth is very active in connection with the Millennial message. I am deeply interested in your six books, and have two brothers similarly interested; one is a clergyman of the Dutch Church; not only a reader, but a thinker. He is emeritus; resides at Pretoria, Transvaal, and edits a Dutch Church paper, besides preaching when requested. I do not know how far the Lord means to use him in spreading the DAWN message.

Then there is a mutual friend of Brother Booth and myself, Rev. J. H. Orr, minister of the Independent Congregational Church, Wymberg (one of our suburbs), who is already preaching some of the new truths contained in your books.

As you will have heard, quite a nice little company, of which I was one, all interested in the Millennial message, assembled in Brother Orr's Church to celebrate the Passover--five Europeans, 29 natives (conducted in three languages--English, Dutch, Sixloga.) It was an important and impressive hour, and a new era in our lives.

Brother Orr is preaching the message, with great acceptance by his hearers.

Your books have left a deep impression upon me, and I am watching to see how far the Lord will see fit to use me in spreading the truths they contain.

No doubt Brother Booth has written to you about the native brethren, Oliphant and the student. Herein we observe the hand of God also.

I have been doing what I can to assist Brother Booth in getting your publications out among the people. No license is needed for the sale of books, only for stationery, etc.

With sincere regards, believe me,

Truly yours in Jesus,

L. DE BEER,--Africa.

=====

"LOVEST THOU ME MORE THAN THESE?"

--JOHN 21:1-25.--JUNE 14.--

Golden Text:--"Lo, I am with you alway, even unto the end of the world."--Matt. 28:20.

QUITE a long interval elapsed between our Lord's appearance to the disciples on the eighth day (which was the sixth manifestation after his resurrection) and the one recorded in this lesson; it was about three weeks. During that interval we may be sure that our Lord was frequently with the apostles in spirit, watching over their interests. During that time the excitement incidental to his resurrection and six appearances within eight days wore off. Week after week they waited for further manifestations, and then concluded that something more practical should occupy their attention. Peter, because of his years and natural leadership, was the first to suggest a practical turn of affairs, saying, "I go a fishing"--I will return to the fishing business; what will you do? James and John, former partners with Peter, replied that they were of the same mind, and speedily the partnership was revived. They returned to Palestine and took possession of the ships and fishing tackle which they had abandoned three years before in obedience to the Master's call--"I will make you fishers of men." We can imagine the disappointment of those men; and yet as they looked back and thought of the blessings experienced during the three years of following Jesus they must have felt glad as well as regretful; glad that they had been with the Master, and that they had had such a blessed season of cooperation, but regretful that the whole matter had evidently come to naught; that in the eyes of their neighbors and friends they had made fools of themselves, been deceived; they must have been grieved also because a return to the former occupation would be comparatively distasteful to them. Their first night's experience in the fishing business was calculated to disappoint them greatly; they toiled all night and caught nothing.

"JESUS STOOD ON THE SHORE"

With the morning dawn they were approaching the shore faint-hearted and discouraged, when a voice from the shore attracted their attention; some one calling for fish, they were obliged to reply that they had none. Then the stranger on the shore directed that the net be cast on the right side of the boat. They followed the suggestion of letting down the net again, when immediately it was full of large fish.

It was the loving John who first realized that the miracle implied that the stranger on the shore was the Lord, and he proclaimed his conviction to Peter. The latter, a man of action, and doubtless still suffering at heart from his denial of the Lord, plunged into the sea and swam ashore, but evidently was timid when he

reached the land and waited and helped to pull the net full of fish to the shore. When the three fishermen were landed and things made fast and safe, it was noticed that the stranger had a fire of coals and fish thereon, and he invited the weary ones to come and have breakfast with him. This they did. It is not probable that they ate in silence, yet their conversation is not recorded, except that none of the disciples felt at liberty to inquire if it were the Lord, knowing, confident that it was he. There is no indication that on this occasion our Lord appeared with marks in his hands or his feet or his side; everything implies that he appeared in still another form, and was thus giving them another lesson in the fact that he not only had risen from the dead but was wholly changed, and was now a spirit being, who could go and come like the wind and they could not tell whence he came or whither he went; he could appear in a form best suited to the occasion.

"SIMON, LOVEST THOU ME?"

Poor Peter was doubtless wishing for some favorable opportunity to make some amends for his denial of the Lord, when our Lord looked at him and addressed him not as Peter, a rock, but as Simon, saying, "Lovest thou me more than these?" He may have meant, Do you love me more than these nets and boats and this fishing business? or he may have meant, Do you love me more than these other disciples? At least there was an opportunity for Peter to call to mind his own rather boastful expression of love for the Lord on the same night in which he denied him. He had said, "Lord, though all should forsake thee yet will not I." Peter replied without making any comparison between himself and the others or the fishing implements, saying, "Lord, thou knowest that I love thee." Our Lord used the word *agapao* for love, while Peter used a different word, *phileo*, supposed to signify a warm, personal affection. Upon this declaration our Lord replied, "Feed my lambs," my little sheep. There was in this the suggestion of a partial restoration of Peter to the work of the ministry. Three years before, our Lord had taught the multitudes on the shore from Peter's boat, and subsequently had performed the miracle of granting them a great draught of fishes, so great that the net broke. Following that incident, our Lord had said to Peter and James and John, "Follow me, and I will make you fishers of men." Now he gave them a similar miracle, and the net did not break, although 153 large fish were caught; and it was now, after this catch, that

R4184 : page 172

our Lord wished again to start the apostles as fishers of men under the auspices of the Gospel dispensation beginning with Pentecost, when they would be endued

with power from on high. Although our Lord did not directly reprove Peter, he nevertheless impressed upon him the seriousness of his mistake and his denial, and intimated that thereby he had forfeited his place as one of the apostles. This new commission that he might feed the lambs of the flock indirectly implied that he might not be a full shepherd amongst the sheep. But our Lord again put the same question in the same form, and Peter replied in the same words. Jesus then extended the commission to him, saying, "Tend my sheep," care for the sheep, serve the sheep. By these two parts of the commission Peter was authorized to feed the lambs, but merely to tend the sheep; he had not yet received the full liberties of shepherding. As Peter had denied the Lord three times, so our Lord questioned him the third time, this time, however, changing the word for love to phileo. Perhaps Peter recognized the analogy; in any event he was deeply grieved at this third questioning of his love and that our Lord used this time the word phileo. Peter's reply was pathetic, "Lord, thou knowest all things; thou knowest that I love thee." With this third confession our Lord restored him fully as a bishop or shepherd, saying, "Feed my sheep." He was authorized not only to feed the lambs and tend the sheep but finally to feed the sheep also. We are glad

R4184 : page 173

for Peter; and we admire our Lord's course in adopting such a skillful method of reproof and his generosity in not reproving more severely. Let us learn lessons from this grand exemplar! Are there any other lessons we may learn from our Lord's words? Is it not well that we inquire each of his own heart whether or not we have a warm, deep, earnest love for the Lord, or if it is only a general love and admiration? We are to seek to cultivate that personal fellowship with the Master which will enable us to answer these questions affirmatively, and to assure him that we love him more than lands or houses, boats or nets, parents or children, husband or wife or self. As our heavenly Bridegroom he is worthy of our love, and if we do not feel this love toward him we are not of the kind fit for the Kingdom, not fit to be members of the Bride, the Lamb's Wife. And how shall we know, how shall we test our own hearts as to the degree of our love for the Lord? How will the Lord test us if not by permitting trials and difficulties, oppositions, etc., to overtake us? As our Lord hid himself from the apostles for three weeks or more, yet was near them watching over them and ready to take advantage of the most favorable moment to impart the necessary lessons, so we may be sure that he watches over our interests to give us needed instruction and guidance--and if sometimes he hides his face behind a frowning providence it is with a view to our blessing or strengthening, to prepare us to appropriate some valuable

lessons which will be helpful to us in our preparation for a place in the throne. Let us, then, rejoice even in tribulation, knowing what it is working out, and in such tribulation let us ask ourselves the question, How am I showing my Lord that I love him supremely?

As our Lord said to Peter upon the profession of his love that he might feed the lambs and tend and feed the sheep, so he says to all who are his followers. Not that we can have the honorable place of apostles in connection with the Lord's dear flock, but that each of us may find opportunities for tending and assisting, feeding, nourishing the flock of God, especially all whom the Lord's providences place in the Church as elders so that, as the Apostle Paul said of the elders at Ephesus, they may feed the flock of God over whom the Spirit has made them overseers, bishops, shepherds. (Acts 20:28.) It is proper, nevertheless, that each one for himself provide things decent and honest in the sight of all in a temporal way; it is also necessary and proper that each under-shepherd give attention to his own spiritual feeding and refreshment; but it is very important that the Master's commission in respect to the flock shall have a prominent place in our hearts, that we shall rightly esteem it a great privilege to feed and to tend the Lord's followers in his name and as far as possible in his spirit of self-denial, self-sacrifice, in loving service, laying down our lives for the sheep, as he did. Whoever is heedless of the sheep should not in any sense of the word be recognized as an Elder, a leader, and each dear Elder should be esteemed and chosen to the position by his brethren because of evidence of loving zeal and devotion to the cause of the great Shepherd and the flock, and not from any selfish or worldly reasons. The primary qualification of an Elder in the Church, an under-shepherd, must necessarily be love for the Lord. All of the eloquence, all of the zeal might be hindrances and injurious to the flock's best interest, except as love for the great Shepherd would be the mainspring of action. And how may we know who has love for the Lord, and know of its measure? Our Lord tells us through the Apostle that if we love not our brethren whom we have seen we would be deceiving ourselves if we claim to love God, whom we have not seen. Hence love for our Lord must be expected to manifest itself in love for the brethren, and only those who manifest great love and sympathy, benevolence, patience, gentleness, brotherly kindness for the dear flock, are to be considered faithful shepherds or worthy of eldership. The self-seeking, the ambitious are to be feared and not to be encouraged.

"WHAT SHALL THIS MAN DO?"

Following the questioning our Lord, still addressing the Apostle Peter, made a prophecy respecting him that

he would live to be an old man, and that then he would be deprived of his liberties. This was not a very bright prospect to hold out before Peter; it meant a further testing of his loyalty. We are glad to know that the Apostle was not discouraged, and that he was faithful even unto death. The prophecy proved to Peter and to the other apostles present, that in the work in which they were to engage afresh they were not to expect Kingdom honors and blessings, but rather to remember the Lord's previous declaration that the servant is not above his Master, and that as men despitefully used the Master the servants must expect nothing better. How nobly those chosen ones came up to the various tests and requirements placed upon them! There is a lesson for us, too, along the same lines, namely, that faithfulness to our Master will probably bring us tribulation of one kind or another. Hence we are not to seek our own wills or our own ways, but rather to look for and accept the Lord's providential guidance of our interests and to prefer this, knowing that he is able always to make all things work together for our good as New Creatures. John tells us that our Lord's words were understood to signify that Peter would die a violent death, and that in conclusion Jesus said, "Follow me," note my example and copy it.

Peter evidently felt that the conversation was pivoted largely upon himself and sought to turn it a little, saying respecting John, whom he recognized as the Lord's favorite disciple, "Lord, what shall this man do?" What is your prediction and what will be your providence in respect to John? Our Lord's reply was almost curt; it amounted to, Mind your own business and you will have plenty to do, though it was stated in a more polite form. Jesus said, "If I will that he tarry until I come,

WHAT IS THAT TO THEE? FOLLOW THOU ME"

This is a difficult lesson for all of the Lord's followers to learn, but a very important one. If we allow ourselves to look about us and to wonder why some fellow-disciple is not receiving apparently the same amount of chastisement or trials or difficulties or burdens that the Lord permits to come to us, and if then we permit ourselves to become judges of the Lord and his wisdom and his providences, the result will be disastrous to ourselves. It will destroy our peace and undermine our faith and hinder us from learning the lessons necessary to prepare us for the Kingdom. If such criticisms of divine providence at any time come to our minds, we should answer ourselves, promptly, in the

R4184 : page 174

language of our Lord to Peter, "What is that to thee? Follow thou me." You are not competent to regulate

these matters, nor is it proper nor necessary for the Master to explain to you all of his plans and purposes. It is far better for you that you learn faith, submission and trust. No two of us have the same natural disposition, no two of us, therefore, need the same disciplinary training at the hand of the Lord. We have confidence in his wisdom and love; let us manifest it, realizing that if our trials are greater our blessings will be proportionate, and as the Lord said to Paul, so he would say to each of us, "My grace is sufficient for thee, my strength is made perfect in weakness." (2 Cor. 12:9.) With the Apostle let us say, If, therefore, the Lord's grace is proportionate to our trials let us receive with rejoicing all the trials he may send that we may have the more of his grace! It is for each sheep to know the Shepherd and to follow him, taking as straight paths for his feet as possible, and leaving with the Shepherd the general oversight of the flock and its interests, giving attention in proportion as the Lord through the brethren gives opportunity to assist in the shepherding work and in the name of the Lord to counsel or assist his dear flock.

"THAT HE TARRY TILL I COME"

Our Lord had clearly indicated that Peter would not tarry until his second coming, that he would die, and now, without saying that John would tarry until he should come, he merely said, If it should be my arrangement that he tarry till I come, would that interfere, Peter, with your arrangements and my dealings with you as my follower? But the matter became a proverb amongst the Lord's followers that John would not

R4185 : page 174

die, and the fact is that he outlived all the other apostles. Yet he himself did not understand the Master's words to mean that he would not die, for he so calls our attention to the matter in this very lesson.

There is a sense in which John has tarried until the second coming of Christ, namely, in that he was made a representative of the whole Church in the book of Revelation. The things which happened to John are the things which have happened or will happen to the Church. The angel showed John--but in reality it was for the John class. John fell down to worship the angel, and was told not to do it, and this is in reality a lesson to the whole Church, that they are not to be worshipers of God's messengers who bear to them the divine Word of truth and grace. The John class is, therefore, still in the world representatively, and we trust that we are members of it; it has tarried until the second presence of the Lord.

Applying this lesson to ourselves further, we suggest that some of the dear friends seem disposed to

query as to how long they must wait before the First Resurrection change shall come and which of them shall remain the longer, etc. Let us leave the entire matter to the Lord; we should be glad if our change should come soon, yet fully content if the Lord has further service for us and the change should be delayed. Those who experience the change the earlier will, of course, have in many respects the greater blessing for the time; but if the Lord has service for us on this side the veil let us be glad to do his will; let us be assured that he will grant sufficient grace for every experience of life.

"LO, I AM WITH THEE ALWAYS"

Our Lord's assurance that he would be with his followers until the end of the age was a consoling message. He did not tell us how long the age would last, nor all the trials and difficulties which would intervene between the time of his ascension and his return for the harvest work and the exaltation of his Church and the beginning of his Kingdom reign. It has been to our advantage that he left us in ignorance on this point; but we are assured, however, that in due time the wise shall understand; and again through the Apostle we are assured, "Ye, brethren, are not in darkness that that day should overtake you as a thief." (I Thess. 5:4), but "as a snare shall it come upon all them that dwell on the face of the whole earth." (Luke 21:35.) Our Lord indicated that at his second coming he would give such a knock as would arouse his faithful ones and lead to the trimming of their lamps, that they might know of the presence of the Bridegroom and be prepared to enter with him to the wedding festival. It is not intended that this prophetic knock should be heard by the world; it is intended only for the virgin class, wise and foolish.

Evidently our Lord did not intend that we should understand these words of the Golden Text to mean that he would be personally present in the world throughout the age. Rather we must understand him, in harmony with other statements, to the effect that the holy Spirit, the holy power of God, which came at Pentecost, was the representative of the Father and of the Son, the Spirit of both with the enlightening and instructing power, supervising all of our affairs and interests, expedient for us, beneficial to us. How glad we are that it is our great privilege to be living now in the time of the parousia, the presence of the Lord, and to have his special supervision in the same manner as when he was present with his disciples during those forty days before he ascended. But we are not to expect any materialization or manifestation of our Lord's presence, such as was appropriate and indeed necessary at that time. We have seen that the necessity then was that the disciples should have convincing proof

that our Lord was risen and that he was not any longer human but capable of appearing in various forms. No longer are these lessons needed, for we know he is a spirit being and is present with us in this harvest time supervising all the work of the harvest. Indeed, we have every reason to be on guard now against the manifestations of the Adversary, knowing from the Scriptures that the evil spirits, the fallen angels, will have considerable power in the way of materializing, and that it will be part of their deception to endeavor to ensnare and deceive us by impersonating the Lord and the holy ones as well as earthly friends. Let us not seek to walk by sight, but to be quite content to walk by faith, as our Lord desires us to do. The promise to us now is that we shall see him as he is--not as he was --because we shall be changed that we may be made like him. He will no longer change himself to appear as a man to us.

=====

R4187 : page 175

THE MIGHTY KING OF KINGS

From far in the great aions of eternity,
From space unlimited, unmeasured by the steps
Of worlds, from silence broken only by the voice
Of him, the self-existent One, whose skilful word
Created him,* came forth the glorious Son of God!

O sacred moment! which with shaded eyes we dare
With holy boldness to approach; not with a vain
Desire to see and know what God has hid, but drawn
Thereto by that blest Spirit which in reverence
Delights to search the deep and precious things revealed.+

O glad Beginning of Creation's early morn!
O glorious Finish of Creation's noon and night!
O blessed Son, begotten of the Father's speech,
Thou only Well-Beloved, in whom all fulness dwells!
Silence and space alone were found to worship thee!

But deep within the counsels of th' Eternal One
Lay countless hosts whose praise should celebrate the Son;
And to the Son was giv'n prerogative++ to call
Them to existence, in abodes of him prepared,
And crown with happiness each creature in its sphere.

Rich in insignia of his high rank, he still
Delighted in the emblems of humility;
And wore upon his heart the gem obedience,
And clothed his arm with zeal, his feet with haste, to do
The holy will of him who loved and cherished him.

*Rev. 3:14. +I Cor. 2:10. ++John 1:3.

And now reign silence, solemn, still, as that which on
His natal day received him; for the angels watch,
With awe constrained, while he divests himself of all
His wealth and glory, and becomes a babe; then loud
Hosannas sing, "On earth be peace, good will to men."

And lovingly they watch him as the perfect man's
Estate he magnifies with like obedience,
Unflinching loyalty and firm humility;
Till, daunted not by Calv'ry's cross and shame, he gives
His life a ransom for a helpless, dying race.

That awful day the darkened sun and quaking earth
Creation's anguish voiced; but One yet reigned supreme,
Who loved him with the power of infinite strength,
And in his master hand the mighty issues held--
The matchless Son had won the title to a throne!

What throne? Could all the boundless universe produce
A worthy coronet for his escutcheon which
Nor honor, glory, shame nor death could mar? Behold,
The heav'nly myriads worship, while the Father crowns
The risen Son--divine,* immortal,+ Lord of all.++

O hail, Immanuel! Prince of life and glory, hail!
Let earth with heaven unite in adoration, praise,
Thanksgiving to thy God, whose attributes thou hast
Exalted, and to thee, whose love and sacrifice
Constrain to endless gratitude a race redeemed!

--R. B. Henniges.

*Heb. 1:3, Diaglott. +John 5:26. ++Rom. 14:9.

=====

page 175

BEREAN STUDIES ON THE ATONEMENT

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

Questions on Study IV.--
The Author of the Atonement.

JULY 5

(58) Was faith in the unreasonable and unscriptural
made a test of orthodoxy and its disbelief threatened
with eternal torment and was the error thus fastened?
P.64.

(59) Is the Hebrew name Jehovah properly shown in our common Bibles? How many times does it occur? How many times is it correctly rendered and how many times incorrectly? P.65, par. last.

(60) What motive seems to have led to this kind of hiding of the Truth? P.65, foot-note.

(61) What about the word elohim--how frequently does it occur? What does it signify, and to whom is it applied? P.66, par. 3.

(62) What Hebrew words are used as titles for our Lord Jesus? P.66, par. 4.

(63) When elohim, the Hebrew word usually translated God, is used in (Psa. 8:5) and translated angels, is it a mistaken translation or not? Prove it. P.67, par. 2.

JULY 12

(64) Is the Hebrew word elohim, usually translated God, ever applied in the Scriptures to the heathen or false gods? If so, how many times? Give some illustrations. P.67, par. 3 and on.

(65) Is this same word elohim ever applied in the Scriptures to men in olden times? If so, give illustrations. P.68, par. 3-8.

(66) Is this word elohim ever used prophetically in reference to the saints of this Gospel Age? If so, give quotation and explain. P.68, par. 9,10, and foot-note P.69.

(67) Is elohim otherwise rendered in the Old Testament? P.69, par. 1.

(68) What are the facts respecting the terms God and Lord in the New Testament? Give illustrations. P.69, par. 2, and P.70.

JULY 19

(69) What about the word Godhead of the New Testament--how many times does it occur, and is it always from the same Greek word? P.71, par. 4.

(70) What is the ordinarily understood meaning of this word Godhead, and is it the proper thought of any of the three Greek words used?

(71) Give the Greek words mistranslated Godhead and show the meaning of each. P.71, par. 5 and on.

(72) Did the fact that Jesus was "worshiped" by his disciples and others, and the fact that he received such worship without protest, prove that he was Jehovah, his own Father?

(73) Prove the answer by Scriptural citations. P.72, 73.

JULY 26

(74) Our Lord Jesus said explicitly, "I and my Father are one" (John 10:30.) Does this prove that he was both Father and Son, or that the one person filled these two offices? P.75, par. 1,2.

(75) When our Lord prayed for his followers, "that they all may be one" (John 17:21), does it signify that he expected or desired that all of his followers should ultimately become one person or one in heart-harmony and purpose?

(76) How, then, must his statement of the next verse be understood, viz.: "that they may be one even as we are one"? P.75, par. 3,4.

(77) If "no man can see God and live" (Exod. 23:20), what could our Lord Jesus have meant when he said, "He that hath seen me hath seen the Father" (John 14:7-10)? P.76,77.

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

=====

page 177

SEMI-MONTHLY
VOL. XXIX. JUNE 15 No. 12
A.D. 1908--A.M. 6036

CONTENTS

Views from the "Watch Tower".....	179
The Power of the Pulpit.....	179
Clerical Weaknesses Dramatized.....	179
Episcopalian Papers on Anglo-Roman Union.....	180
"The Gospel Which I Preached".....	181
St. Paul's Gospel Summary.....	181
"Walk as Children of Light".....	182
"Things Which are Done in Secret".....	183
The Seven Walks.....	184
"To the Feet of Him" (Poem).....	185
"Pay Thy Vows Unto the Lord".....	186
Israel's Wrong Course.....	188
They Desired a King.....	188
Immanuel's Kingdom Autocratic.....	190
Some Interesting Letters.....	190

page 178

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

--ADDRESS TO--

WATCH TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

--OR TO--

BRITISH BRANCH--24 EVERSOLT ST., LONDON, N.W.

GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, \$1.00 (4S.) A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

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.

=====

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

=====

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

=====

WATCH TOWER SUBSCRIPTIONS

The time has come when by Post Office ruling quite a good many names must be dropped from our lists. We have assured you of our willingness to supply you on credit, or, if you are poor, pay your subscription from a special fund for the purpose, but that you must send us a definite, formal request so to do to come within the laws. If you neglect do not be surprised that your paper stops and do not blame us.

BROTHER RUSSELL'S SERMONS WEEKLY

The Dispatch, daily, as heretofore, gives us a club-rate which will cost you \$3 per year.

The Cincinnati Enquirer, weekly, gives a 50c. club-rate per year.

The Ft. Wayne News now gives us a yearly club-rate of \$2.25, or a weekly rate of 75c per year. Remit to us.

The Toronto (Canada) World gives us a club-rate of \$1.50 on its daily, except in Hamilton and Toronto, where the postage rate increases it to \$2.75. We are surprised that we have so small a list for the World; we guaranteed twice as many and paid for them in advance.

Colporteurs will please use our Order blanks and direct all business letters to "Colporteur Department."

=====
R4185 : page 179

VIEWS FROM THE WATCH TOWER

THE POWER OF THE PULPIT

THE Rev. Jonston Meyer, of Chicago, is reported to have recently told the theological students of the Chicago University that the people are tiring of preaching, that the power of the pulpit is on the decline, and that the people continue going to church only from force of habit, to hear the preacher. A Detroit newspaper, in an editorial, asks Dr. Meyer where oratory could find a weightier matter for discussion than in the redemption of mankind, and then speaks as follows about the great preachers of the past:

"These people knew what they believed, and preached what they believed, without apologies, without reservations, and without dodging inconvenient facts. Perhaps they were sensationalists, but only because their message was intensively dramatic. Their confidence in their mission was the secret of their strength. Dr. Meyer would have been more correct had he said that modern preaching is losing its power because those engaged in it are half-hearted evolutionists and not expositors of the Scripture. They are as highly educated as their predecessors, perhaps just as polished and eloquent, but they are not so sure of the ground on which they stand, not so certain, or if they are they lack the courage openly to state what they secretly believe. The ministers are, therefore, degenerated and give, in place of a sermon, a literary treatise, which convinces nobody. It is the sensationalism of the melodrama, and not the sensationalism which leads to the tragedy of the Master's undying power. The sooner the pulpit is no longer the place of entertainment in competition with the theater and the lecture stage, that much sooner will it regain its old power and those ministers who will preach without fear the gospel which they have believed, and do so without bending their necks under the public opinion will have comparatively little reason for complaint."

SPIRIT MANIFESTATIONS IN ITALY

Rome.--Ancona has a peculiar kind of haunted house, the

residence of Sig Maracini, the public prosecutor. Unique in the annals of psychical research is the particular kind of manifestation with which this residence has been visited. The extraordinary happenings are thus described by the sons of Sig. Maracini, who are both lawyers:

For several days the strangest things have been happening in unoccupied rooms. Meanwhile there was an electrical disturbance, and all the bells in the house began to ring. Nothing, however, was wrong with the electric installation.

But the most remarkable thing was the discovery of jets of water springing from the walls and almost flooding the floors. In the dining room milk welled up from the floor. We had the walls examined, the flooring broken up and the blocks raised, but not the least traces of milk, water or any other liquid was found.

A cup filled with milk suddenly appeared in the dining room, followed by a cup of coffee and milk. Our father cried jokingly:

"Coffee and milk? Bah! I should prefer wine." Shortly afterward we saw a liquid running from the walls; it was wine. Once a pear appeared, and then we recalled that our little sister had asked at table for a pear, but was refused, as she had already eaten enough fruit. The pear was on a dish which was locked away in the sideboard. When the latter was opened the pear was no longer there. We then thought that some mysterious medium-like force might be exercised by our sister, so we watched her carefully and followed the child, when she rose from the table. When she passed close to a book shelf where there were two volumes on Spiritualism one of the books was raised in the air. It touched the girl several times on the shoulders, then danced for a few moments in the air, and then was clapped against the wall at the very spot whence the milk had issued.--Cincinnati Enquirer.

* * *

We keep track of such manifestations, as they are in line with and leading up to greater developments and manifestations by the demons who personate the dead. It will be noted that all who to any degree meddle with spirits, mediums, seances, etc., seem to make themselves the more liable to annoyances of this kind. Note the reference to two books on Spiritism and the kindnesses expressed. We know of at least two cases where Millennial Dawn volumes aroused an opposite sentiment in the spirits--the demons. "The darkness hateth the light!"

CLERICAL WEAKNESSES DRAMATIZED

"The stage has been so often assailed by the Church that the time appears to have come for a turning of the tables. A play just produced in Baltimore, called 'The Servant in the House,' sets out to show that 'the Church, as at present constituted,

is a hollow mockery from foundation to dome, and

R4186 : page 180

that if Christ were to be born today instead of two thousand years ago, the first people, or rather the only class, he would revile would be the clergy.' The Church is measured by its own yard-stick and found wanting.

"The scene is the home of a young English vicar and his wife. Into the home comes 'the servant in the house.' He is introduced as an Indian butler and he performs good service.

"In the home of the vicar is his niece, the daughter of a long-absent brother, a miserable, drunken specimen of humanity. This representative of Socialism and the dregs of London unexpectedly shows up and incidentally becomes the real 'hero' of the play. He is the 'drain-pipe,' as he says--for there must be drain-pipes--that carries off all doubt and sorrow. He finds the trouble, all the trouble, right under the foundation of the crumbling church. His dramatic description of the cesspool of sham and show and form and creed, and miserable hypocrisy, that he discovers right under the pulpit, makes his parson brother throw off his coat and jerk off his clerical habiliments with disgust.

"I am no longer a preacher, a pretender,' he declares. 'I am a man. I disown my creeds and my shams. I go to do the work of a man; the work that God has shown me.'

"But into the house comes what the 'servant' calls 'the abomination.' He is James Ponsonby Makeshift, D.D., the Most Reverend, the Lord Bishop of Lancaster--a mighty man in the Church. His main object in life, he confesses confidentially, is to swell the ranks of 'The Society for the Promotion and the Preservation of Emoluments of the Clergy.' He is the friend of the wealthy men and he gets them to dig deep into their pocketbooks. He is scornful of all that is not sanctimonious.

"The Bishop is finally forced to confess that his doctrine, and the secret doctrine of all his profession, is 'to give as little as possible and grab as much as we can.'"--Literary Digest.

EPISCOPALIAN PAPERS ON ANGLO-ROMAN UNION

The Protestant Episcopal Church bids fair to have a vigorous question on its hands regarding the movement for Anglo-Roman union. The tendency of which this is a crystallized form has been frequently treated in her Church organs, but the steps taken under the leadership of the Rev. Father Paul James Francis, General of the Society of the Atonement, have precipitated something like a crisis. His new organization (treated in our issue of February 22) aims "to promote the corporate union with the Apostolic See." It seems to have been mainly inspired as a protest against the action taken by the Episcopal Church at its general convention at Richmond last fall in adopting the canon of the open pulpit, allowing any one, whatever his denominational affiliations, to preach

in the pulpits of the Episcopal Church if he first obtains the consent of the bishop of the diocese. The new union, then, is in its nature reactionary.

The Churchman (New York), in commenting upon Father Francis' movement, assumes a favorable attitude, but criticises the members of the Anglo-Roman union as bad "students of facts when they interpret to the public what can be done or what has been done by the Apostolic See of Rome under curial control inspired by traditions of absolutism, handed down and enforced through long years of incapacity and wilful aspirations for temporal control." But the importance of what the new movement aims at, The Churchman points out, "lies in the fact that churchmen on all sides, of all kinds and conditions, are beginning to recognize that reunion is a thing not to be talked about only, but to be worked for." This paper favors the project of the Anglican communion in trying to do away with its "isolation." Thus:

"While hosts of people are pressing for closer relations with historic Protestant bodies, there should be the same liberty in the Anglican Church for a movement toward closer relation with Roman Catholics. Disloyalty should not be charged in either direction. There is not only the same liberty in the one that there is in the other, but there is the same necessity. The wrong attitude or the wrong-doing of Romanism and Protestantism does not lessen our duty toward unity. No kind of separation can be looked upon as a finality. Such men as Archbishops Temple and Maclagan, when they addressed a letter to Pope Leo XIII. on Anglican Orders, spoke of him as their venerable brother. Does this term of address mean nothing? Is not Christian courtesy based, after all, on the reality found in Christ's teaching as to what brother means, as to what brotherhood implies?

"The Anglo-Roman union is not the sign of a revolution, but in a double sense it is a sign of the times, however insignificant its numbers. The desire for union of some sort is becoming universal among Christians, and publicity is a distinctive sign of the times. The members of the Anglo-Roman union in proclaiming their desires and their methods to the world, protect themselves from any charge of treachery or treason. In this respect, at least, they are to be congratulated in contrast with those who would Latinize and yet localize the American Church as a petty sect in opposition to the worldwide sectarianism of the Roman Communion. If it is right and praiseworthy that men should desire and work for union in Protestant directions, it must in all fairness be admitted that men should be allowed the same privilege to work for unity in the other direction."

The idea that "Uniat churches" would result from the going over to Rome The Standard calls "a mere pipe-dream." It adds:

"We wonder that these men do not reflect upon the peril in which they leave their immortal souls. They cannot plead invincible ignorance, for they admit that Rome is right and Anglicanism is wrong. They cannot plead their good intentions, for the Holy Father is perfectly well aware of the quixotic nature of their enterprise, and he would prefer to have them

execute the much better intention of following out their logic. It is nothing to him that they admit his primacy and supremacy, for that is merely academic so long as they fail to do the logical and practical thing. Until they shall do that and make their submission, from his point of view they are contumacious rebels against his authority, all the more because they admit that authority with all its implications. We have no wish to see any of our clergy or communicants go to Rome; but, as a matter of elemental honesty and for the peace of the Church, we should be really glad if those who thus proclaim themselves to be alien to our faith and polity were consistent and scrupulous. They should go out from us because they are not of us. It is painful to have a carbuncle lanced, but it is better for the body to let out the poisonous humor. These men are living in a realm of utter illusion. They grant all the premises of the Roman argument and flinch at the conclusion. The inference from their admissions is not the propriety of their staying where they are until they can convert the whole Church; it is that they should make haste to save their own souls by acknowledging the vicar of Christ and shaking from their feet the dust of the doomed city. To refuse this act of obedience is an exercise of private judgment more groundless than any Protestant's, and none would be more forward to tell them so than Archbishop Ryan or Cardinal Gibbons, or his Holiness, Pope Pius X."

The Living Church (Milwaukee) is the organ of the extreme high-church party of Episcopalianism, and has long striven toward achieving a "Catholic unity," but one which does not recognize the primacy of the Papal See. Concerning this movement it says:

"Gentlemen who are taking up with this latest novelty in religion must realize that they are seriously embarrassing us who would maintain the Catholic position among Anglicans. If they were strong enough to prove a serious factor in our Church life, they would prove a most useful ally to ultra-Protestants, in assuring churchmen that the terminus ad quem of the Catholic Movement is Rome. All of us, we trust, desire unity, and unity that left Roman Christendom out would be far from complete; yet it would be cowardly for us to surrender, for the sake of unity, the impregnable position with

R4186 : page 181

respect to Catholicity which we hold. This position is that the Catholic Church is complete wherever the valid ministry of the Church, in its threefold orders, is teaching the Catholic faith and administering the Catholic sacraments with the living Presence of the Holy Spirit in her; that any primacy, whether of Rome or of any other see, depends upon the Church, and not the Church upon the primacy; that the faith can be finally defined only by the consensus of the whole Church, expressed generally and corporately as such consensus, and not by any single bishop; and that unity will eventually come, in the good providence of God, if at all, by the recognition throughout the Church of the equal authority of all bishops severally, and the appellate authority of all of them collectively.

"We cannot do otherwise, then, than to condemn this movement which some have sought to exploit, through this most recent of ecclesiastical novelties. Whatever else may be said for or against it, we repudiate it as an expression of Catholic churchmanship."--Literary Digest.

=====

R4187 : page 181

"THE GOSPEL WHICH I PREACHED"

--I COR. 15:1-20.--JUNE 21.--

Golden Text:--"But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."--John 20:31.

THIS lesson is appointed as a review for the Quarter, and no doubt will be profitable to many so to use it. We, however, call attention to the reading lesson as a summary of the entire Gospel of Christ. The Apostle declares, "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."--vs. 1,2.

From these words we perceive how important faith is to present salvation. Whoever cannot believe, whatever the lesson, cannot be saved in this present time. Whoever has not heard the Gospel, as in the case of the heathen, is not saved in ignorance, and whoever has heard the Gospel and does not keep it in memory and thus loses its power will miss the present salvation; or, if it should be kept in memory, still it might be useless because of failure to allow the Gospel message to act properly upon the heart and life. These things being true we perceive how important it is for us to have a pure Gospel, to know the truth, for nothing but the truth can make us free. We do not mean by this that full knowledge of the truth is necessary either to our justification or to our consecration; we do not mean that if we have a measure of error mixed with our knowledge of the truth this would keep us from the privileges of justification and sanctification; on the contrary, nearly all of us were justified and brought into relationship with God while we had as yet much error in our minds. It was not, however, the error which justified nor the error which led us to sanctification or consecration; only the truth could so profit us. The more truth we have at the beginning the more favored we are, and we are blessed then in proportion as we get rid of the errors and superstitions which becloud our mental vision. The truth alone can make us entirely free, and hence we cannot enter fully into the

enjoyment of all the blessings and privileges while as yet we are hampered by error. But may we not say that it is entirely probable that we shall be hampered by some errors, some confusion to the very end of our journey, and that not until our change shall come shall we know as we are known?

ST. PAUL'S GOSPEL SUMMARY

The Apostle summarizes our Christian faith saying, "I delivered unto you first of all [as of primary importance] that which I also received, how that Christ died for our sins according to the Scriptures; and rose again on the third day according to the Scriptures." This much of knowledge is necessary to anyone who would be properly termed a believer, a Christian. Hence the heathen, whatever their condition in their ignorance of these facts, could not be believers, could not be Christians. This is the faith which justifies, and those who have it not are not justified. It recognizes "our sins" and "Christ's death" as our ransom-price, and Christ's resurrection, as evincing the satisfying of divine justice, and that the Redeemer lives to carry out the glorious features of our salvation. There was a time when to us, as still to the majority of Christians, all this matter was hazy because of the false doctrines, false theories which filled our minds, leading us to believe that eternal torment was the penalty for sin and hindering us from understanding how Christ's death could meet our penalty therefor. Then again the error that the minute of dying means getting more alive hinders one from understanding how the Lord died for our sins and also hinders appreciation of the meaning of his resurrection from the dead. Nevertheless, we were justified even in our ignorance of the philosophy of these matters, justified because our faith accepted the general facts, namely, that we were sinners and that Christ did something acceptable in God's sight as the ransom price for our sins, and that now by the grace of God we are thereby relieved from the condemnation and brought back into fellowship of heart with him.

The Apostle then proceeds to recount the evidence respecting our Lord's resurrection, apparently confining himself to those manifestations which our Lord made to the apostles. Thus he mentions Cephas, or Peter, but does not mention Cleophas, who was one of the two with whom the Lord talked on the way to Emmaus. Neither does he mention the appearance to Mary and the other women on the day of the resurrection. Although he mentions the five hundred brethren the apostles were amongst them. He is summing up the strongest kind of evidence respecting our Lord's resurrection, and finally says, "Last of all he was seen of me also as of one born before the time"--as of premature birth. That is to say, St. Paul saw our Lord not in

fleshly form, but shining above the brightness of the noonday sun; he saw him as a spirit being, as all the Church hope to see him after they shall have experienced the resurrection change, when they shall be like him and see him as he is (not as he was) and share his glory.

"SO WE PREACHED--SO YE BELIEVED"

The Apostle was combating the heathen theory that a resurrection of the dead was unnecessary. Some claimed that the dead would never rise, others that in

R4188 : page 182

the moment of dying they become more alive than ever. The Apostle lays down the Christian teaching on the subject, namely, that the dead are dead and that without a resurrection there would be no hope. Those to whom he wrote were shortsighted; they claimed still to believe the resurrection of Jesus, but had dropped the thought of the necessity of a resurrection for others. The Apostle seeks to re-establish them by pointing out that all the hope they had received as Christians was built upon the resurrection of Jesus, that a dead Savior would be of no assistance to them; that his teaching and the teaching of the other apostles had been, that while the merit of the redemption resided in the sacrifice of Christ yet the redemption itself was equally dependent upon the resurrection of him who died for us, because a dead Savior could not help us. He says, "So we preached, and so ye believed; how, then, say some amongst you that there is no resurrection of the dead;" that you do not now see the importance of the doctrine of the resurrection respecting the Church? If it was important in respect to our Lord, is it not equally so in respect to the Church and the world? If, as some claim, the doctrine of the resurrection is foolish and false, then Christ is not risen. Do you say, What if he is not risen? I answer, "Then is our preaching vain, your faith is also vain, and we are found false witnesses to God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised."--Vs. 13-15.

Thus does the Apostle link together the doctrine of the resurrection of Jesus with the doctrine of the resurrection of the Church and of the world. If the latter is not true the former is not true; if the resurrection of Christ was necessary, the resurrection of the Church and of the world is also necessary. With what clinching argument the Apostle sets this forth, saying, "If Christ be not risen your faith is vain; ye are yet in your sins; yea, also, they that are fallen asleep in Christ are perished." If Christian people in general would study this lesson and allow it to have its proper weight in

their minds, it would settle certain questions thoroughly. They would decide to throw away, either the teachings of the Apostle and the whole Bible respecting the condition of man in death (that he was really dead or figuratively said to be "asleep," waiting for the resurrection change in the Millennial morning), or else they would throw away the human theories that are blinding and confusing them on this subject and which teach that the dead are not dead but more alive than ever, neither dead nor asleep, but in heavenly glory or eternal torment. Let us take the Apostle's standpoint and rest our hearts and our faith thereupon. Christ died, and on the third day arose from the dead. His followers and the whole world died, and in the Millennial morning they are to come forth, the Little Flock in the First Resurrection of the blessed and holy, the world in general in the general resurrection unto judgment or trial or testing in respect to their willingness to become God's people or not.

OUR GOLDEN TEXT

The following references by another Apostle are fully in harmony with those of St. Paul: The Gospel was written that those who have the hearing ear and the proper heart might be enabled to believe that Jesus is the Anointed One, the Messiah, the Son of God, and that believing they might have life through his name. (John 20:31.) Not that merely believing will bring the life, for "devils also believe and tremble," but that believing brings them into that relationship with God where it is possible for them to become followers of Jesus, pupils in the school of Christ to learn of him; to be assisted in walking in his footsteps, to learn of their high calling of God in Christ Jesus, and by assistance granted, to make their calling and election sure to life eternal as members of his Little Flock, his Bride class. All this is possible in his name, in his merit, but none of it is possible on any other terms or conditions, for "there is none other name given under heaven and amongst men whereby we must be saved." We thank God, however, that while only the few have the hearing ear now, and hence only the few hear the divine call now, yet by and by all the deaf ears shall be unstopped; the message will be delivered in no uncertain tones and all shall know, from the least to the greatest, of divine love and mercy in Christ, and shall have the opportunity of accepting the same in his name or of rejecting and coming under the divine condemnation of the Second Death.

Let us see to it with diligence, that having been favored so highly as we are, it shall not be said of us that we received the grace of God in vain! Receiving it let us use it, let us improve the opportunity, let us make our calling and election sure!

=====

R4188 : page 182

"WALK AS CHILDREN OF LIGHT"

--EPHESIANS 5:6-21.--JUNE 28.--

Golden Text:--"Be not drunk with wine, wherein is excess; but be ye filled with the Spirit."--v. 18.

AS implied by the selection of the Golden Text, the International Sunday-School Study styles this a Temperance Lesson. We shall not, however, treat it particularly from that standpoint, as we do not consider that such was the apostolic thought, except in the sense that temperance and abstinence from evil in any form are the inculcations of holy Scripture for all who have named the name of Christ. Thus the Golden Text properly sets before us that there is one spirit of the world and another spirit of the Lord; one a spirit of error, the other the spirit of truth. We are no longer to walk in darkness as others--in sin, in rioting, in drunkenness, in debauchery of various kinds; the Christian course is the very reverse of this, for he has turned his back on all these experiences and is walking in the light of the lamp, toward the things that are perfect, toward the things set before him in the divine Word and plan. Instead of needing alcoholic spirits for his refreshment he has the Spirit of the Lord, the holy Spirit, which exhilarates; it overcomes the spirit of gloom and fear, it does for him much more than alcoholic spirits could do for the natural man in the way of blotting out unpleasant memories and bringing in happiness.

R4188 : page 183

THE SEVEN WAYS OF THIS EPISTLE

The Epistle to the Ephesians is one of the grandest books of the Bible. Deeply spiritual it appeals thoroughly only to the consecrated. Its central thought is the New Creation; that the justified by a consecration of their justified humanity, when accepted of the Lord, are begotten of the holy Spirit to be New Creatures in Christ. For such, old things have passed away--earthly hopes, earthly aims and ambitions; their earthly rights have been surrendered, and instead of them, heavenly prospects have been received by faith and are waited for, with the expectation that they will be received in the First Resurrection. The first part of the book of Ephesians relates to the theory, the philosophy of the change from human to spiritual, from humanity to membership in the New Creation; the last chapters of the book point out to us the effect of this change, not

only upon the sentiments of the New Creature, the new will, but also the effect of the change upon the mortal body, which the new mind is supposed thereafter to hold in check, to govern, to control with more and more decision and ability as it grows stronger in the Lord and in the power of his might. The New Creature is to keep the old creature, the body, under; to keep it dead, buried. Our lesson relates particularly to this phase of the subject--the New Creature's battle and victory and its preservation, which is dependent upon the maintenance of its rule over the flesh.

The opening words of our lesson (v. 6), "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience," should not be understood to signify that God's wrath comes because of vain words. The things which bring the wrath are mentioned in the preceding verses (3-5), fornication, uncleanness, covetousness, filthiness, foolish talking, ribaldry; for, as the Apostle explains, those in whom these characteristics are dominant, or those in whom the characteristics are sympathized with, can have no inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words on this subject, telling you that such things are natural, proper, excusable. They have indeed become second nature to many of the fallen race, but if any who have become New Creatures in Christ love the unclean things, sympathize with them, desire them, or jest about them, they are far from the condition which is becoming to saints. Such a mental attitude on their part would imply that they had either never been begotten of the Spirit of holiness or else they were returning again like a sow that was washed to wallow in the mire. These things are characteristic of the children of disobedience, but not characteristic of the children of obedience. The Apostle says elsewhere, Such were ye; but now ye are washed, but ye are justified, but ye are sanctified through the Lord Jesus Christ. (I Cor. 6:11.) In our lesson he exhorts, "Be ye not, therefore, partakers with them," with the children of disobedience; for ye were once in darkness, but now are ye light in the Lord.

"WALK AS CHILDREN OF LIGHT"

He proceeds to show how the children of light should walk, saying, The fruit of the Spirit, wherever it is found, is goodness and righteousness and truth--therefore, the holy Spirit never prompts to badness, unrighteousness, untruthfulness. And whoever has

R4189 : page 183

received the holy Spirit, whoever has been begotten of the Lord as his child, will want to prove, to demonstrate, to ascertain thoroughly what is acceptable unto the

Lord; what the Lord will be pleased with, not merely what would not merit severe punishment from the Lord, not merely what the Lord would wink at and not take serious offence from, but far beyond all this! Whoever properly has the spirit of a son must desire to know the Father's will and delight to do it, and that will is in all purity, goodness, righteousness, truth, honesty. The influence of this determination of the New Creature to please God, to do his will, will signify that his life, that his heart and so far as possible every act and word of his will be in accord with goodness, in accord with the principles of righteousness which God represents--in accord with truth.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM"

We are responsible not only for what we ourselves may do and think as New Creatures, but our responsibility goes out beyond ourselves to the brethren, to all who in any sense of the word come under our influence. Obscene jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke. Brother, Sister, let us set our affections on things above--let us walk in the light, let us think of and discuss whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute. Let us put away from our conversation and from our thoughts everything that would be defiling and ensnaring to ourselves or to others. Failure to reprove is a measurable endorsement of the wrong. A word in season--how good it is, how helpful! But it is equally important that the word of reproof be wisely and lovingly given, otherwise it may do harm where we intended good; as the Scriptures say, "Speak the truth in love."

"THINGS WHICH ARE DONE IN SECRET"

"It is a shame even to speak of those things which are done of them in secret"--that are done in the dark. The Apostle's intimation is that the whole world lieth in darkness, and in the wicked one and in sin, and that the Lord's people of the New Creation have accepted his leadership in the opposite direction; that they are children of the light and should walk accordingly in the light, and that they should lift up the light of truth; that they should allow the holy Spirit to shine forth for the reproving of the world, for the reproving of darkness, and for the setting up of a standard of righteousness in harmony with the Lord's example.

The Apostle here reminds us of the prophetic statement, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." This should be our attitude toward all who are still unregenerated. The world lieth in the wicked one, in sin, in darkness.

Instead of having fellowship with them in the works of darkness, instead of sharing in their foul jesting, we are rather to reprove them and to direct them according to the above Scripture, to awake from their stupor, from their sleep, to recognize conditions from their true standpoint, and that, getting awake, they should realize that they are sinners; that the wage of sin is death, and that the tendency of sin is downward--and that they should rise from the dead, should separate themselves from the world, not only so far as their conduct

R4189 : page 184

is concerned, but so far as their conversation and their sympathies are concerned, that all these should be turned toward the Lord, toward the truth, toward the light. It is to those who thus separate themselves from the world and its spirit that the Lord has promised to give light, a little and a little more and a little more, for the path of the justified, the path of those following in the footsteps of Jesus, will shine more and more until the perfect day.

THE SEVEN WALKS

The Christian's walk of course means his course of conduct, including thoughts and words and acts. The Apostle indicates very clearly what this work or course of the Christian should be, outlining it in seven different ways.

(1) The New Creature should walk not according to the course of this world, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience. (Eph. 2:3.) This is the walk of the world, the walk of evil-doers, the walk of the children of wrath; it is the very opposite of the walk of the children of the light.

(2) The New Creation should walk in good works--"For we are God's workmanship, created in Christ unto good works, which God has before ordained that we should walk in them."--Eph. 2:10.

(3) The New Creation should "walk worthy of the vocation wherewith they are called." (Eph. 4:1.) Their vocation is the very highest of all; they are the representatives of the Lord and Master; they bear his name, and should seek in everything to glorify it and never to dishonor it. What we do, what we say, what we think --in fact, even general appearance and deportment, and where we are seen, all reflect more or less upon the great King, whose ambassadors we are. Our vocation is that of servants of God, and no earthly avocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of his Bride class, his Kingdom class.

(4) The New Creation are to "walk not as other Gentiles walk." (Eph. 4:17.) We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life's interests. We are to refrain from following foolish, worldly fashions, from being influenced by a worldly spirit; we are to have the Spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in our wedding celebrations, in our funeral services--in fact, whatsoever we do we are to do to the glory of God and are not to be influenced by the spirit of the world, but contrariwise are to set a proper example for the world in all matters --in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the Church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is traveling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a New Creature.

(5) The New Creation is to "walk in love." (Eph. 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the New Creation--love. "Love is the fulfilling of the Law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a New Creature. This spirit of love is to control our conduct with all; we are to love our neighbors and seek to do them good, to serve their interests. "Love worketh no ill to his neighbor," would not take advantage of his neighbor to cheat him, to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbor, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right; but more than this, Love ultimately takes such an interest that the brother exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honor and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitefully use us and persecute us.

(6) The New Creation are also instructed to walk as children of light; their course in life is always to be with respect to the things that are just, pure, loving,

noble, kind, the things that are in harmony with the divine character and Word, the things that prove to be of greatest blessing to neighbors and to friends. As children of the light every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."--Matt. 5:16.

(7) The New Creation should "walk circumspectly." (Eph. 5:15.) This word circumspectly signifies to look carefully all around at every step. The Christian cannot be a careless liver, and as he looks around him and realizes the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have divine approval and glorify God in his body and spirit which are God's. This circumspection of our walk as New Creatures is the more necessary because our Adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come nearer the goal of character. We should walk circumspectly also because we profess to be of the New Creation, begotten of the holy Spirit and not of the world, but separate from it; and because our lights so shining more or less reprove the world. Therefore the world, instead of sympathizing with us, hate us, and watch either to see what fault can be found with our walk, or to stumble and trip us,

R4190 : page 185

sometimes from malicious impulse and sometimes from sympathetic reasons; as the Apostle Peter, when speaking to our Lord, said, Far be it from thee, Lord, to thus sacrifice thyself and die. To walk circumspectly is to take note of these various hindrances and stumbling stones and pitfalls; to hearken to the instructions of the Lord's Word and to the leadings of the holy Spirit; and thus to walk carefully; and in so doing to develop the characters which are most pleasing to our Lord and Head. The Apostle says this circumspection is necessary in order to our walking "not as unwise but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in all the affairs of life. Hence the faithful, the New Creatures in Christ, should be the most exemplary, the most wonderful people in the whole world, the wisest in the management of their affairs, the wisest in the government of their children, the wisest in their eating, drinking and

dressing. Not that the world will always approve, but that the end will justify the course which the Lord's Word directs, and which the wise of the New Creation, walking circumspectly, will take.

"REDEEMING THE TIME"

This signifies buying back the time, as though the time were already mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas as New Creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favors which are ours as New Creatures? And where may we obtain the time for telling these good tidings to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things, and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time in the interest of ourselves and others of the New Creation and in the service of our Lord and Master, to whom we have consecrated our all, which we find to be so little over and above the things necessary to provide honestly for the life that now is.

"WHEREFORE BE YE NOT FOOLS, BUT UNDERSTAND WHAT THE WILL OF THE LORD IS"

How many of the Lord's people are fools! How many allow the spirit of the world so to enter in as to hinder them from appreciating the real wisdom and the proper course, the proper walk in life! It is time for us to cease this foolishness of trying to do everything just as the world does it and to be everything that the world will approve! It is time for us to determine that by the grace of God we will be popular with our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear his voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord," than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

"INSTEAD PRAISE AND THANKSGIVING"

Instead of intoxication with the spirit of the world

and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing, will be in giving thanks to the Lord for his goodness, in maintaining a fellowship of heart with him and then additionally having fellowship one with another, with those who are in the truth, in the Lord. We are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them; they are on the contrary to be continually rejoicing, full of gladness, the basis for this to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and additionally, their fellowship with one another, which will be more sweet than any earthly or selfish fellowship; more precious than any sensual relationship, the exhilaration of the new mind continually growing stronger and more God-like, and seeking to build up one another in the most holy faith and character-likeness of our Redeemer. The Apostle says that we are to give to God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for the trials, thanks for the clouds as well as for the blessings and the sunshine; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for good to them and has promised to do so, and that the entire matter of needs and welfare are in the hands of our Redeemer, who is too wise to err and too loving to be unkind, and who will not suffer us to be tempted above that we are able. Well then may we rejoice!

We are exhorted also to submit ourselves one to another in the reverence of the Lord, not to be dictatorial, not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done, and that we may be looking to note his leadings and providences in and through others as well as through ourselves, and especially to note the instructions in his Word.

R4192 : page 185

"TO THE FEET OF HIM"

"How beautiful upon the mountains are the feet of him."--Isa. 52:7.

Oh precious "Feet," so weary and so worn,
Make haste to "enter in;" for when 'tis done,
How sweet will be the rest so much desired--
When that last step upon the race is run!

Dear "Feet," so tired, do not, do not forget,
How once those other feet were blest indeed,
When he, our Elder Brother, blessed Lord,
So gently ministered unto their need.

And doth he not today, so stoop and soothe
The "Feet," who yet must "strive to enter in?"
"How beautiful!" Ah, yes, how glorious,
To bring good tidings that "our God doth reign"!

And so, dear "Feet," by him so well beloved,
Come joyfully, attuned with music sweet;
Come hasten on with patient, loving zeal--
"A little while"--we all with him shall meet!
--Mary H. Robinson

=====

R4190 : page 186

"PAY THY VOWS UNTO THE LORD"

DEAR BROTHER AND PASTOR:--

I have been wanting to write you for some time concerning the matter of proper conduct between the sexes in the Ecclesia. Some items have come to my attention within the last few months, that I feel it incumbent upon me again to call your attention to the subject. I am not at liberty to write you as plainly and fully as I might, concerning the specific instances of which I know; but I have both heard and seen enough to become convinced that the Adversary is making a strong attack along these lines all over the country, deceiving some of the dear brethren (who are old enough, both in the flesh and spirit, to know better) into thinking that hugs and kisses and letters, laden with terms of excessive endearment, etc., are proper expressions of spiritual affection between brothers and sisters in no way related in the flesh.

The consequences of such an attitude of mind would surely be a decline of spirituality; sometimes with unkindness toward and neglect of those who have a right to the affections lavished on others. If the Adversary accomplishes his ultimate design, gross immorality and public disgrace of the cause we love will surely follow. Shall it come to this? God forbid! He can, and I believe will, deliver us. If the heart-intentions of the dear brethren are pure (as I believe them to be), then certainly this matter is the deception of Satan himself.

What I desire earnestly to entreat of you now, dear Brother Russell, is that you publish in the WATCH TOWER an article giving in plain and unmistakable terms your views of this matter, as outlined in the extract from DAWN-STUDIES, VOL. VI., pp. 489, 490, enclosed

herewith. This seems to me particularly desirable, as I understand your writings as well as Scripture are being twisted into a rebuke to any who dare criticise this kind of conduct, as "surmising evil," etc.

Forgive me, dear brother, if I have been over-bold in presenting this matter; I feel very deeply on the subject. With kindest Christian love, I remain, yours in the King's service, HORACE E. HOLLISTER,--III.

PROMISCUOUS ASSOCIATION NOT IMPLIED

(EXTRACT FROM VOL. VI., DAWN-STUDIES, PP.489, 490)

"The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures--according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the brethren, except such as the Lord himself showed--in that he favored and honored those who showed the largest measure of zeal for his cause.

"But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with the world. Hence, the

R4191 : page 186

proprieties of conduct and relationship between the sexes must be maintained by the New Creation.

"These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes. In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations."

BROTHER RUSSELL'S REPLY

We believe it is our Lord's will that we publish the above letter with our unqualified endorsement of its sentiment and expression. Without surmising evil intent it calls attention to a world-wide tendency which we as specially covenanted people should oppose. We have already called attention to the fact that the Adversary may be expected to try various tactics of opposition during the last seven years of the harvest; and that the Lord may give him a comparatively free hand. While the hour of temptation, we are told, will try all that dwell upon the whole earth (Rev. 3:10), it must not surprise us if it comes with special force against the consecrated, the Temple class or "House of God."-- I Pet. 4:17.

TEMPTATIONS FROM OPPOSITE QUARTERS

So far as the consecrated are concerned the testings seem to be opposites. Perfect love being recognized as the mark to be reached and to be maintained, the Adversary, finding that he cannot keep us from it, begins to push us--past the mark into such earthly loves as the foregoing letter mentions. The danger must be evident to all who will think for a moment. The spiritual love amongst the Lord's members is as proper as it is unavoidable. The tie that binds our hearts in Christian love is the dearest and the strongest of which we have any knowledge; because like to that above. With the love goes a confidence in each other's integrity of motive, which, unless guarded against, might let down some of the barriers of reserve which society has found by experience are absolutely necessary for the world. We do not mean that the Lord's people have lower standards of morality than has the world; but with higher ideals they have found a new confidence in each other--not in the flesh, but in the spirit. For the time they forget all about the flesh and are all the more in danger of being ambushed by the Adversary along that very line.

On the other hand the Adversary attempts to push others of the faithful aside from the "mark" by arousing bitterness, jealousy, envy, strife. He is too crafty to suppose that such seeds would spring spontaneously in the hearts of the consecrated. Hence, so far as we can discern, his course is to plant these seeds of evil while apparently cultivating justice and purity and truth. Ah! he is an artful enemy, and "we are not entirely ignorant of his devices," though we may little guess which will be his next move for ensnarement.

Brother Hollister, for instance, as the above letter implies, was tempted to surmise evil respecting those whose conduct he disapproves; but he gained a victory

over the snare, and hence, without judging others as of bad intention and impure motive, he sees the matter as we do and as we believe the Lord does--as a snare of the Adversary against which it is our privilege to warn the brethren in love.

How long will it require for the Lord's dear followers to learn the meaning and proper application of

R4191 : page 187

Matthew 18:15-17? Failure to note and to use properly this rule seems to us the tap-root of nearly every difficulty amongst the brethren, in every quarter. We have made the matter as plain as we know how in DAWN-STUDIES, VOL. VI., yet are surprised and grieved to note blunders along this line made by some of the most advanced of the dear members of Christ. The usual sophistry by which the "old man" sets aside this divine rule is to conclude that "it is not applicable in this instance;" or to be persuaded that he does not know how to apply it in his case and must ask counsel of others--the very thing he should understand is forbidden by our Lord's words, "Go to him, and between thee and him alone tell him of his fault."

Again, few seem to understand that the conference is not to reprove or rebuke or humiliate or punish the one that be in error. All that is for the Lord to attend to--"The Lord will judge his people." Our object should be merely to get the wrong thing stopped and thus to "gain thy brother." It is safe to suppose therefore that our Lord's counsel is generally needed--"First cast out the beam from thine own eye and then shalt thou see clearly to pluck out the mote from thy brother's eye." So then before attempting to apply Matthew 18:15-17, it would be wise to kneel down before God and get our hearts very humble and loving and very free from bitterness, etc., before making the first move. Then read afresh the Scripture and the comments in DAWN-STUDIES, VOL. VI., and then proceed very carefully --fearing to touch amiss matters which involve so much to "one of the least of these."

We quite agree with Brother Hollister, that none of the "members" of Christ could willingly and intentionally lay snares for their own spiritual feet or those of others. We quite agree that their danger lurks in their good intentions and over-confidence in their control of the flesh, and in their forgetting the Adversary's cunning, even while not ignorant of his devices. But while urging that there be no evil surmisings we also urge the Apostle's words, "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:15.) But suppose we could be confident of our own self-mastery and immunity from temptation, how could we judge for others or be sure that it would be so with them? Or, suppose that all

Truth people had so progressed that they had brought every thought into captivity to obedience to Christ, should they not still let their light so shine before men as to assist them and to glorify their Father in heaven? Note the Apostle's argument--If my eating of meat cause stumbling to others, I will eat no meat. (I Cor. 8:13.) But let us not suppose our flesh to be dead. It is safer to suppose the reverse and to keep guard against every snare of the Adversary to entrap us or others.

PERFORM THY VOWS TO GOD

Realizing that because they are prominent representatives of the Truth the Adversary would lay special snares for the feet of the Pilgrims, the Editor last March sent to all engaged in continuous or occasional "Pilgrim" service under the Society's auspices, including all the brethren of the Bible House family, the following letter, which explains itself:

"Without casting the slightest reflection upon any of you, and merely having in view the fact that we are in 'the evil day' mentioned by the Apostle, and that we may be certain that the Adversary will be more than ever alert to injure the cause of truth and its servants, we are proposing to each and all of the brethren hereby addressed that each shall bind himself by a vow to the Lord, which we believe will prove helpful, strengthening, and be in some measure a fortification or safeguarding of the interests we have pledged our lives to serve. We are not requesting that this vow be made to each other, but to the Lord; nevertheless, we shall be pleased to hear from each one who receives this letter if he should take the vow in the name and in the strength of the Lord. Furthermore, the fact that we have taken such a vow may prove helpful to others not only in the Pilgrim service, but out of it--yea, amongst all of the Lord's people with whom we are in contact--not by public profession, but wherever it would seem wise and proper by a private one.

"By way of starting the matter, by way of encouraging others to see that the vow proposed is in full harmony with our original surrender of ourselves, and all of our earthly rights to the Lord, and the service of his cause, and by way of suggesting that this is another means by which we may 'bind the sacrifice to the horns of the altar,' the writer hereby informs you all that he himself has made this vow to the Lord.

"The vow is: 'Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow. Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Bible House, Allegheny. I vow to still more carefully, if possible, scrutinize my thoughts

and words and doings, to the intent that I may be the better enabled to serve these, and thy dear flock. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters I shall resist these snares in all reasonable ways, as being of the Adversary. I further vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public--in the presence of a congregation

R4192 : page 187

of the Lord's people, and so far as reasonably possible I will avoid being in the same room with any female alone, unless the door to the room stand wide open--wife, children, mother and sisters excepted."

We have received favorable responses from the following:--
H. C. Rockwell, F. H. Robison, R. H. Hirsh, W. H. Bundy, F. Draper, G. Draper, M. L. McPhail, E. W. Brenneisen, J. F. Rutherford, Hayden Samson, J. A. Parker, F. A. Hall, M. L. Herr, J. D. Wright, C. H. Swingle, C. E. Fowler, O. L. Sullivan, John Harrison, Smith Walker, Isaac Hoskins, W. E. Van Amburgh, H. K. Blinn, J. A. Bohnet, A. E. Burgess, J. A. Bauerlein, F. L. Scheerer, A. G. Wakefield, C. W. Hek, A. E. Williamson, B. H. Barton.

We wish you all could see the precious letters received. They would do good, and abundantly prove the heart-loyalty of these noble brethren. One writes, "I am glad that you got out that mimeograph letter; I am sure that it will be a wonderful help to me and perhaps to others." Another writes, "When I read it I felt that such a vow was particularly hard for me, and also realized it would be especially helpful to me; so after deliberation, I write to assure you I shall humbly strive to fulfil this vow and am glad to take it, and want your prayers, dear brother."

ENLARGING THE SCOPE OF PROTECTION

Yesterday we received a letter from an Elder in one of the Ecclesias, saying, that one of the Pilgrims had shown him one of the vow letters, and that he was so much pleased therewith and felt the matter so helpful, that he had in prayer registered it as his vow to the Lord. This, with Brother Hollister's letter, prompted both this article and the suggestion that Colporteur Brethren and all Church Elders and Deacons would no doubt be strengthened by the making of this vow. We believe that it will assist greatly in binding the sacrifice to the horns of the Lord's altar.

Do it now! and drop us a postal-card so stating, that we may rejoice with you. But remember, that the vow must be not to us but to the Lord, as a part of your Covenant with him and for the protection of the interests of his cause.

A FURTHER SUGGESTION

The foregoing is in type, but we squeeze room to insert something of quite a contrary spirit just clipped from the Woman's Daily as follows:--

"There is one Church in Chicago that has a wise man in charge of its affairs. He insists on having a regularly fitted-up courting room for the young people, with cozy-corners, screens, chaperones and lamps that can be turned away down. He says courtship is essential to happiness and that it is the province of the Church to do everything possible for the happiness of its members."

* * *

Now the suggestion comes to us, why not propose the vow above outlined to all the dear brethren, and a corresponding one to all the dear sisters? Would it not safeguard many during the days of special trial we may expect? If good for Pilgrims, Colporteurs and Elders why not apply it to your life?

One dear "Pilgrim," against whose conduct there is not a breath of censure, writes us as follows:--

"It has been withal a glorious year to me, and I am indeed thankful to our dear Lord that he has permitted me to have a part in the harvest-field work. Really, dear Brother Russell, I find that the Lord is blessing me more since the vow we took recently, and I am indeed thankful that the Lord put this into your mind to suggest our taking this vow. Some new blessing has been given me almost every day. Now I am more anxious than ever to please him, and I beseech your continued prayers to this end, and that I may be given strength and wisdom from on high, and be kept in humility and love."

* * *

In a back issue (Oct. 15, '04) we published a poem entitled, "Stepping Stones or Stumbling Stones," which we wish all would read afresh. There is in the foregoing suggestion of a vow a stepping stone or a stumbling stone possibly for you.

=====

--I SAM. 8:10-22.--JULY 5.--

Golden Text:--"By me kings reign, and
princes decree justice."--Prov. 8:51.

THE International Lesson Studies now return to Israel's history at the point discontinued last December--Samuel's judgeship. It will be remembered that Israel's progress under the judges for 450 years had not been very brilliant. Their government was that of a Republic under divine autocracy and law supervision. They were not a warlike people, and under the divine Covenant were merely assisted in conquering the promised land, in proportion as they were faithful and obedient to the Lord. In consequence many of the Canaanites still possessed strong-walled cities in their very midst, including Jerusalem, which was not conquered until the seventh year of King David's reign. Indeed, so far from becoming nationally great the Israelites had experienced some severe defeats in battle with neighboring nations, particularly the Philistines, Moabites, Ammonites, etc. In all they had experienced some eighteen periods of reverse and subjection, during which they were obliged to pay tribute.

Israel's national organization in the times of the judges was merely a voluntary and sentimental one. In reality each tribe managed its own affairs within its own border, and the heads of the tribes constituted its judges in ordinary affairs. The only thing which cemented the union between these tribes was the oneness of their speech and blood; but above all, the oneness of their hope toward God, based first upon the Covenant made with Abraham, "In thy Seed shall all the families of the earth be blessed." This promise was understood to include the nation of Israel--cemented as a nation by the Law Covenant, which was instituted through Moses its Mediator and which bound the nation to Jehovah as his people and servants, and Jehovah to that nation as its Law-Giver and King. The divine promise to Israel was that so long as they should walk in the statutes of the divine Law they would be God's peculiar people and receive his peculiar blessings in all their temporal affairs as well as in their higher interests of character development. But if they should neglect him and his statutes and ordinances he would chasten them with pestilences, with captivities, etc. Nevertheless, if they should repent and cry unto the Lord and seek again to do his will and to obey his laws, he would hearken unto them and raise up for them deliverers, who as his representatives, would judge them, i.e., would see that they obtained deliverance, help, instruction, guidance.--Judges 2:16,18.

THEY DESIRED A KING

In harmony with this arrangement Eli had been a judge in Israel of recognized divine appointment, but because of Israel's unfaithfulness captivity to the Philistines ensued at the time of Eli's death. For quite a number of years Israel was subject to the Philistines. Meantime Samuel taught the people and urged them to put away their strange gods and to serve Jehovah only. He assured them that through this turning to the Lord would come divine blessing and favor. The people did so and gathered at Mizpah, where Samuel offered sacrifices on their behalf. Meantime the Philistines, learning of this gathering of the people, anticipated that it meant rebellion from their overlordship and came against them with an army. Then it was that the "Lord thundered with a great thunder on that day against the Philistines and discomfited them; and they were smitten before Israel." (I Sam. 7:10.) As a result, the Israelites were delivered, and Samuel was recognized by all the tribes as the divine representative and judge of Israel. Throughout his judgeship he traveled hither and thither, apparently hearing and deciding such cases as were too difficult for the local judges. Under his wise judgeship the Israelites were greatly blessed; but with their returning prosperity came the ambition to be like the nations round about them--to be a united kingdom under the dominion of a king who would lead them in war and rule over them as an entire nation and centralize their power and energy. It is at this point that our lesson really begins.

From every worldly standpoint the people decided

R4193 : page 189

wisely, but from the divine standpoint unwisely. They appealed to Samuel as God's representative, to anoint over them a king, and thus establish in their midst a central authority. "Distance lends enchantment to the view," is a common adage, which was true in Israel's case. As they looked at the nations round about them they beheld the glories of the king, his armies, his officers, his chariots. Such kings were war-lords to their people, and more or less the dignity, authority and power of these kings represented these qualities in the nations under them. The Israelites saw not the grievous burdens under which many of the people labored as a result of such kingly dignity and glory. They saw merely the outward glitter, and not the anguish and labor of the people who supported these kings. As we look into the matter from the divine standpoint, we may reach the divine conclusion that they were making a poor choice when they preferred to have a kingdom rather than a republic under a divine King. The Lord had forewarned them through Moses of what would be the results if they should at any time choose a monarchical government rather than the one he had arranged for them. (Deut. 17:14-20.) From

this standpoint we can see that the republic under divinely appointed judges tended to develop the Israelites individually, while the kingdom, no doubt, would tend to develop them along national lines. However, the individual development, through exercising liberty and individuality, would no doubt have prepared the people the better for the coming of Messiah and a proper acceptance of him. There are chastisements and there are rewards under the divine kingship, and these, represented by the divinely raised up judges, would have developed them along the lines of individual responsibility and faith in God. Be it noticed also that in the Lord's promise of future blessings he declares, "I will restore your judges as at the first, and your lawgivers as at the beginning," thus clearly intimating that the republican form of government under divine supervision was superior to the subsequent kingly regime.

SAMUEL, THE FAITHFUL

Few characters shine out on the pages of history with such a pure light as does Samuel. When the Israelites made the request for a king Samuel was grieved. He knew he had served the people faithfully, that he had been self-sacrificing and generous to the last degree, spending his life in their interest. It seemed strange to him that a people should be so unthankful. But the Lord pointed out that their ingratitude was not to Samuel, but to their great King, Jehovah, saying, "They have not rejected thee but me." Nevertheless, the Lord bade Samuel hearken to the request of the people and anoint them a king, meantime assuring them that the truth of the divine prediction would be fully verified and that they were really choosing second best rather than the best. It was then that Samuel dismissed the people, assuring them that their request would be granted and a king anointed--such a one as the Lord would direct. Meantime Samuel wrote out for the people a statement or report of his judgeship, recorded in chapter 12. In this he shows most distinctly how he had avoided bribery and in everything had sought to do the will of the Lord, and he called upon the people to witness to the truthfulness of this, and they did, and attested it. What a noble character!

It was the custom for the candidates for office in the old Roman republic to go before the people clothed in a white garment, thus representing their purity and spotlessness. But surely remarkably few men have ever left office spotless! In the majority of cases, no doubt, human weaknesses prevail to such a degree that the temptations of high position are overpowering. But notice that in Samuel's case this twelfth chapter and its witness to his purity, imply, figuratively, he had put on his white garment when he resigned his office, and all the people bore witness of his spotlessness, his

integrity as a judge.

SAMUEL WAS WELL BORN

We must not forget that Samuel's training was with Eli, and that the sons of the latter turned out to be bribe-takers and generally scandalous in their misinterpretation of the divine law and justice. It was not, therefore, that Samuel was under the best environment and best teachers that would account for his grandeur of character and fidelity to principle. We must look further back, and find it in the fact that his parents consecrated him to the Lord, not only when a child but before his birth, and that this favorable influence contributed to his being well born in the reverence of the Lord. Undoubtedly the thoughts of parents, especially of the mother, during the period of a child's gestation, have great influence upon its mental character. Every child should be born with a large reverence for God, for justice, for truth, for goodness. To be thus born surely signifies a favorable start in the way of righteousness under present conditions. And we may be sure that the child thus begotten and born was well trained up to the time of his presentation to the Lord's service under Eli. Here we have a fresh testimony to the fact that if a child be trained up in the way he should go he is not likely to depart therefrom. Oh, that Christian parents could realize what a responsibility is in their hands in respect to the training of their children, and especially during their most impressionable years!

Respecting Samuel's moral heroism in promptly assisting to incorporate the kingdom, which would displace himself as the Lord's representative and judge in their midst, Professor Elmslie well says, "I think that one of the most magnanimous and majestic and heroic deeds ever done in our world's history was done by Samuel, when, convinced that it was the will of God, he set himself to do what no other man could do--to forsake all his past, to abandon all the lines of action on which he had worked through the best years of his life, and to put into other men's hands fresh possibilities. I call that conduct magnificent."

THE MANNER OF THE KING

In recounting to Israel the manner of a king we are not to understand that the Lord or Samuel his mouthpiece meant that the description given would be the proper one for a proper king; but rather that it would be the general course of a king, of any man raised to such a place of imperial power as the kings of olden time enjoyed. The wrong course of kings is traceable to three conditions: (1) All men are imperfect and fallen, hence any king chosen would be so, and it would be merely a question of the measure of imperfection and tendency to pride and selfishness and

the abuse of power. (2) The imperfection of those over whom they reign is a factor, for the recognized

R4193 : page 190

imperfection makes possible and to some extent makes reasonable the usurpation of great power. (3) The Adversary's derangement of all earthly affairs, putting light for darkness and darkness for light, often makes it seem to rulers and to the ruled that an abuse of power is necessary and really to the advantage of the ruled.

IMMANUEL'S KINGDOM AUTOCRATIC

In view of the danger of placing great power in the hands of a ruler and the advisability of the republican form of government of the people, by the people and for the people, the question arises, How will it be with Immanuel's Kingdom? We reply that the Scriptures teach that his Empire will be autocratic in the extreme. Nevertheless, no one who understands the matter need have any fear, as he who is to take the throne to be the Emperor of the World is the one who so loved the world as to give himself a ransom for all. Instead of his Empire being one of selfishness; which would ruin its subjects for its own aggrandizement, he has shown his Spirit to be the very reverse of this, in that he left the glory of the higher courts and humbled himself to a lower nature and became man's substitute, a ransom for man's penalty, "tasted death for every man." It is this One who is now highly exalted and appointed heir of all things.

Let us remember also that the Church now being selected from the world is composed only of such as have their Master's Spirit and delight to lay down their lives for the brethren and for the truth in cooperation with their Lord and Head and Bridegroom! Let us remember that according to the divine predestination none shall be of that elect class save those who are copies of God's dear Son, and that the tests of discipleship are such as to prove them--their love and loyalty to God, to the brethren, to their neighbors, yea, also to their enemies! Who need fear an autocratic government in the hands of such a glorious King? Indeed, we may say that such a government will be the most helpful, the most profitable, that the world could possibly have--wise, just, loving, helpful! While others are seeking for earthly honors, earthly name and fame and substance, let us who have been called to this high calling lay aside every weight and every besetting sin and, by the Lord's assistance, gain this great prize of joint-heirship with our Master in his Kingdom and have a share with him in the blessing and uplifting of mankind in general!

=====

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I suppose you know that there are a number of publications being circulated by persons who have, at some time, been enlightened by Present Truth. These publications teach the Truth to some extent, but are considerably mixed with error in regard to important doctrines. The channel which the Lord has used for the blessing of his people during this time of the "Harvest" has been the WATCH TOWER BIBLE AND TRACT SOCIETY, and it continues to be so used, and we render praise to our heavenly Father for the benefits so conferred.

Now what shall be our attitude toward those other publications which claim to be channels of instruction? A good many of us have listened to their claims and have bought the publications, only to find that our money (the Lord's money) has been wasted and the publication of pernicious literature has been encouraged. Of the 30,000 TOWER subscribers (more or less) perhaps one-third might be reached by the plea that these other channels contain more "light," and it is no more than a business proposition to put these things on the market, relying on the claim of the Truth friends to be "students" in order to sell the goods. No matter how unauthoritative may be the "teaching" how could its claim be investigated without encouraging its circulation?

I realize that all that might be said against buying anything not published by the WATCH TOWER, has been urged upon Nominal Christians to prevent them from being "poisoned" by the Truth, and anything we may now say will be used to support the claim that the DAWN readers have become a part of "Babylon," and that these other publications now represent Present Truth, and are being persecuted because of their unpopularity. In fact, every argument and Scripture may be used in their behalf which we have used in opposing the DAWN teachings against Nominal Churchianity. Which horn of the dilemma shall we take; that of refusing to investigate and open ourselves to the charge that we are not truth-seekers or, on the other hand, risk the encouragement of that which is opposed to the Truth?

It seems to me safe to assume that the Lord will supervise the publication of ZION'S WATCH TOWER so long as that help is necessary, inasmuch as it has been used thus far to bring out dispensational truth, and that we may show our faith in the Lord's promises by accepting his provision for our enlightenment by refusing to help the circulation of that which we have good reason to believe to be error. Satan would be highly pleased if he could induce us to investigate the

claims of everything purporting to be Truth. As we note the spirit and character of those who have been led to investigate these things we feel more sure that insidious error is most safely left entirely alone. "If any man have not the Spirit of Christ he is none of his." We would be glad to have your thought on the subject.

With much Christian love to you and all the Bible House family, in which all here join,

I am, yours in the service of the King of kings,
F. P. S.,--Cal.

* * *

[In reply: We appreciate the force of your very well-stated proposition, and endorse its sentiments in every way. It seems to us that this question is one which each WATCH TOWER reader must decide for himself.

Accordingly we have refrained, so far as possible, from criticism of the views of others, either publicly or privately. Those who are not our fellow-servants in any sense of the word would doubtless rejoice to have us berate them, and to claim that we were thus fulfilling Matt. 24:48,49--smiting our fellow-servants. We love fellow-servants too much to wish to smite them, and we trust we are too wise to allow the Adversary to draw us aside to squabble with the enemies of the Truth, thus to hinder the more important work of scattering the Truth.

The Lord said, "It must needs be that offences [stumbleings] come, but woe unto that man by whom they come!" Some of the dear friends who have been long acquainted with the Truth, and fail to become zealous and active in its service, are, we fear, in danger of being entrapped by the "snares of the fowler" which you mention. Some of them have been so long in the

R4194 : page 191

Truth that they think they understand it perfectly, while in reality they have forgotten nearly as much as they know. These are just in the attitude where a mixture of Truth and sophistry would be likely to catch them. And for aught we know it is a part of the Lord's will that they should be trapped and ensnared, because they have not received the Truth in the love of it--with a proper zeal.--2 Thess. 2:10.

So far as our observation carries, the earnest, the zealous, the warm-hearted, are in no danger from these snares. They are protected in various ways: (1) Their love for the Truth is so great that they would be continually feeding at the table of the Lord. Their perceptions of the Truth are correspondingly clear. Instead of forgetting half of what they knew, these are continually growing in grace and knowledge. (2) They are so satisfied with the Lord's provision of which they have been already partaking that they have no appetite

for other food, and are not seeking for it. In this respect they are different from the great mass of mankind, nearly all of whom are in doubt, in perplexity, in bewilderment, hungry for something to satisfy in respect to the life that now is and that which is to come. The class we refer to as being safe under the shadow of the Almighty is able to sing, with the Spirit and with the understanding also, that beautiful hymn:

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

"I love to tell the story!
It did so much for me;
And that is just the reason
I tell it now to thee.

"I love to tell the story,
For those who know it best
Seem hungering and thirsting
To hear it like the rest."

In conclusion, then, dear brother, it seems to us that all those who have received the Truth half-heartedly, and who do not give heed thereto, do not study it, cannot be expected to have the strength, the knowledge, or the character which would enable them to endure the tests of this "harvest" time, which we expect will become more severe throughout the remaining years. It seems that we would do best to set an example of studiousness, and to a reasonable degree urge the use of the wonderful helps which the Lord has provided us, and not to specially chide or interfere with those who are unsatisfied, if they look further and become confused and entangled. The result with such seems usually to be a complete turning aside into the state of uncertainty in which the world and the nominal church are called, by the Lord in the parable, "outer darkness." Those who receive the Truth in good and honest hearts, full of zeal and love, get such a filling, such a satisfaction, become so strong in the truth and its spirit, are so well equipped with the armor, that the "Adversary toucheth them not." I think we would make a mistake if we should fail to recognize the Lord's own supervision of this "harvest" work, and the necessity, according to his wisdom, that errors be permitted for the very purpose of sifting the wheat.--EDITOR.]

THE FIRST DAWN-MOBILE

DEAR BROTHER RUSSELL:--

The Lord has seen fit to let us sell our old home and relieve us all of any ties, that we may each be free to go where the work is. And the increased opportunities for service make us all rejoice--that we are pilgrims and wanderers in the land, journeying always toward our heavenly home. Our stay here will be but three weeks, by which time (June 6) we hope to have all weights (furniture included) disposed of and enter our new field of labor with renewed energy and zeal.

I have desired very much to express my deep appreciation of the encouragement and help received through yourself and the dear Bible House helpers, especially in regard to the recent experiences in Louisville, Ky. It seems to me such a special leading of the Lord that the territory should be divided among many of us, thus sparing any few from having the entire burden of such trying territory for any great length of time. At first we were inclined to think we would not be permitted to stay there as long as we should wish, but the Lord soon showed us the wisdom of his ways.

I wish also to say that I am more firmly convinced that the Lord knoweth how to take care of his own. First, he provided for us fitting language to present to the public in the house-to-house canvass. As for myself I have always rejoiced in this fact that the Lord saw fit to provide even the words, that I need not depend upon my own poor judgment. I have taken great pleasure in speaking to others about the "successful method" and in watching the results of their change of method, which have always been markedly for the better. Secondly, we find that as our needs are made manifest these are all supplied, for we find we have very little strength left with which to "tote" the books, so now we have the Dawn-Mobiles, which beautifully does that part for us.

It was my good fortune to use the sample wagon in Louisville when delivering several days last week, and I cannot express my appreciation in words. While

R4195 : page 191

it caused some comment and made me a little conspicuous, it was on account of interest in the new invention, which met the approval of all who saw it. I am so thankful, not only for myself but for many other sisters who find their strength insufficient to do the heavy part of the work, which now may be rolled along with any steady hand to guide it. We are anxiously awaiting the announcement that the Dawn-Mobiles are ready for our use. We hope that all needing such a convenience will avail themselves of it.

We are all rejoicing that the Lord has seen fit to bring you back from the old country to Allegheny again. Our prayers are with you and "the family" daily that you all may have strength to keep the sacrifice

so pleasing to him on the altar until soon entirely
consumed. God bless you!

I am your sister by his grace,
CHARLOTTE WHITE,--Iowa.

THE DAWN-MOBILES READY

For a long time we have been on the lookout for some
device which would aid our Colporteur sisters in making delivery
of their books. Fifty books weigh forty pounds and
are too great a strain on the delicate of either sex.

Colporteur Brother Cole has solved the problem splendidly.
He has contrived a device having two wheels which
may be attached to any ordinary "suit-case" in five minutes,
and without injury to the latter except two holes. In use the
wheels support the weight of the books and are easily guided
by the hand on the suit-case handle. On a car the wheels
fold up against the side of the suit-case. The mechanism is
of light weight. The device will be supplied at cost to any
colporteur--\$2.50 plus express charges.

A GENEROUS PROPOSITION

Knowing that few of the sisters can do better than meet
their expenses at Colporturing, Brother Cole makes the following
generous proposal: Through our Society's Colporteur
Department Brother Cole offers one of these attachments
free to each Colporteur sister now working and who
has worked on a regular assignment of territory during the six
months ending June 1, 1908, to the extent of sending in regular
reports, and paying for not less than sixty dollars worth
of books in that time. Orders may be sent in at once, naming
your express company.

Should these limitations barely bar out some struggling
sisters, such may write us particulars and we will see what,
if anything, can be done for them.

=====