

SEMI-MONTHLY  
VOL. XXIX. AUGUST 1 No. 15  
A.D. 1908--A.M. 6036

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These are very nice, lithographed in colors. One shows a Jewish priest in his ordinary dress, a Levite in his, and a high priest in his robes of "glory and beauty." The other shows the Tabernacle of the Wilderness--its Court, Holy and Most Holy; the vails, altars, laver, candlestick, shewbread table, ark of the Covenant; all in their proper order as described in the Scriptures. They are glossy-finished to keep clean for years, and have metal binders and hangers. Confident that our readers would all desire these we ordered 15,000 each, thus securing a very cheap price. We supply them at cost, postage included; 30 cents for both or four of each for one dollar. Order at once.

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"IF GOD BE FOR US WHO CAN BE AGAINST US?"

--ROMANS 8:31.--

WHAT wonderful thoughts these words arouse!  
God for us! God on our side! It means  
almighty wisdom enlisted in our interest,  
almighty power to be exerted on our behalf, almighty  
love and infinite goodness watching over us and caring  
for and helping us. What immeasurable lengths and  
breadths, heights and depths of infinite grace are here

so forcibly and so concisely set before the mind!

But we notice a limitation: The Apostle's suggestion is not that God is for every one, but for "us." To whom does he refer by this word "us?" Is it possible that divine love and energy, wisdom and power are not being exerted on behalf of the world, but only on behalf of the Church in this present time?

Christian people are divided in their opinion respecting this matter. Our Methodist friends and generally Universalists and Unitarians hold that God is not for us, the Church, specially; but that he is for everybody, everywhere. They hold that he is today trying to save everybody, and that he has been so trying for the past six thousand years. They must of course admit, when making such a claim, that thus far the divine plan has failed of success for six thousand years; because men are not saved and only a small proportion have yet had the necessary opportunity for salvation; namely, a knowledge of the only "name given under heaven or amongst men whereby we must be saved." They must realize that the logic of facts is against their contention and against all hope that by present methods and arrangements the world would ever be converted; for they are aware that while it is claimed in a general way that nearly a million heathen have been converted during the last century (and it is safe to say that a very large proportion of these are not so thoroughly converted as might be desired; that comparatively few of them could be termed "saints"), yet, during the same time it is estimated that the numbers of the heathen have increased, in a natural way, to the enormous sum of two hundred millions. How long would it require at this rate, at this ration of conversion, one million converts to two hundred million births, to convert the world? All can see that such hopes are quite illogical. Nevertheless, we can sympathize with and greatly appreciate the warmth of heart on the part of many of these whose theology we now criticise. Many of them--at least the founders of the systems--were forced to such conclusions, namely, that God is doing the best he can do for the world, in opposition to the doctrine of election and foreordination, as it has heretofore been misunderstood.

On the other hand, the great majority of Christian people, namely, the various branches of the Presbyterian, the Episcopal, the Lutheran, the Baptist and the Congregationalist churches deny the theory that God has been trying to save the world for the past six thousand years and has failed of his purpose. They hold, to the contrary, that his purpose has been to select or elect out of the world a Church and that this work of election has been progressing and will finally be consummated; and that thus God's Word through the prophets shall be fulfilled, "My Word that goeth forth out of my mouth shall not return unto me void;

but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) They hold that, since all of God's purposes shall be accomplished, it cannot have been his purpose either to convert the world or to bring every creature to a knowledge of Christ during the past six thousand years; because neither thing has been accomplished, therefore neither thing could have been purposed.

We were about to say that we agree with the last mentioned numerous families of Christians in reference to the doctrine of election; but we cannot make so broad a statement. While we find in the Scriptures the declaration that an election is in progress during this age especially, and to some extent during all the past, yet it is not the kind of election to which such large numbers of our Christian friends hold. Their view of divine foreordination implies not only the election of a Church, but the damnation of all who are not elected; and here we must differ; for we find nothing of this kind in the Word of the Lord. We find nothing in it to imply that all the non-elect are hopelessly lost; but, on the contrary, the teaching that the election of the Church (Christ the Head, the Church

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his Body), during this Gospel Age, is for the very purpose that they, as the "Seed of Abraham," may fulfil the divine plan as expressed in God's promise to Abraham, namely, that in this Seed (Christ and the Church--Gal. 3:16,29), as the heirs of the divine promise and benevolent intention, "all the families of the earth shall be blessed." Not only is the character of the Scriptural election a very different one from that which has generally been held by Calvinism, but the object of the election is as widely as possible different from their conception. We would use the same language as our Calvinistic friends in speaking of the "us" of our text, in that we would say that it refers to the elect Church, but we deny that the damnation of all others is either stated or implied.

In the preceding verses (29,30) the Apostle explains the character and methods of the divine selection of the elect Church, and we cannot do better than notice its details, because so much depends upon this point. If we can find in the Apostle's description good and sufficient evidence to assure us that we are of this elect Church then we shall have great cause for thankfulness, confidence and joy, in realizing that God with all his almighty power and wisdom and love is enlisted on our behalf. A great difficulty with many seems to be, not that they doubt that there is such an election in progress, nor that they doubt that God is for some, but that they doubt that they belong to that elect class--doubt, therefore, that they are of the "us,"

and that God is for them; and that he is causing all things to work together for good to them.

By reason of their natural constitution, some of the humble-minded of the Lord's people lack the confidence which they should have, while in some instances others who have such confidence have no real basis for it. Knowledge, therefore, clear knowledge of the Apostle's argument, is essential to proper faith respecting this subject, and proper confidence in God's care over those who have been adopted into his family and are seeking to make their calling and election sure. Our faith is made necessarily dependent to a large extent upon our understanding of the divine revelation on these subjects. Let us, therefore, critically examine the Apostle's statement with reference to the various steps in this election, and note our own connection with the same, step by step, that we may know to a certainty whether or not we are of the "us" class which he mentions, on behalf of whom the Lord's power and wisdom are and will be exerted.

The Apostle begins by asserting divine foreknowledge; a divine attribute which will not be questioned by any Christian. God not only foreknew the sin that would enter into the world through the liberty given to father Adam and mother Eve, but he also foresaw the fall that would take place as the result of his own sentence, and the mental, moral and physical degradation which have resulted. Moreover, he foreknew that in due time he would send his "Only Begotten Son," our Lord, to ransom all from sin and its penalty, so that ultimately he might be the Deliverer of all who desire to return to harmony with their Creator. He not only foreknew the humiliation of our Lord, his First Begotten Son, from his condition of glory and spiritual nature to the lower conditions of human nature, but he foreknew his trials, and his faithfulness through them, even unto death, even the death of the cross. In all this he foresaw our redemption sacrifice. He foresaw also the glory which he designed to bestow upon our Lord Jesus following his obedience, as expressed by the Apostle Paul, saying, "Him hath God highly exalted, and given him a name [title, honor, etc.] above every name."

But our heavenly Father foreknew and foreordained still more than all this--the selection of the Church to be the "Body" of Christ, the "Bride" of Christ, his associate, not only in the sufferings and trials of the present life, but also in the subsequent glory and great work of "blessing all the families of the earth." This is distinctly stated by the same Apostle in his letter to the Ephesians (1:4), where he declares that "God hath chosen us in him [Christ] before the foundation of the world." The same foreordination is distinctly stated by the Apostle Peter, who writes to consecrated believers, addressing them, "elect according to the foreknowledge of God, the Father, through

sanctification of the spirit," etc.--I Pet. 1:2.

But the predestination of this verse (Rom. 8:29) is not at all what has generally been understood: it is not said that God predestinates that some should go to heaven and others to eternal torment. That is where false human reasoning has corrupted the testimony of God's Word and made it of none effect, or worse--of bad effect. The Apostle's statement is very clear, that God predestinated that all who shall be of this elect, foreknown and foreordained Church in glory must first be "conformed to the image of his Son"; or as the literal reading would give it, "copies of his Son." How reasonable this predestination! How unreasonable the false view! God is calling a number of sons to "glory, honor and immortality," and has made Christ Jesus the Only Begotten, faithful in every trial, the Head or Captain of this foreordained company, whom he has since been calling, testing and preparing for the foreordained glory. And as it was but a reasonable thing that God should determine that if our Lord Jesus would be faithful he should receive the highest exaltation, so it was equally right and proper that the divine will should be forcibly asserted and that he should predestinate that none could be of that glorified "Body of Christ," except as they would become imitators of Jesus, who is the firstborn among these his "brethren."

Having thus stated the matter concisely, the Apostle proceeds to apply it to the Church individually, and to show the steps which God is taking during this Gospel Age for the purpose of finding amongst men this class which he has foreordained shall be found. The Apostle gives the particulars in the following verse (30); and although it is simply stated, it has very generally been stumbled over, not only by believers in general, but also by the theologians, because of two things. (1) The last word of this verse translated "glorified" should be translated "honored"; and should be understood to refer to the honor conferred upon all who, during this age, are brought to any knowledge of Christ--the true light. This honor went first to the Jews, and selected a "remnant"; but when that nation proved unworthy of this "honor" it was turned to the Gentiles, to gather out of them a peculiar people, a holy nation, to bear the name of Christ. (Acts 15:14.) (2) The reader naturally expects the Apostle to begin with present conditions and trace them up to the grand

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result--the glorified Church--while on the contrary the Apostle very properly begins at the other end, and traces the results downward. He does not begin, as is generally supposed, by saying, God honored you with the knowledge of the Gospel of Christ, and when you believed he justified you, and after you were justified

he called you, and if you are faithful to your calling he will by and by exalt you to the condition which he foreknew. Indeed, it would not be possible to state the matter truthfully from that side; because many are honored with a knowledge of the Gospel of Christ who are never justified (because they do not accept the knowledge, do not accept Christ), and of those who do accept Christ and who are thus justified, it would not be true to say that they will all be sanctified; nor would it be correct to say that all who once are sanctified will reach the condition of glory; for "many are called but few chosen": few "make their calling and election sure."

But the Apostle argues the matter from the only proper and logical standpoint: having stated that God has foreknown or fore-intended the election of the Church, he steps forward to the time when God's purpose and intention will have been completed, accomplished --the time when the election will be finished and the Church accepted to glory. From that future standpoint he indicates the various steps which led up to it, saying, All those of the foreknown ones, glorified, will previously have been called; because it is a matter of grace, and no man taketh this honor unto himself, but "he that is called of God"--as the "Head of the Body," so each member of the Body. And, says the Apostle, every one thus "called" will previously have been "justified"; because God calls no enemies, no unreconciled sinners, to this high position. It was for this reason that Christ died, that through faith in his blood repentant believers might be "justified" and might be thus prepared to be "called." It is thus evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Sinners are called to repentance anywhere and everywhere and at any time. And when they repent, the Lord engages that in due time he will point them to

"The fountain filled with blood,  
Drawn from Immanuel's veins;  
Where sinners, plunged beneath that flood,  
Lose all their guilty stains."

When they have lost their guilty stains, through repentance and faith in the Redeemer, they reach the condition of justification, and are ready to be "called" to sonship and joint-heirship. But the Apostle is still going backward in the argument and,

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having told that the foreordained class would all be "called," and that they would all previously have been "justified," he declares that the justified ones would all previously have been favored or "honored" (not glorified):

honored or favored with a knowledge of the truth, a knowledge of the gospel.

Perhaps only a comparatively small number of Christians have realized what a great honor was conferred upon them in the first knowledge brought to them of the "Lamb of God that taketh away the sin of the world." This "honor" has been so widely dispensed that many forget that it is a special honor, a special favor, just as they forget to recognize as special blessings the sunshine and the rain. But this "honor" is not yet as common as some other of God's blessings. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," throughout the whole world: but not so the gospel sunlight and the spiritual showers. These blessings have been general only in certain quarters.

#### "THE LIGHT OF THE WORLD IS JESUS"

When Christ as the "Great Light" arose in Palestine, and when on the day of Pentecost the Church was illuminated by him, as a light for the world, that light was not sent southward into the darkness of Africa: the Africans were not "honored" with having the gospel of Christ. Neither was it sent eastward through India to its hundreds of millions: India was not "honored" with the gospel of Christ. Neither was it sent still farther East to the hundreds of millions of China: China was not "honored" with the gospel of Christ. But it was sent northward and westward through Europe and America. These lands were "honored," these peoples "have seen a great light," and with that light have received a great blessing. But how comparatively few have really seen this light, even when it shone around them on every hand. Alas! like the partly cured blind man of old they see a brightness and can discern something, but see nothing clearly. The Apostle explains their case, saying, "The god of this world hath blinded the eyes of them that believe not."--2 Cor. 4:4.

Having followed the Apostle's reasoning, we are enabled to see clearly each step of divine providence taken in connection with the divine purpose and foreordination.

(1) We see that first of all, to a certain extent, God was "for" us, for the people of Europe and North America: he was for them or favorable to them to the extent of "honoring" or favoring them with the light of grace "as it shines in the face of Jesus Christ, our Lord."

(2) In a still fuller sense God was "for" or favorable towards those who accept the light of truth, those who through repentance and faith in the precious blood are "justified" from sin through his grace.

(3) He was yet more "for" these justified ones, to the extent that he "called" them to suffer with



Christ during this Gospel Age, and by and by to share his glory.

(4) In a still fuller sense he is "for" all those who accept the call and who are seeking to "make their calling and election sure." God is in an especial sense "for" all these who are so running as to obtain the prize which he offers. "They shall be mine, in that day when I make up my jewels."

It is to this called and faithfully running class that the Apostle speaks as "us." He and those whom he addressed ("called to be saints"--Rom. 1:6,7) had first been "honored" with the light; second, they, by repentance and faith, had accepted it and been justified; third, they had been "called"; fourth, they had accepted the calling and given themselves wholly to the Lord. And with the Apostle and the early Church all who to-day can recognize themselves in this same position, as having taken these same steps, may properly apply to themselves the Apostle's words and say, God is for us; who can be against us!

All the "saints" throughout the whole world, who

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have taken the afore-mentioned steps, are probably altogether not a great multitude; but rather, comparatively, a "little flock": yet each one of these may say to himself, and realize to the very bottom of his heart as applicable to himself, these wonderful words--God is for us. He may endeavor to grasp the significance of these words, but he will surely fail to get all of their wonderful meaning. It is not possible for the human mind to grasp the riches of divine grace and love and power. We cannot comprehend them, we can merely apprehend them. If God be for us, with all of his infinite wisdom and power, it implies also that Christ is for us, for he is one with the Father; it implies also that all the angels, Cherubim and Seraphim, and all the heavenly powers of our knowledge and beyond our knowledge are for us--all enlisted upon our side, to do us good, to help us, to succor us in time of need, to uphold us in time of temptation, to strengthen us to do the Father's will. "All things are yours, for ye are Christ's, and Christ is God's."

The view granted to Elisha's servant, of countless horses, chariots and horsemen of fire or like fire, was of course merely a vision, nevertheless it represented a truth--that divine power is round about God's people on every hand for their protection and their deliverance. "The angel of the Lord encampeth round about them that are his and delivereth them." "Are they [the angels] not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" (Heb. 1:14.) Our Lord expressed the same thing, saying of his "faithful followers": "Their angels [messengers] do always behold the face of my Father." It

matters not whether we shall understand this to signify that spirit beings continually surround those called to be the "elect" of the Lord, to guide and shape their interests for their highest good, or whether we shall understand it to be merely a figure of speech, signifying that divine power surrounds God's people; for the results would be the same; it matters not by which means the Lord would deliver them from the evil and help them in trial and adversity. The fact that God is "for us," and that he is making all things work together for good to those who love him, is the central thought, the essence, the strength of this message to "us."

How wonderful is all this! Let us cast our minds for a moment over the world with its fifteen hundred millions of inhabitants. Let us remember that they are all under the "curse," under the sentence of divine displeasure, except the few who have heard of the redemption --of the Way, the Truth and the Life--and who have by faith and obedience "escaped the condemnation that is on the world" and come back into harmony with the Father and into fellowship with his Son. Let us imagine, if we can, this "little flock" of the "honored," "justified" and "called," heaven-led and heaven-blessed, scattered here and there amongst the fifteen hundred million fellow-creatures. Oh, what joy, what comfort, what peace, what strength the thought must bring to each one who can realize that he has taken all of these steps thus far, and that he is still pressing "toward the mark for the prize of the high calling!" This joy is not dimmed, but is greatly enhanced, by the thought that soon, in conformity with God's gracious foreordination all the "elect" may have a share in the great work of blessing with the knowledge of the True Light the masses who are yet in darkness, "without God and having no hope" in him. For although a redemption has been provided for all, the knowledge of God's grace has not yet reached any but the favored or "honored" minority.

As the Apostle declares in this very same chapter (Rom. 8:22), it is indeed a groaning creation; it has been groaning ever since the sentence of divine wrath was expressed in Eden, and it must continue to groan until the great Deliverer shall have established his Kingdom, and shall have rolled back the "curse" of death and depravity. Oh, what riches of grace have come to "us" through Jesus Christ, our Lord! And yet, as the Apostle says, although we have all this blessing and favor, we have also with it certain trials, difficulties and painful experiences, which the Father sees necessary for our development in order that we may come up to the terms of his predestination, "copies of his Son." And in consequence of this, as the Apostle declares, "We ourselves also [as well as the whole creation] groan within ourselves [while suffering with

the world, we suppress the groan, "We lay our burdens at his feet and bear a song away"] waiting for the adoption, to wit, the redemption of our Body"-- "the Body of Christ," the elect Church.

The word if in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is for "us," in the preceding verses, and now uses if as though he said, If I have proved that God is for us, then who can be against us!

#### "WHO CAN BE AGAINST US?"

Who can be against us, if God is for us? The Apostle does not mean that, having God on our side, none would dare to oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. Who are against us? Their name is legion. The devil is against us; as the Apostle declares, "Your Adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." The Apostle Paul assures us that we must contend against "the wiles of the devil." St. James declares that we must "resist the devil." The Apostle informs us that Satan is cunning and deceitful, as well as desperately wicked; and says that therefore we must have a battle, and as good soldiers we must have on the armor of God and use it faithfully. Thus we are to resist the devil, and he will flee from us. We are to "quench all the fiery

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darts of the Adversary" in open attacks, and yet to remember that we battle not with flesh and blood, but with a demon host; with "principalities and powers and spiritual wickedness in high places."--Eph. 6:12.

Nor is this all: we have a great enemy in ourselves, the "carnal mind," "the old man," reckoned dead, which must be kept in subjection. Perhaps the greatest battles and the greatest trials which we are called upon as "new creatures" to endure, are these battles of the new self, the mind of Christ, against the old fallen self, the mind of the flesh.

Furthermore: we have the "world" as "children of darkness" arrayed in opposition to us. They love the darkness and consequently hate not only the light, but also the "children of the light." This our Master declared, saying, "Ye are not of the world, for I have chosen you out of the world." "Marvel not if the

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world hate you; you know it hated me before it hated you." "If ye were of the world, the world would love its own; but now ye are not of the world, therefore the world hateth you." And the world's hatred is not

conducted along honorable lines of warfare. It would be ashamed to declare that it loved darkness, and ashamed to declare that it hated us because of the light. Its policy, rather, guided by the great Adversary, is to "put light for darkness and darkness for light"; to misrepresent our best efforts as evil and selfish, and to misrepresent its own selfish efforts as honorable and good. "Marvel not, if the world hate you." "The darkness hateth the light."

Nor are these great adversaries the only ones to oppose us: we must expect to endure from still another quarter. As our Lord declared, "A man's foes shall be they of his own household." Those whom you have dearly loved of your own family circle, and with whom you have had Christian fellowship, may turn against you and hate you for the truth's sake. Nor will this always be because of wickedness of intention: sometimes at least the persecutions will come conscientiously; as for instance, Saul of Tarsus, who afterward became the great Apostle Paul, was once a persecutor of "this way," and ignorantly did many things against Jesus and those who loved him. He himself tells us that he obtained mercy because he did it ignorantly, thinking that he did God service. And so doubtless it has been with much of the persecution that has come to the Lord's faithful ones in every age. Much of it has been inflicted conscientiously. It is quite remarkable, too, how the Adversary succeeds sometimes in deceiving those who once knew better into thinking that anger, malice, hatred, strife, bitter words and slander, "works of the flesh and the devil," are "duty." Alas, how blinding is the spirit of the Adversary!

All these adversaries must be resisted unto blood, unto death, if need be; must not be permitted to hinder our walking in the footsteps of him who set us an example; must not be permitted to prevent us from becoming copies of our Lord and thus making our calling and election sure. But while resisting them with all our might, we must avoid carnal weapons and not render railing for railing; rather, so far as possible, we should use the Sword of the Spirit, the Word of God, and, Michael-like, say, "The Lord rebuke thee." God is "for us," and declares that in his due time he will right present wrongs and falsehoods, saying, "Vengeance is mine, I will render recompenses." Indeed, toward the class who war against us ignorantly and conscientiously we should feel no bitterness, but rather sympathy, love and an earnest desire and effort for an opening of the eyes of their understanding.

The Apostle was not ignoring all of these great adversaries which, like "roaring lions," would terrify us, and if possible arrest our progress in the path of consecration and sacrifice, which leads on to glory. This is not his thought when he says, "If God be for us, who can be against us?" Quite to the contrary,

his thought is, that notwithstanding all these things which are against us, we may realize that God is for us, that he has predestinated a Church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps. And if we can realize that God has thus been leading us up to the present time, to bring us to share his glory, and that all things thus far have been working for our good, this is our assurance that all wisdom, power and love shall be exerted on our behalf down to the very end of the race course, if we continue to abide in Christ faithfully.

What shall we fear? What could oppose our way so as to hinder it, if God be on our side? This reminds us of the adage, "God with one is a majority." So, God with us, and for us, and leading us, makes us mighty indeed, stronger than all these adversaries with all their arts and wiles and perversity, and able through his grace to come off conquerors, yea, more than conquerors through him who loved us and bought us with his own precious blood.

We urge that each reader mark the various steps of progress through which divine grace has already led him, and that, whatever he finds to be his present standpoint, he go on as the Lord leads, not content with anything short of "the whole counsel of God." The reader has been "honored" with a knowledge of the grace of God in Christ: if he has not yet accepted, let him quickly accept this grace by repentance for sin and with faith in the ransom. If he has done this and has received the grace of justification, and, as the Apostle expresses it, has "joy and peace through believing," then let him remember that still there's more to follow, and that the justified are "called." Not called to glory merely, but called to obedience, called to present their bodies living sacrifices to God in his service, holy and acceptable through Christ.

Alas! how many who have received the grace of justification stop there: they hear the call to suffer with Christ for the truth's sake, they hear the invitation to stand up for Jesus, in their thoughts and words and deeds, but heed not. They perceive that such a full consecration would necessarily mean not only the giving up of sinful pleasures, but also the giving up of some not sinful, that they might devote their words and thoughts and deeds as far as possible as he did, doing good to others. But of those who hear the call to present themselves, how few obey it, how few surrender themselves to him who bought them with his own precious blood! Yes, many are called; though few are chosen. All the justified are called to self-surrender, full obedience, full trust in the Lord and full submission to his will. And of those who do accept the call and who have made the covenant, and who are therefore of the "us" class mentioned by the Apostle, how many become "overcharged with the cares of this

life, or the deceitfulness of riches," or the perplexities of poverty and so fail to obtain the fulness of heart-obedience, and consequently will fail to make their calling and election sure!

We are not now discussing what will be the fate of those who fail to be victors and to gain a crown and to sit with Christ in his throne; we are considering, rather, the privileges of those who have been "honored" of the Lord and led step by step up to present attainments of knowledge and privilege. We are seeking to bring before our minds at least a faint conception of the wonderful provisions of divine grace, and the full ability of every one so called to make his calling and election sure by laying hold of this grace of God, provided in Christ, by which to them, all things shall work together for good, because they love God and are the called ones according to his purpose.

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#### VICTORY NOT TO THE STRONG

--I SAMUEL 17:38-49--AUGUST 9.--

Golden Text:--"In the Lord put I my trust."--Psalm 11:1.

NOT long after David's anointing he became the hero of a most remarkable battle. The Philistines, residing on the seashore of Palestine, were the enemies of the Israelites from earliest times, and, as we have already seen, they held mastery over them at the time of Saul's coronation. Subsequently the victory gained over them by Saul was not complete, and they still occupied the city of Gath and considerable territory in the land given to Israel. In Gath dwelt Goliath, a descendant of the giants or Anakim, whose sight terrified the spies of Israel when they first essayed to enter the promised land. Goliath was a Philistine therefore, not by birth but by naturalization, as people of various nationalities become Americans. Goliath was in the prime of his manhood, proud of his size and strength. The Philistines, too, were vigilant and thought that with this champion and leader they might gain another victory over the Israelites. As a result they organized an army and marched northwesterly toward Jerusalem. King Saul, apprised of the fact, recruited an army to oppose them. The two armies faced each other on opposite slopes of the valley Elah. Evidently the opposing forces were fairly well matched and neither cared to make the attack. The Philistines, resorting to a method already known in history, proposed that a war be averted and that the issues between the two armies be decided by a personal battle. They sent forth Goliath as their champion and dared the

Israelites to meet him. Similarly the Romans and the Albans, B.C. 667, settled the war by having three Roman Horatii and three Alban Curatii engage in mortal combat. The victory came to the Romans, inasmuch as

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one of their number survived. Similarly later, Sir Henry d'Bonham fought with Robert Bruce between the two contending armies in Scotland.

Goliath was a giant indeed. His six cubits and a span, if estimated on the 16-inch cubit, would represent 8 ft. 8 in., or counted by the 18-inch cubit would represent 9 ft. 9 in. A cubit is the length of the human arm from the elbow to the tip of the little finger; a span is half a cubit. Encyclopedia Britannica refers to several giants: one a Scotchman, whose height was 8 ft. 3 in.; another an Arabian of 9 ft.; Charles Birne, an Irishman, measured 8 ft. 4 in.; Patrick Cotter, 8 ft. 7-3/4 in.; a Russian giant, 9 ft. 8 in. There is nothing, therefore, impossible or improbable in the story of Goliath. The giant was elaborately armored and practically invulnerable.

#### ISRAEL AND ISRAEL'S GOD DEFIED

At that time each nation apparently stood for a religious system and their prosperity and influence were largely credited to the favor of their god or gods. For forty days Goliath, clothed in his resplendent, gleaming armor, with a loud voice had shouted defiance to the men of Israel and incidentally to the God they worshiped, thus endeavoring to shame them and drive them to an unequal contest, of which he felt sure he would be the victor. We cannot wonder that no Israelite was found foolhardy enough to undertake a battle with the giant on the terms and conditions then prevalent--a battle with sword and spear and javelin; ordinarily anyone would have been but a child at the mercy of the foe.

Jesse at Bethlehem was only about twenty miles distant from the camp of the army, and on the fortieth day he sent David with greetings and delicacies for three of his elder sons who were in Saul's army and to bring back word of the progress of events. The ruddy youth, the shepherd boy David, with little knowledge of warfare, was surprised to see the challenger and that the God of Israel was thus defied by the heathen. By nature and by experience in the keeping of his sheep and the defending of them from wild animals David was courageous, fearless. Besides, he evidently was well born as respects reverence for God and faith in him. It was Goliath's defiance of the God of Israel that seemed to strike him most forcibly. He made inquiries as to why none of the Israelites in the name of the Lord had undertaken the battle, implying his own willingness to do so. Many of those with whom

he communed on the subject were evidently impressed with his faith and ardor. But his own brethren were less appreciative, and sneered. However, the matter spread from mouth to mouth until it reached the ear of King Saul, who sent for David.

Although the king for some years had been out of favor with the Lord, he nevertheless had good reason for believing in divine power, as it had already been manifested in his own experiences. He evidently queried if this proposition of David, his only hope, might not be of the Lord. David explained briefly his own prowess in connection with the slaying of a lion and at another time a bear in defence of his flocks. The king admired the youth, his courage and his faith, and consented that he should undertake the battle with the giant, hoping doubtless that God would favor his people with a victory even against such odds of physical strength. King Saul had the best armor, of course, amongst all the Israelites, and he proposed that David use it. But when the latter tried it on he felt himself constrained and declared that he would have less confidence in it than out of it. He went forth to meet Goliath in his own way, armed merely with a shepherd's oak stick and with a sling and a shepherd's bag. Selecting five smooth stones for use in his sling he approached the giant as the latter came forth as usual to dare the Israelites.

The story of the conflict is quickly told. The Philistine was indignant that he should be asked to fight with a boy unarmored, and he cursed David in the name of his gods, saying, "Come to me, and I will give thy flesh unto the fowls of the air and unto the beasts of the field." David's reply was characteristic--full of that faith in God which marks his entire history from first to last, and on account of which the Lord speaks of him as a man after his own heart. He said to Goliath, "Thou comest to me with sword and spear and with javelin; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thy head from thee; and I will give the carcasses of the hosts of the Philistines this day to the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands." Thus the issue was seen by both Philistines and Israelites to be as between the Lord, his

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people and their enemies. Hastening forward David threw his first stone, which struck the giant in the forehead and caused him to fall senseless. Directly David finished the conflict with Goliath's own sword, beheading



him while the Israelites, their faith reviving, attacked the Philistines, whose courage fled.

It is supposed that Goliath wore a helmet with moveable front common in those days, and that he laughed at the youth who was coming against him, and in so doing threw back his head, allowing the vizor of his helmet to open, exposing his forehead. Others suppose that he reached for his javelin, which he carried in a sheath between his shoulders, and in reaching back for the javelin the helmet opened at the opportune moment and admitted David's stone. However the matter happened we cannot doubt that David was quite correct in his understanding of the matter; that divine providence supervised the entire transaction and brought the victory. Nor was such marksmanship with the sling an unusual thing in those times, for we read how on another occasion 700 men of the tribe of Benjamin threw stones "to a hair's breadth."--Judges 20:16.

#### THE CHRISTIAN'S ADVERSARY AND CONFLICT

What lesson can the "New Creation" of the present time draw from this story of olden time? David, whose name signifies beloved, in many respects typified the Christ, Head and Body. His experiences with Goliath illustrate well first of all our Lord's conflict with the Adversary during the forty-days' temptation in the wilderness. Our Lord's victory over Satan on that occasion, his loyalty to the Father and the work entrusted to him, his own self-sacrifice, meant the victory for all the world of mankind desirous of being in harmony with God and his arrangement. Did he not declare to us, "Fear not, I have overcome the world"? In overcoming Satan, the prince of this world, he was gaining at the same time a victory over all the hosts of evil and servants of sin. He stood faithful to God and to his covenant relationship and responsibility and hurled at the Adversary the pebble of truth--"It is written." As Goliath fell before David, so Satan was vanquished by our Lord, who declares, "I beheld Satan fall from heaven," and declared also as a result of his victory, "All power is given me in heaven and in earth," and sent forth his disciples in his name to similarly battle in his strength and to come off conqueror and to ultimately share with him in his Kingdom, which is to "bless all the families of the earth."

It is written of the Lord's faithful disciples, who shall constitute the Church of glory, that they must walk in his steps as he set the example. This means to them as to him a warfare against sin, its great representative and leader Satan, and all the hosts of deceived humanity who are on his side. Does not the Apostle intimate this when he says, We wrestle not with flesh and blood, but with wicked spirits in influential positions? (Eph. 6:12.) Our enemy is a giant in whose presence we are feeble indeed. The Apostle calls him

a wily foe and our Lord taught us to pray the Father,  
"Abandon us not in temptation, but deliver us from the  
evil one." Very evidently, then, we need divine assistance  
in our unequal contest, as did David in his.

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT"

All those whom the Lord accepts to probationary membership in the Body of Christ, have been previously anointed and come under the divine power and guidance. They have had their experiences, too, in struggling against evil in general, even as David had his experience with the lion and the bear, and those experiences in the Lord's providence were merely preparations for the great testing, the great conflict with the Adversary and his various devices for our injury. The natural thought in connection with such a contest is to put on armor similar to that of our opponent, as Saul offered his armor to David. It is for each of the Lord's people, however, to learn that victory cannot be won along worldly lines. We cannot fight evil with evil, wrong with wrong, boasting with boasting and slander with slander, hatred with hatred, etc. If we undertake so to do we shall surely lose in the battle. Our course, like that of David, must be full reliance upon the Lord and the use of the sling and pebble of truth. If we cannot conquer along these lines we cannot conquer at all. Who is sufficient for these things?--for such an unequal contest with the prince of darkness and all the hosts of sin? Surely the one who would have confidence in himself would be unwise; hence, as the Apostle says, we place our confidence in God; if we are loyal to him victory will be ours, if we are careless or unfaithful we shall not be of the David class--not be members of the glorious Body of Christ, in which event we shall never reign with him, even as David, who received the anointing, would never have reached the throne, if he had fought the giant with Saul's armor.

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"WORKS OF THE FLESH AND OF THE DEVIL"

The imperfections of the flesh with which we all must contend are indeed part of the works of the devil, for did he not in Eden accomplish the fall of our first parents, and thus the fall of our entire race into the sin and death condition against which we struggle in vain, except as we are rescued by him who loved us and bought us with his precious blood? But in addition to these inherited weaknesses of the flesh we must contend against the active works of the Adversary--not only his temptations to ourselves but his intrigues through mankind in general, for he is indeed the "one who now worketh in the hearts of the children of disobedience," and they are much more numerous than the

children of obedience. Hence our assailants are manifold, and in many of their assaults upon us they have at least the sympathy of our fallen flesh, however antagonistic our hearts, our minds as New Creatures in Christ.

The Apostle helps us to get a view of the great enemy and the influences he is bringing to bear against us on every hand and every day. He sums them up as follows: "Now the works of the flesh are manifest which are these,--adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders [he that hateth his brother is a murderer], drunkenness [intoxication literally or symbolically with the spirit of the world, Babylon], revelings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God."--Gal. 5:19-21.

#### "WE WRESTLE NOT WITH FLESH AND BLOOD"

Behold in this list the Goliath with whom we must contend! The special weakness of one may not be the special weakness of another, but the list which the Apostle has here provided is sure to include the weak points of the flesh of every one of the Lord's consecrated

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people, every one who is a member of the David class, of the Beloved One, of the Christ. All who are anointed for the coming glory as kings and priests, as New Creatures, have a Goliath in their own flesh to be fought, and fought to a finish! Either the old nature must die or the new one must die. Exhorting along this line the Apostle says, Mortify, therefore, your members that are upon the earth--the downward tendency of your flesh. It must be killed, it must be beheaded, as was Goliath; but there can be no complete putting away of the earthly mind, the fleshly mind and its influence until first we in the name of the Lord have conquered by smiting it with the pebble of truth.

As we look over the above list of the works of the flesh and the devil, we find that they are all rooted in selfishness; and as we look to the Lord as our pattern as New Creatures we find that all the fruits and graces of the Spirit are reversely centered in love. In proportion, therefore, as the New Creature lives, grows and thrives in love, the old creature, the works of the flesh, will perish with its selfishness.

We might be inclined to reason amiss on the subject and to say with the Apostle, Having begun in the spirit, are you seeking to be perfect in the flesh? We might say, Surely all who have been begotten of the holy Spirit and who have reckoned themselves dead indeed to the flesh and its inclinations and desires--none

of these, surely, could ever be influenced again to come under the Adversary's power and become a partaker of his spirit and participate in his works!

This is a wrong thought! It is possible for some of the Lord's true children to be thus overcome. True, if thoroughly overcome by the spirit of selfishness it would mean the death of the New Creature, and this would mean the Second Death. The path from the new nature into the Second Death is not necessarily a very long one, but we have no reason to believe that it could be taken at merely one step. We remember that the new nature up to the present time, up to the time of our resurrection change, is but the new mind, the new will, the new disposition in harmony with the Lord, his righteousness, his love. We are to remember, as the Apostle suggests, that we have this new nature in an earthen vessel and that the earthen vessel has practically all of its original blemishes and fallen tendencies still as powerful as ever except as the new mind has these under its mastery and control; but if that mastery or control should be released even for a moment the result would be the awakening, the reviving of the old nature. And we may be sure that our Adversary is alert and fully realizes the situation and will do all in his power to put us off guard, even to the extent of endeavoring to make white appear black and black appear white before our judgment. The Lord very graciously shields us from temptations more than we are able to bear. Hence it is possible for us at all times to be overcome, not only in the infancy of our new nature, but also in its further development; but the testings permitted grow more severe, more crucial, as we near our spiritual graduation time. Nor can we object to this; it is exactly what we should expect.

The Apostle, following this line of thought, declares, "I keep my body under;" and again he says, "Mortify, therefore, your members which are upon the earth"--your earthly ambitions, will, etc., everything in yourself that would tend toward envy, hatred, anger and strife--put these to death. Allow the new nature to have full sway and control in every thought, in every word, in every deed. And watch to this end; watch your thoughts, watch your words, watch your conduct. Many can watch their conduct who find it difficult to scrutinize and properly weigh their thoughts and their words. Truly the Apostle intimates that out of the heart proceeds envy, bitterness, evil speaking, back-biting and strife; unless they are in the heart the mouth cannot utter them, for it is out of the abundance of the heart that the mouth speaketh.

**"THE TONGUE IS A FIRE AND A WORLD OF INIQUITY"**

Alas, yes! our words do judge us; as the Master declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." No wonder the

prophet said, "I will set a guard upon my lips lest I sin with my mouth." The setting of a guard evidently means that we will practice great deliberation, great care in respect to everything that we say; that we should speak evil against none. Our evil speaking is not at all necessary to the Lord and to his cause; he is perfectly able to accomplish all of his purposes without our violating a single one of his wise arrangements on our behalf. If he is not wise enough to bring order out of confusion, surely we are not sufficiently wise, and it would be very presumptuous on our part to interfere with the Lord and his affairs, except strictly along the lines of the instruction of his Word. Let this be our authority; when he instructs us to speak let us speak, when he instructs us to be silent let us be silent. No other course is a safe one.

The Apostle declares the "tongue setteth on fire the course of nature, and is set on fire of Gehenna." (James 3:6.) In other words, that which fires the tongue to evil is a spark which belongs to the Second Death, for all anger, malice, envy, hatred, strife, evil speaking, back-biting, are all works of the flesh and of the devil, which are tending toward the Second Death. As the Apostle says in enumerating these, "They that do such things shall not inherit the Kingdom of God." (Gal. 5:21.) They that do such things, if they continue in that evil course, will not only fail to get a share in the Kingdom, but fail to get a share in the Great Company, and will receive their portion in Gehenna--the Second Death. This is no exaggerated teaching on our part; it is the clear testimony of St. Peter and St. James. And not only is this the rule of this Gospel Age and the Church which is now on special trial, but the same will be the rule during the Millennium; those who will not come into harmony with the law of love, which is the opposite of all these works of the devil, will be counted as servants of sin and of Satan and will have their portion in the lake of fire, which is the Second Death.--Rev. 20:14.

When the Apostle speaks of the tongue as setting on fire the course of nature, we believe that he is expressing a truth in full harmony with that set forth by the Apostle Peter, when he tells us that the symbolic heavens and the symbolic earth shall surely be on fire. The tongue, that little member, will thus set on fire the course of nature and eventually bring in the great period of awful anarchy with which present institutions will go down, preparing the way for the Kingdom of the Lord under the whole heavens. Whoever has an ear to hear can already perceive that bitter tongues are moving rapidly in the direction of the igniting of the

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great fire which the Apostle delineates. Passions are being aroused in Church, State, financial and political

circles. Selfishness is more and more getting into command until by and by, as the Scriptures declare, there will be no peace to him that goes out or comes in, but every man's hand will be against his neighbor.

If thus the tongue is to set on fire the course of nature in the nominal Church and in the social world, shall we suppose that the Church of the Living God, whose names are written in heaven, will be exempted from such trials, and shall we suppose that the tests will be less crucial with them than with the world? No, verily! We must expect that judgment will begin at the house of God and extend to the nominal house and to the world. It behooves each one to be awake on this subject of the unruly member, to bring ours into absolute submission to the will of the Lord; that we shall speak only those things which are edifying; that we shall speak evil of no man; that our tongues wherewith we bless and praise God shall be used only in blessing and assisting and uplifting and strengthening the Lord's cause.

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But since it is out of the abundance of the heart that the mouth speaketh we must keep our hearts with all diligence, we must remember their natural deceitfulness; we must be on guard lest they should deceive us now into thinking that evil is good, and that in promoting evil in speaking and slandering one another we are promoting good. This is a part of the artifice of the Adversary, and, as the Apostle says, "We are not ignorant of his devices." Let us, then, be more than ever on guard to scrutinize our motives, and not only so, but after finding good motives, let us scrutinize our methods and square them all with the Word of the Lord, especially remembering his instructions that we shall love one another as he has loved us--to the extent of laying down our lives for each other--and that we shall be obedient to him to the extent that we shall give heed to his Word, not forgetting his methods of procedure, as outlined to us in his own words.--Matthew 18:15-17.

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#### THE SPIRIT OF ENVY AND MURDER

--I SAMUEL 18:6-16.--AUGUST 16.--

Golden Text:--"The Lord God is a sun and shield."--Psalm 84:11.

THIS lesson affords us a contrast between a spirit or disposition in harmony with the Lord and a spirit or disposition out of harmony with him and his arrangements. The first is exhibited in

David, the shepherd boy, secretly anointed to the office of king and later brought into prominence through his victory over Goliath, recounted in our last lesson. So far as Saul is concerned the record is that an evil or malevolent spirit possessed him. On the contrary the Spirit of the Lord is said to have been with David from the time of his anointing. We are not to confuse in our minds those blessings of the Lord's Spirit in ancient times with the still more blessed experiences of God's people throughout the Gospel Age under the anointing of the holy Spirit, the begetting of the holy Spirit, the sealing of the holy Spirit as sons. Doubtless there would be much in common in the experiences of those who received the Lord's Spirit at that time and those who receive it now; but most certainly that which we now enjoy as the "house of sons" is far beyond anything that was possible for the "house of servants" to experience; because the holy Spirit as a comforter and guide into the truth and a seal of the new nature was not then given, because Jesus was not then glorified. Hence the blessing of the Spirit given at Pentecost and enjoyed by the Church since is peculiarly the Lord's blessing for the Bride class and has been possible only since their Advocate appeared in the presence of God for them in the merit of his own sacrifice.

To whatever extent the holy Spirit was bestowed upon the "house of servants" it would necessarily be a spirit of moderation, of fellowship with God, of desire to do his will and of peace with him; and to this extent it would be the spirit of a sound mind, relieving its possessor of much of the nervous fret and strain, excitability and languor which might be his own naturally under trials and disappointments. Of Saul, it is said that an evil spirit entered into him, but this does not necessarily mean that he became obsessed of a demon, but rather that an evil mind, a perverse mind or disposition, an unhappy or melancholy mind took the place of the restful and peaceful and trustful mind which he previously had enjoyed.

#### AN EVIL SPIRIT FROM THE LORD

But we read that an evil spirit from God came upon Saul and he prophesied in the midst of the house. This would seem more like an obsession, or, as Dr. Merrine suggests in *Bibliotheca Sacra*, Saul had psychic epilepsy; he says, "Epilepsy may coexist with a healthy growth and development of the intellectual faculties, and a very high degree of intelligence and even genius may be associated with it. Julius Caesar, Augustus Caesar, Napoleon, Petrarch, Mohammed, Moliere, Handel and many other great men were epileptics. Certain peculiarities are common to the whole class of epileptics, and dominate their character, such as an explosive irritability of temper; in some instances a display of highest excitement, and again a gloomy stupor. Numerous criminal

acts have been committed while in this state."

We do not get the thought that this evil spirit was from the Lord in the sense that the Lord exercised this evil influence upon Saul, but we understand the word from in an entirely different sense, and signifying not of, contrary to: "An evil spirit [apart] from the Lord was upon Saul." The Apostle tells us that anger, malice, hatred, envy and strife are works of the flesh and of the devil, and hence to whatever extent Saul or anybody else came into sympathy with these works of the Adversary to that extent he would have, would be controlled by an evil spirit, an evil disposition, the Adversary's spirit; and, as a matter of fact, those who come consciously into accord with the Adversary in spirit become thereby exposed to obsession, to the intrusion of the evil spirits themselves.

It is undoubtedly true that persons whose minds are in sympathetic accord with righteousness and truth, are proportionately surrounded by a protective influence which shields them from the intrusion of the evil spirits. This is the intimation of the Scriptures, which declare that the holy angels are ministering spirits for those who shall be heirs of salvation, and "The angel of the Lord encampeth round about them that fear him and

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delivereth them." (Heb. 1:14; Psa. 34:7.) But with any departure from the reverence of the Lord, with any departure from loyalty to righteousness and truth would come a corresponding separation from this holy protecting influence of the angels of the Lord and a consequent exposure of heart, of mind, to the malevolent influences of the fallen angels, who are ever ready to enter into such, and more seriously than ever defile them. This lesson seems to be enforced by our Lord's parable of the man out of whom a devil had been cast and his heart swept and garnished; not, however, receiving into it the good Shepherd of his soul, but, standing for righteousness merely in his own strength, he was assaulted by seven demons more wicked than the first and was overcome, and the last end of that man was worse than the beginning.--Luke 11:24-26.

Thus it was with Saul; as a natural man he evidently had some noble characteristics, because of which Samuel loved him; but failing to make a full consecration of himself to the Lord he was continually beset by his own will, a spirit of selfishness, which hindered him from being a satisfactory servant of the Lord. As a result of this, the Lord's special protection and assistance were not afforded him, and correspondingly the spirit of selfishness grew. In our lesson we saw that so far from desiring that the will of the Lord should be done in him and in all of his affairs the very reverse spirit of selfishness, of self will, grew rankly in his heart. These heart conditions merely needed an



opportunity to manifest themselves, and this opportunity came in connection with David. After the exploit with Goliath the fame of David greatly spread abroad throughout the cities of Israel. As the story was told subsequently that he with the army gave battle with the Philistines and victory resulted, his praises were sung after the custom of the time by women and children, who at the gates of the various cities saluted the returning victorious warriors. A song gradually spread, the chorus of which was, "Saul hath slain his thousands, but David his tens of thousands."

It would have required a man of very large calibre in Saul's place not to be offended at this, not to feel jealous of such honors given to the young hero of the hour, implying that he had entirely eclipsed the king. But whatever might have been the natural sentiment of King Saul or others there can be no doubt as to what would have been the proper one. The king should have rejoiced and taken pleasure in honoring the young patriot, whose chivalry had been so blessed to the whole nation. To have done this would have been to evince the spirit of a sound mind, and it would have redounded to the honor of Saul himself. But it does not surprise us that it had an opposite effect upon him, knowing as we do the general spirit of the world in respect to such matters--the spirit of selfishness and pride. Saul was filled with anger and envy and eyed David jealously henceforth. He recognized in him a rival; he also perceived that David was a true servant of the Lord, and that the Lord's blessing was upon him. Jonathan, on the contrary, of a different cast of mind, loved David more and more, because of the very qualities which led his father to hate David.

#### LESSONS FOR SPIRITUAL ISRAELITES

Keeping in mind that the anointed David represents the Church, the Lord's anointed, who by and by with Jesus their Head shall occupy the throne of the world's dominion for the blessing and uplifting of mankind, and for the deliverance of all from the yoke of Satan, sin and death, we may properly enough apply the essence of this lesson to this class. Their victories over the evil one, over the power of sin in their own bodies, and their general fighting of the good fight of faith bring the approval of some of the Jonathan class, as well as the comfort of the "exceeding great and precious promises" of the Lord's Word. (2 Pet. 1:4.) But these victories over sin will not bring to this class the love

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of the world, the love of those who have not the Lord's Spirit, but a selfish spirit, the spirit of those represented by Saul. Of this condition of things the Lord forewarned us saying, "Marvel not if the world hate

you; ye know that it hated me before it hated you." He tells us that we are the children of the light, and should let our lights shine, and that in proportion as we are faithful in so doing it will bring upon us the opposition of the children of darkness, who love the darkness rather than the light, who love sin rather than righteousness, selfishness rather than love.

Perhaps, too, Saul represented those of the present time who in the nominal Church system, the nominal kingdom of God, affect to be reigning now. As they perceive the Lord's blessing on those who have no titles amongst men and whose anointing is not of man, neither recognized by man, they feel jealous of their success, they seem to realize that the prosperity of Present Truth in the world makes steadily against the institutions of Babylon. Every victory for truth, every evidence of the Lord's favor towards it seems to beget an evil spirit of indignation, of opposition, hatred, envy, strife-- "works of the flesh and of the devil."

Saul's coming under an evil influence, by which he prophesied, seems to correspond thoroughly with the power of evil spirits exercised at various times in the past. And speaking of the power that Babylon will exhibit in the near future, the Lord tells us that the image of the beast will become so alive shortly that it will call down fire from heaven upon all opposed; that is to say, it will, apparently in the name and power of the Lord, express imprecations and fiery vengeance from the Almighty upon all who are not in full sympathy and accord with it. It may even seek to destroy us with the javelin of bitter words, misrepresentation and slander, as Saul threw his javelin twice at David. But as the latter was not smitten with the javelin, so we shall not be injured as New Creatures, no matter what the Lord may permit to come against us according to the flesh. "All things work together for good to them that love God, to the called ones according to his purpose"--to his anointed. His Word is, "Touch not mine anointed, and do my prophets [ministers] no harm." (Psalm 105:15.) And again, "Nothing shall by any means hurt you," injure your real, highest interests.

#### "JEALOUSY IS CRUEL AS THE GRAVE"

These words of the wise man have been amply demonstrated as truthful through many centuries of the world's experience. Some one has said, "Jealousy is said to be the offspring of love. Yet, unless the parent makes haste to strangle the child, the child will not rest until it has poisoned the parent."

The lesson to the New Creation is that we should be specially on guard against jealousy, envy, hatred and strife. We cannot doubt that much of the final testing of the "very Elect" will be along these lines.

"Who shall be able to stand?" is a question, therefore, that appeals to all those who have taken their stand for the Lord, for righteousness, for truth--their stand for love of God and of the brethren. If, indeed, we have consecrated our lives, to lay down our lives in the service of the Lord and his truth and in the service of the brethren, what should it not mean to us as respects the manifestation of that love and faithfulness! Any root of bitterness, any word of bitterness, any thought of jealousy entering into our hearts might mean the defilement of not only the brother or sister against whom these are directed, but would surely mean the poisoning of our own hearts, the destruction therein of the spirit of love, the Spirit of the Lord; and possibly this evil spirit, far from the Lord, proceeding from us, might contaminate many members of the Body of Christ for their defilement. How much on guard, therefore, each of us ought to be; how we should analyze our thoughts, our motives, our intentions to see that they all square perfectly with the law of love to the extent that our Lord indicated, saying, "A new commandment I give unto you, that ye love one another as I have loved you;" to the extent of being willing to die for each other's interests and welfare and honor!

On the contrary the Spirit of the Lord in David kept him sweet, kind, generous toward his enemies. He indeed fled from the king's presence when in a fit of anger Saul threw the javelin, and we may be sure that it was nothing less than faith in the Lord and in his divine providence that enabled David to continue to serve the king as his musician, and by the sweet music of his heart and of his voice, to cheer Saul and drive away his melancholy. Such should be our attitude toward those who oppose us. The natural disposition of an evil course toward us would be to arouse an antagonistic spirit in return, render evil for evil, railing for railing, accusation for accusation. The result of such a course would be our own injury as well as the possibility of further injuring our opponents. David's course was the proper one; he waited upon the Lord, he was submissive to what the Lord's providence permitted. In his estimation and ours nothing could befall him that would be outside the divine knowledge and the divine power to prevent. Hence these trying experiences meant for David a great development of character, a strengthening of his heart in harmony with the divine will.

#### PROVIDENTIAL CHANGES ACCEPTED

In various ways did Saul seek to arouse in David a spirit of antagonism; not only did he make an attempt to assassinate him twice, but he kept back from him a part of the promise he had publicly made, that the one who would gain the victory over Goliath should become

his son-in-law. How foolishly shortsighted was Saul's course even up to this time! He might have fallen into line with the Lord's providences and have fulfilled his obligations to David, and by having David as a son-in-law, his own family would have been closely knit to that of David when the latter would ultimately come in possession of the kingly authority, as the Lord had ordained. But jealousy and hatred are usually blind to their own best interests. So Saul kept back his daughter from being the wife of David, and his next step was to send David to the army as the commander of a regiment, with the hope and the expectation that his boldness in war would mean his death. But the Lord was with David and blessed him, and the record is that "he behaved himself wisely in all his ways."

So with all those who now have the Lord's Spirit in still greater measure and power for the illumination of their minds, their hearts and their guidance in the right way. All these, under this heavenly influence and as sons of the Most High, should behave themselves wisely, prudently, in a manner to glorify their Father in heaven, to honor the Lord Jesus, to make themselves helpful to all the household of faith, and to let their lights so shine before men that the latter may take knowledge of the fact that they have been with Jesus and learned of him.

But the more wisely David conducted himself, the more envious did King Saul become. The more the Lord blessed and prospered David in his humility of life and wisdom, of course the more opposition did he have from the king. And so it will surely be with us. In proportion as we have the spirit of a sound mind and are zealous for the Lord and for the brethren, laying down our lives in the service of the truth, the more hatred and fear we may engender in the hearts of those who are out of heart-harmony with the Lord. But as we read of David that all Israel and Judah loved him, so we may be sure as respects the true people of God; for they are more and more loved and respected--those who have the Lord's Spirit, those who are of the David class. By and by when Satan shall have been bound, and when the Lord shall have established his Kingdom under the whole heaven, when all the blind eyes shall be opened and all the deaf ears unstopped, then all the people, all who are in accord with the Lord, shall recognize the faithfulness of the David class, the Christ, and shall glorify God on their behalf.

#### "THE LORD GOD IS A SUN AND SHIELD"

Our Golden Text is a great encouragement to the David class, the beloved class, the anointed ones, the members of Christ. To these the Lord God is both a sun and shield; he not only enlightens these but he will not suffer them to be injured by the blessings which he bestows upon them. He will shield them from all

enemies and everything that would tend to injure them in any manner; all things shall work together for good to those that love him, to the called ones according to his purpose. (Rom. 8:28.) With such blessed assurances, then, we may look forward into the future with rejoicing and with confidence, trusting to have a share in the glorious rewards God has promised to the faithful.

As it would not have done for David merely to have thought about his anointing to be king and the blessing that would then come to him, so it would not do for us merely to think about the Kingdom honors that God has promised to the faithful, for in so doing we might be puffed up and thereby made unfit for a share in those coming blessings. Rather our attention, like that of David, must be directed to the things of the present, without, of course, forgetting the blessed influence of the coming prospects. It is ours to do with our might what our hands find to do at the present time, remembering that only thus can we make our calling and election sure.

As each step of opposition on the part of Saul worked out a blessing for David, giving him wider experiences and fitting and preparing him for his future usefulness as the king, so all of the trials and difficulties and the disappointments that the Lord will now permit to come upon us from the world, the flesh and the Adversary--all of these will prove but preparations for his glorious Kingdom privileges, if faithfully used.

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#### LETTERS RESPECTING THE "VOW"

DEARLY BELOVED BROTHER RUSSELL:--

I write to say how much I appreciate the letter in the last TOWER on the proper conduct of brothers and sisters, and to tell you how glad I am that this matter has been brought thus to the notice of all concerned, and that increased blessings may result.

The Vow you and others have taken, as given in the TOWER, I most heartily take also. Indeed, it expresses my deepest heartfelt expressions, and by God's help, through our dear Lord, I will endeavor to carry it out fully.

Praying that each one who so vows may have the needed strength and help, and may be greatly blessed and made a blessing to all with whom he or she may come in contact, I am,

With much love in the Lord,

JAS. T. HODGE,--Eng.

-----

DEAR BROTHER RUSSELL:--

I want to tell you of my joy and appreciation of June 15th TOWER. It came to me as a blessing from the Lord's own hand. I am glad to tell you that I have taken the Vow and am already receiving many wonderful blessings therefrom.

I feel that it will be a great strength to me, and am thankful for it and the many blessings I have received through you.

I assure you, dear brother, that I remember you at the throne of heavenly grace daily and also the dear Bible House family. With much Christian love,

Yours in his service, STELLA WILSON,--Ind.

-----

MY DEAR BROTHER RUSSELL:--

Your article in June 15th TOWER, giving a copy of the recent Vow to the Lord, which the Pilgrim brethren have all made, has made a profound impression upon me, and I feel sure it will be blessed of the Lord and result in greatly strengthening the brethren who consecrate anew themselves by following the example set.

I write only a line to say that I have reverently made this Vow to my heavenly Father, and beg for your prayers.

Yours in bonds of love, J. S. COLE,--Fla.

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DEAR BROTHER RUSSELL:--

Christian greeting to you. I received the letter containing the Vow to the Lord, and gave it a somewhat lengthy consideration--to some extent forgetting its receipt until the matter was again brought to my mind afresh by the letter and comments in the June 15th TOWER.

I have since more minutely considered its embodiments, and must say that to me there is nothing new in the Vow with the exception of the last clause or sentence.

In view of this would say that should the child of God be thus thrown into the private society of some designing enemy of the "truth," he or she would have little help outside of the Lord against the false and slanderous reports which such an one might circulate. So, dear brother, we with you, and all of those pure and desiring to be pure in heart, Vow unto the Lord, that, he being our help, we will fulfil all the conditions of this Vow, and abstain as much as in us lies even from the "appearance of evil."

And now, dear brother, may the Lord lead you and keep you in the peace of them that love his law. I remain, ever your brother and fellow-servant in the dear Redeemer, ANTHONY STONER,--Ohio.

-----

MANY MORE ADVISE THAT THEY HAVE TAKEN THE VOW

Sister H. C. Rockwell, Elizabeth Van Aken, Mrs.  
Alice A. Dobbins, Eli Ya, Bain Matthews, Flora L. Davis,  
Lionel Gelling, I. A. Walker, Ann Walker, Fred S.  
Stevens, Mattie Herbruck, A. M. LaDu, D. S. McConihay,  
Archie Connell, Mrs. C. W. Frazer, Mrs. H. K. Blinn,  
Frances Marion, A. P. Walker, Lou Clardy, Sister E.  
Ludy, Wm. Sinclair, J. F. Stephenson, Jr., C. W. Weyhe,  
G. M. Huntsinger, M. V. Tanner, Mr. and Mrs. Mack  
Hess, E. Edmundson, Eugene L. Nelson, Mrs. Ann  
Moore, Mrs. J. C. Wilson, C. H. Doliber, Forrest Harrison,  
Mrs. Eda Stucke, John Peifer, E. P. Demmon,  
F. C. Moulton, Florence P. Moulton, E. M. Pepper, D.  
R. Akin, Geo. R. C. Hill, John O. Moore, Fred Mangold,  
M. L. Eckles, Lewis H. Kirkpatrick, W. S. McNaught,  
G. W. Hinds, Grace Hogue, J. F. Dodge, Carrie M.  
Crippen, Joseph Greig, Jennie Cuthbert, N. J. Granbeck,  
Mr. and Mrs. H. E. Williams, R. M. Irwin, Carrie M.  
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G. W. Faulk, Mrs. M. E. Garinger, Edna Davis, Edith  
Morse, Frank M. Mitchell, F. A. Uhlrich, Reamie J.  
Harrison, C. H. O. Haughton, Wm. T. Krueger, V. C.  
Elder, J. W. Sherman, A. T. Johnson, James Hudson,  
Mrs. Helen Worcester, Wm. F. Eustace, Percy McCarmack,  
Mr. and Mrs. T. Bridgeford, Sister Babcock, E.  
B. Thorn, Evangeline Millish, Alexander Walker, T. A.  
Bailey, W. E. Abbot, Wesley W. McCown, Mrs. Geo. R.  
Paynter, Brother and Sister Robert Martin, S. E.  
Ranger, Brother and Sister S. W. Carpenter, Mrs. E.  
Lavealle, A. H. DeMara, F. H. Bradshaw, Brother and  
Sister A. W. Goodrich, C. E. Stewart, Mrs. A. M.  
Blanchard, F. W. Randall, Henry L. Hauerwas, Geo. A.  
Marks, Anthony Stoner, H. P. Welsh, G. S. Kendall,  
A. A. Baxter, Florence Soper, Mrs. H. Wakefield, E.  
E. Wakefield Schuller, Stephen Schuller, J. F. Shields,  
Ida E. Shields, J. Ries, Oscar Magnuson, Irene K.  
Magnuson, B. E. Campbell, I. Villman, Mrs. C. M. Utzler,  
Helena Dann, J. M. Bradford, Lorena L. Bailey,  
Ralph L. Bailey, Ida Argenbright, C. B. Gibson, Mattie  
J. Ransbottom, Mrs. J. L. Gibson, L. T. Arrington, C.  
J. Robinson, Imogene Robinson, Ed. F. Edinger, C. E.  
Mead, Mrs. J. D. Crawford, Mrs. Carrie Harper, J. T.  
Hodge, Mr. and Mrs. C. W. Blanc, J. R. Leonard, Roy  
Holliday, E. H. Conklin, H. A. Spink, Wm. L. Boerema,  
D. Koon, Leander Cole, A. G. Clark and wife, Margaret  
E. Beach, H. Schlatter, Sr., Frieda Schlatter, E. H. and  
H. A. Schlatter, Pauline M. Schlatter, Mary Schlatter,  
Mamie B. Schlatter, L. F. Snow, L. A. Snook and wife,  
Frieda Scheid, Mrs. G. Kenzer, J. White, J. S. Coles,  
Mrs. R. S. Snook, Mrs. W. E. Snook, Frank W. Main,  
Brother and Sister C. M. Urch, Ella M. Huyck, A. R.  
Croil, Mr. and Mrs. J. Hettenbaugh, Amos L. Wilkinson,

Hallie P. Johnson, E. B. Ullery, P. J. Shoquist,  
Eliot H. Thomson, S. H. Dingus, A. E. Sarvis, C. E.  
Silver, Edna L. Johnson, Mrs. J. C. Lacy, Ethel White,  
John Mann, H. N. Fatzinger, E. N. Crosby, R. A. A.  
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Mrs. H. W. Deming, Effa Wilson, May French, Mrs. J.  
O. Moore, E. O. Hammond, W. F. Jackson, Morgan T.  
Lewis, Isaiah Richards, Mrs. G. H. Draper, Ralph L.  
Read, S. L. Price, C. E. Kerney, C. J. Moore and family,  
A. E. Osborn.

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BEREAN STUDIES ON THE ATONEMENT

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

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

AUGUST 2

(15) If the word "beginning" here refers to the beginning of Jehovah God's creative work, state what that work was, and give three or more Bible proof texts on the subject? P.86, par. 3.

(16) If our Lord as Jehovah's Word or Logos was his first creation, whence came angels and men and all else that have been created? By whom were these created? P.87, par. 1.

(17) How should we understand the declaration that our Lord was rich and for our sakes became poor? P.87, par. 1.

(18) How will this comport with our Lord's reference to his glory with the Father "Before the world was"? John 17:5; P.87, par. 1.

(19) How can these Scriptures be answered by those who deny our Lord Jesus' pre-human existence? P.87, par. 2.

(20) Do these Scriptures examined substantiate the thought that our Lord Jesus was the "only begotten" of the Father? (I John 4:9.) What does "only begotten" imply if not that none other than he was the direct creation of the heavenly Father? P.88, par. 1.

AUGUST 9

(21) What Scriptures declare that God sent his son into the world, and thus imply our Lord's pre-human existence? P.88, par. 2.

(22) The Apostle says, "He was in the world, and the world was made by him, and the world knew him not." According to this Scripture, was it the Father or the Son who directly created the world? P.88, par. 2.



(23) If the Son created the world, by what power did he do it--his own, or the heavenly Father's? Quote a Scripture proving that it was the Father's power exercised through the Son. Did our Lord Jesus claim to be the Father as well as the Son, and to have sent himself into the world? Quote a Scripture on this subject. P.89, par. 1.

(24) Quote four other Scriptures in which the Lord represents himself as having come down from a heavenly condition to an earthly state? P.89, par. 1,2.

(25) Did Jesus claim that his existence antedated that of Abraham? Where? P.89, par. 1.

(26) Explain in what sense our Lord was before Abraham? P.90, par. 2.

(27) How shall we understand our Lord's statement, "No man knoweth the Son, but the Father"? Matt. 11:27; P.91, par. 1.

(28) What is the key to this knowledge? Why cannot all understand such matters? P.91, par. 2.

(29) Why was Nicodemus refused a knowledge of heavenly things? Why is it necessary to believe God's revelation respecting earthly things before we can understand heavenly things? P.92, par. 2.

#### AUGUST 16

(30) How was our Lord's pre-existent condition referred to by the wise men? P.92, par. 3; P.93, par. 1.

(31) In what sense was Christ "the first and the last"? P.93, par. 3.

(32) What is the ordinary theory respecting "incarnation"? P.93, par. 3.

(33) What is the correct theory respecting the text: "The Logos was made flesh and dwelt among us"? John 1:14; P.93, par. 3; P.94, par. 1.

(34) When our Lord is referred to as a man in the Scriptures, does this imply that he was a blemished man--an imperfect man? P.95, par. 1.

(35) Quote two Scriptures which prove that he is not referred to as a sinner in any sense of the word. P.95, par. 2.

(36) If our Lord had been of fallen human nature, could he have been our Redeemer? If not, why not?

#### AUGUST 23

#### THE MEDIATOR OF THE ATONEMENT

#### THE UNDEFILED ONE

(1) The Scriptures declare that a clean thing cannot come out of an unclean. (Job 14:4.) How does this agree with the declaration that our Lord was "holy, harmless, undefiled, separate from sinners? P.97.

(2) Is a knowledge of the manner in which God accomplished this bringing of a clean thing out of an

unclean essential to true discipleship? In other words, is the philosophy of the Atonement indispensable to faith? P.98, par. 1.

(3) What is the Roman Catholic view of the "Immaculate Conception"? Does it apply to Jesus or to his mother? P.98, par. 2.

(4) If Jesus' birth was out of the ordinary channel of affairs--a miracle--can it be said that there are other miracles in nature which are not so considered merely because they are more general? P.98, par. 3.

(5) Give illustrations of two substances in nature which act contrary to the ordinary so-called laws of nature? P.98, par. 3.

(6) Does existence or living energy come from the father or from the mother? P.99, par. 1.

(7) Does the body or form come from the father, or from the mother? P.99, par. 1.

(8) What is the significance of the word "father"? P.99, par. 2.

(9) Is it because of this principle, that the life or being comes from the father, and organism from the mother, that children are spoken of as being of or from their fathers and born by their mothers? Gen. 24:47. Give several illustrations? P.99, par. 3.

#### AUGUST 30

(10) Does science agree with the Scriptures in this teaching as applied to humanity, and to all mammalia, that the life principle comes from the father, and the organism from the mother? P.100, par. 2.

(11) Give an illustration on this subject from the egg of a fowl? P.100, par. 3.

(12) In view of these facts, could it be possible for a perfect child to be born to a perfect father, even if the mother were imperfect? P.100, par. 4.

(13) Why is it true that "One man's meat is another man's poison? P.101, par. 1.

(14) Applying this principle, could a perfect race have been born had mother Eve sinned and become imperfect, and father Adam remained sinless and perfect? P.101, par. 2.

(15) Would the reverse of this have been true? That is, suppose that Adam had sinned and mother Eve had remained sinless and perfect, could the race thus have retained its perfection through the mother? P.101, par. 3; P.102, par. 1.

(16) Does the Scripture, "Who can bring a clean thing out of an unclean thing," refer, then, to Adam or to Eve--to the male or to the female? P.102, par. 2.

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\*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.

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

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#### DATES OF BEREAN LESSONS

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The Berean Lessons of our last issue, August 1st, by error were dated August instead of September. Please correct with pencil.

#### "MARKED" NEW TESTAMENTS

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We still have some of the "Marked" New Testaments (passages relating to ransom and salvation marked); in cloth binding, 15c each, including postage.

#### NEW WATCH TOWER BIBLES

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Our new edition will be ready about Oct. 1, but in our next issue we hope to be able to give a full description of the various styles and bindings and prices, so that you may be able to order in advance. Do not send money until you have full particulars.

#### ANSWERS TO YOUR LETTERS

-----

Brother Russell would gladly answer every letter received, but with so large a mail this is impossible. Please accept the TOWERS and DAWNS as answers, with occasionally a post card or letter if some queries of your letters make this necessary. He is glad to have your letters, to know of the joy you have in taking and keeping the Vow, and that it assists you to "A closer walk with God."

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#### OUR WESTERN CONVENTION TOUR

SUNDAY, July 5th, was Pittsburg's Convention day. The morning session was devoted to the exposition of the doctrine of Baptism. The afternoon service for the public was held in Alvin Theatre. There were about 1,000 present, of whom about one-half were strangers. Close attention was given to our topic, "Where are the Dead?" The evening service at Bible House Chapel was

a Question Meeting, after which we took train on our western journey--accompanied to the depot by about a dozen of the friends.

We stopped over with the Indianapolis friends and had a delightful meeting with about fifty-five of them from 8 to 10 a.m. We remarked the love for the Truth which would bring together nearly the entire class on a Monday morning. They came not from curiosity--to see the speaker--for they had seen and heard him many times. They came not "to hear some new thing," for they are already well acquainted with the Divine Plan of the Ages, and knew that only "the old, old story" would be presented. Evidently the attraction was in the rehearsing of the old message of "love divine, all love excelling."

Little Rock, Arkansas, was reached early on Tuesday, July 7. A little group awaited our arrival at the depot and greeted us most heartily. From 10.30 to 12 we talked to about sixty on the precious things of the divine plan--especially exhorting the interested. The afternoon session was for the public and was well attended for a week-day afternoon. About 200 to 250 very intelligent people listened with manifest interest for nearly two hours. We met with some of the dear friends in a social way until train time, a considerable number accompanying us to the depot.

Houston, Tex., was reached on Wednesday at 5 p.m. All the sessions were held in the Public Park Theatre--two of them for the interested and two for the public. The attendance at the former was about 100 and at the latter between 500 and 600. The interest was good.

San Antonio, Texas, was reached next morning. An enthusiastic group met us at the depot and after refreshments we addressed quite a good congregation for an hour and a half, the essence of our theme being "Love the principal thing," and therefore the final test of saintly character. An afternoon meeting with the elders of the congregation took two hours and then we addressed the friends for an hour on the delusions coming on the world which, "if it were possible, would deceive the very Elect."

The evening meeting for the public was in the Opera House, and surely brought the Truth to a large and very intelligent audience. We have excellent hopes for the results, but they of course are wholly in the Lord's hands. It is ours to do our best to present the Truth, but not ours to give the hearing ear.

Dallas, Texas, was reached in season for a Saturday morning discourse to the interested. The session had already started with a Testimony Meeting and a delegation awaited our train and escorted us to the Maccabees' Temple. On our arrival the congregation of nearly 300 arose and joined in singing, "Blest be the tie that binds our hearts in Christian love."

The afternoon session was addressed by Pilgrim Hoskins with excellent acceptance, and the evening meeting was held on Brother Rust's lawn in the suburbs. About 200 attended. The first hour was occupied by six speakers for ten minutes each and then we spoke for about an hour and

a quarter on "the evil day" and its peculiar testings and needs for grace from on high.

Pilgrim Parker addressed the Convention at its Sunday morning session and quite evidently pleased and edified those who heard.

The afternoon session was specially for the public, the topic being, "Where are the Dead?" The audience was estimated at 700 and excellent attention was given. Our Sunday evening discourse to the interested has already been published and has reached many of you through the Dispatch, Enquirer and other journals.

The Monday morning session of the Convention opened with a discourse on Baptism, by Brother Coward, and was followed by an immersion service. The afternoon session concluded the Convention, and consisted of brief addresses by a number of brethren, covering various phases of Love. We can give no particulars of Monday's sessions because we left at six a.m. for our next appointment.

Oklahoma City, Okla., was reached about five p.m., Monday, July 13th. Our reception began at once as we alighted from the train; about 106 greeting us with hearty hand-shakes. It was our first visit to the friends of these parts, and we met the majority for the first time and received a hearty welcome.

The evening service was for the public--"To Hell and Back," etc. About 500 heard for the first time and very attentively. The friends believe that a favorable impression

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was made for the truth. The meeting on the 14th was at Brother Young's home. About 125 were present and we had a very enjoyable time for three hours. A portion of the time was devoted to answering questions and the remainder to the discussion of Baptism. In the afternoon eleven were immersed in the White Temple Baptist Church, while others who would have been glad to do so, were prevented by our lack of time, but will be immersed later on the occasion of a Pilgrim's visit to their home towns. About 20 of the friends accompanied us on the north-bound train, getting off at various stations within 60 miles. But some of the dear friends drove as much as 65 miles.

Topeka, Kansas, our next stop, was reached early, but two dear brethren met us, arising about three o'clock to do so. The morning session was a Rally and Testimony Meeting, in which we participated, appropriating the larger share of the time. The afternoon discourse for the interested was along the lines of Preparation for the Kingdom. The evening topic was for the public at The Auditorium. We had an excellent hearing and we trust for fruit to our labors ere long. About 80 visitors were present, some coming over 100 miles. The attendance at the public service was estimated at 550.

St. Joseph, Mo., was reached the next day in season for a Morning Rally in the Y.M.C.A. Chapel. We heard some warm, loving testimonies to the power of the truth and the joys of living in full consecration to the Lord. Then we spoke

for one hour on Baptism and its symbol, following which about 13 were baptized in water, confessing their death with Christ and their hope to live with him through the power of the First Resurrection.

The afternoon subject in the same chapel to the interested set forth some of the evidences that we are in that "evil day," and pointed out some of the safeguards which the Lord has been providing during this "harvest" time, and the necessity for our appropriating these before the "overflowing scourge shall come" (Isa. 28:18), and before "the enemy shall come in like a flood."--Isa. 59:18-20.

The public session was in the evening at the Opera House. It had evidently been well advertised, for we had a splendid audience, estimated at 1100, which gave close attention. Brother Senor (at whose home we were entertained most hospitably) and several others accompanied us the following morning to our next appointment.

Kansas City friends met us at the depot, and soon a Testimony Rally was in progress at the Music Academy engaged for the entire day. We had an excellent season of refreshing with the local Church and friends from surrounding parts--hearing their testimonies to God's grace and giving them ours. The afternoon service was for the interested and the evening session for the public. We believe that some good was accomplished and a blessing carried away by all the truth-hungry.

Joplin, Mo., was our next stop and a very enjoyable one it was. All meetings were held in the fine new Opera House. The morning Testimony Rally was followed by a discourse for the interested, and the afternoon session was for the public, while before and after each session we greeted the friends. Some had come long distances to the meeting, and not by word only but by the earnestness of their hand-clasps and the moisture of their eyes did they tell us of their love, and of the blessings the Lord had graciously poured upon them through the channel of Present Truth. We were informed that seven "Reverends" were present at the public service, which was well attended for a very hot week-day afternoon.

A goodly crowd assembled at the railway station to say a final good-bye and two accompanied us to St. Louis. As our train pulled out the throng was singing--Praise to him by whose kind favor heavenly truth has reached our ears.

St. Louis was duly reached next morning (Sunday, July 19). The Colporteurs had claimed the privilege of being the Reception Committee to meet our train, and there they were for nearly three hours because of a misunderstanding as to which train to meet. We had a most cordial reception also at the general meeting for the interested, which we addressed for nearly two hours.

The public service was held in The Odean, from 2:20 to 4:40. About 1100 were in attendance notwithstanding the oppressive heat. We had a joyful time telling the good tidings to so many whose interest was manifest by their close attention. A brother owning an automobile took us quickly to the five p.m. train. We reached home next morning--the entire circuit having been covered in one night more than

two weeks.

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GENERAL CONVENTION AUGUST 29 TO SEPTEMBER 7, 1908

ON PUT-IN-BAY ISLAND, LAKE ERIE, AND ABOUT  
THIRTY MILES FROM TOLEDO, TEN MILES FROM  
SANDUSKY, SIXTY MILES FROM CLEVELAND,  
FIFTY MILES FROM DETROIT

WHAT we anticipate as the most blessed convention our Society has ever held has been provided for as above. We have arranged for the exclusive use of Hotel Victory, which is located about two miles from the steamboat landing and reached by an electric car line. The seclusion from the world and its affairs will, we trust, be conducive to our highest spiritual profit, and the nine days will give opportunity for reasonable rest and refreshment of body as well as of mind. Jesus said to his disciples, Let us turn aside and rest for a season, and we may do well to follow their example.

The hotel grounds are spacious and beautifully kept and the house itself is an exceptional one. Besides large parlors and dining rooms it has more than 675 large, airy bed rooms. Experience shows that to enjoy spiritual refreshment we need to be physically comfortable and this comfort the Lord seems to have arranged for us on this occasion.

The hotel management agrees to provide a very large tent, with a capacity of three or four thousand, and chairs on the hotel grounds. There is also on the premises a large swimming pool, where baptism may be symbolized. One of the main features of the Convention, we expect, will be the personal fellowship which the friends will surely enjoy.

#### THE EXPENSE MODERATE

Hotel Victory prices generally range from four to five dollars per day, but by our special contract with the management, and on an assurance that our people, although not wealthy, are genteel and refined, and that probably not a single cigar-stump or tobacco-quid will be dropped, our rates will be as follows: Six persons in a room, 50 cents per day each; two persons in a room, 75 cents per day each; one person in a room, \$1.50.

Meals will be provided on the hotel plan at 40 cents each, and on the home plan, a general table and general dishes, at 25 cents each. Besides, there will be a lunch-counter, at which sandwiches, cakes, pies, milk, coffee and tea may be had at five cents for each item. Thus it will be possible to regulate one's eating according to his appetite and pocket-book. We advise, however, that no one calculate on less than \$1.25 per day.



### RAILROAD EXCURSIONS

Friends from the west and south of Toledo will surely do best if they purchase "G.A.R. Encampment tickets" to Toledo and return. The Western Railroad Association has already "agreed to a rate of one and one-half cents per mile from all Missouri River points," and the Southern Association, we learn, "will give a one-cent rate." Probably by Convention time the Central Railroad Association will make some extra concession also. Such information, however, must be obtained from your Railway Ticket Agent. As for other points east of Toledo and in Canada each must determine for himself what will be the most economical arrangement. The Canadian friends should inquire for Excursion Tickets to the WATCH TOWER SOCIETY'S CONVENTION on the Certificate Plan--either to Detroit or Buffalo. Buy boat tickets separately. Be sure to get your Certificate. New York and New England friends may find this ticket cheaper than the G.A.R. rate and should inquire.

### BOAT EXCURSION RATES

We have a boat rate from Toledo to Put-in-Bay and return for 50 cents. The Cleveland boat rate is \$1.00; the Detroit boat charges the same for round-trip. The Buffalo rate to Put-in-Bay for the round-trip will be only \$3.50. Ask for boat excursion tickets to the WATCH TOWER SOCIETY'S CONVENTION at Put-in-Bay.

The Buffalo boat leaves at night, and Put-in-Bay is reached about noon of next day. The Cleveland boat leaves in the morning at 8:15 and reaches the Bay at noon. The Toledo boat leaves in the morning at 8:15, reaching the Bay at noon. But as Toledo will be crowded, and as most of the friends will embark there, we have chartered a night boat to leave at ten p.m. on Friday and Saturday nights, August 28 and 29, at same rate; 50 cents for the round-trip.

### APPLY FOR ACCOMMODATIONS SOON

The hotel will be able to accommodate 2500 people; it is quite possible that the attendance may exceed that number, and provision has been made for some to be lodged in cottages not far distant from the hotel. However, those who desire rooms to themselves, or where six of one sex prefer to be in a room together, it would be safe to make application in advance. Address Hotel Victory, Put-in-Bay, Ohio.

### EXCURSION PARTIES

Although each individual can buy his ticket as cheaply as others, some may desire to go in company with others for the sake of the fellowship. Thus a considerable number will be going from Pittsburgh via Cleveland, rate \$7 for the round-trip, or 70 cents less where ten or more ride on a "party

ticket." Leave via P.R.R. Friday, Aug. 28, midnight. Sleeper \$1.50 extra. If going, advise at once "Convention Dept."

Similar companies will be starting from Cincinnati, St. Louis, Chicago, Detroit, Cleveland, Buffalo, New York, Washington and Boston. Those who desire to join any of these companies we shall be pleased to supply with proper directions, which should reach you at least a week in advance of the Convention date. The Chicago friends advise that they will have a special train via the WABASH RAILROAD on August 28th. Any desirous of joining them may address Dr. L. W. Jones, 2024 Washington Boulevard, Chicago.

### PREREQUISITE TO A BLESSING

Let us not forget, dear friends, that no matter how beautiful the surroundings and favored are the conditions and fellowship, our share in the blessing will be proportionate to our readiness of heart to receive it! Let each one purposing to attend prepare his heart in advance for a blessing; the words of the Apostle constitute one of the best prescriptions we know of for such preparation; he says, "Let us put away all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." (2 Cor. 7:1.) With prayer and supplication let our request for the divine blessing be presented at the throne of grace, that the Lord may open to us the windows of heaven and pour out such a blessing as we shall not be able to contain--such a blessing as will overflow from those who attend the Convention to the other dear ones at home not thus privileged.

The condition upon which the Lord promises this out-pouring of his blessing is that we bring our tithes into the storehouse; that we pay our vows unto the Lord; that we seek to appreciate and live up to our consecration, and to develop in harmony therewith more and more of the spirit of our Master--the spirit of Love. Come desirous of an opportunity for comforting and strengthening and refreshing others as well as with the desire to be comforted yourself. Thus drawing nigh to the Lord according to his arrangements we shall be sure to have his smile and his blessing.

We were obliged to abandon the project of coming to Pittsburgh for the closing Sunday of the Convention, for two reasons: (1) The expense would be considerable. (2) The fatigue incident to such a program would be too great for the majority. Discerning this we considered whether it might be the Lord's will to have the entire Convention at Pittsburg, and we allowed the matter to be decided by our ability or inability to secure a suitable Convention Hall upon satisfactory terms. The result was our decision in favor of the quiet and restful season at Put-in-Bay for this year. Possibly the way may be open for a Pittsburgh Convention some time again, but we concede that Convention facilities here are not very favorable at present.

Brother Russell expects to be at the Put-in-Bay Convention

during its first Sunday, August 30, and during some of the week-days following, returning to Pittsburgh for Sunday, September 6th.

#### COLPORTEURS AT THE CONVENTION

Just in time, we trust, we have heard from the dear friend of the truth who last year assisted to the Convention the Colporteurs needing help. He writes:--

"I dearly love the noble band of Colporteurs although not privileged to be one of them. Their heroism in leaving home and earthly comforts to preach the 'glad tidings' and to assist the Lord's poor, blinded sheep out of Babylon, specially appeals to me. I can well realize what a treat to such are the Conventions--what an uplift! I wanted to do this year as I did last year to assist some of them, but I learn that their number has increased, besides the year being less prosperous proportionately more may request the aid. What shall I do with no more money at my disposal?

"I think of only one way of discriminating, and so (without any reflection on those who have not taken it), I decide to favor those who have taken "the Vow" published in the June 15 TOWER, which I also have taken and which I heartily commend to all in all of its provisions.

"My offer then is this: I will pay through your Colporteur Department ONE-HALF OF THE MINIMUM EXPENSES of any Regular Colporteur on your list who has made reports or ordered books during June and July and whose financial condition makes necessary this aid, in order to his or her attendance at the General Convention at Put-in-Bay. Please publish the offer in the WATCH TOWER, but withhold my name."

These funds will be disbursed at the Convention. Buy excursion tickets. The hotel expenses will amount generally to as much or more than the ticket; if not, write to the Colporteur Department at once.

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#### THE CHANGED HEAVEN AND EARTH

"Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: They shall perish; but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."--Heb. 1:10-12.

THESE words are a quotation by the Apostle from Psalm 102:25,26. They are used to attest the fact that God had foreordained that our Lord Jesus should be very great--should be superior to all change. We quite agree with the Apostle's argument in our text and its context. However, a question arises

in the minds of some as to how this declaration agrees with some Scriptural statements to the effect that the earth abideth forever, etc.

We have already shown in DAWN-STUDIES, Vol. I, and elsewhere, that the words "heaven" and "earth" are used in a figurative and symbolical sense in the Scriptures, as well as literally. We have shown that as symbols they represent the present order of things, which is to pass away and give place to a new order of things. We have shown that this is the sense of the Apostle Peter's argument when he speaks of the world that now is and the present heavens and earth, which are to pass away with a great noise (2 Pet. 3:10), and to be supplanted by the new heavens and new earth. As already shown, we understand that our physical earth has been the basis for "the world that was," "the present evil world," and "the world to come," and that the word "world," even in this instance, signifies the order of things that was, the order of things that is, and the order of things to come. The figure is carried out in detail by speaking of it as a heaven and earth, because the word "earth" is used to represent the earthly systems, social and political, while the word "heaven" is used to represent the higher, the ecclesiastical, the spiritual things connected therewith. Thus, the heaven and earth which were before the flood perished, disappeared; not the literal heaven nor the literal earth, but the symbolical or figurative. That social order, or earth, that prevailed before the flood passed away, and at the same time there passed also the spiritual or superior rule of the angels which was connected with that epoch which preceded the flood. After the flood, a new order of things was instituted; society was reorganized under new conditions, but on the same physical earth, and a new spiritual government or rule or order obtained also. It is this symbolic heaven and earth that was organized after the flood which is to pass away with a great noise at the second coming of our Lord--not the physical earth nor the physical heaven. Similarly we understand the Apostle, "We look for a new heaven and a new earth," to refer not to some other planet, but to this same one, and to imply a new social order of things and a new ecclesiastical order or rule.

In view of these things, we feel justified in interpreting the words of our text in harmony with the other Scriptures referring to the changes of dispensation which are foretold to be coming to the world.

Hence, while agreeing with the Apostle's argument that our Lord Jesus was the Father's active agent in the creation of the physical earth and physical heaven, we understand the real thought to be that with him there will be no change, but with his creation, there will be change--not as respects the matter and form of the earth, but in respect to its highest interest, its social and religious order. To elaborate the statement

further: The order which our Lord originally established in the world was right and proper--the Divine order. As for the earth, Adam was its king, created in the image and likeness of his Creator and given dominion over the beast of the field, the fowl of the heaven and the fish of the sea. As for the spiritual heavens, they recognized the supremacy of the Almighty and that his will must be law to mankind. This beautiful arrangement originally established by our Lord was changed twice by sin, until today we have what is known as "This Present Evil World," in which neither the heavens nor the earthly ideals, regulations and arrangements, are in harmony with the original, but on the contrary, are quite unfit and ready for dissolution. They are about to be folded up and to be changed. They need a change, not because of any imperfection in the original arrangement, but because it was departed from through sin, disobedience and the penalty death. The new heaven and earth which the Lord will establish by his Millennial Kingdom reign will be the original

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restored. The law of love will then prevail amongst perfect men, and a direct responsibility will be realized to God, the giver of every good and perfect gift, and to the Lord Jesus, who not only was the Father's prime minister and agent in creation, but who during the next age will be the Father's prime minister and agent in bringing all things back to their primeval condition with added splendors.

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A FRIEND IN NEED A FRIEND INDEED

--I SAMUEL 20:30-42.--AUGUST 23.--

Golden Text:--"A friend loveth at all times,  
and a brother is born for adversity."

HISTORY does not record a more touching story of love than that which existed between Jonathan and David. Both were noble characters, capable of loving deeply, intensely, although in many respects they were men of entirely different stamp. David was the more versatile, His is the broadest character on record; says Charles Reade:--  
"In holy writ Moses, Elijah and Paul; in profane history Solon, Alexander, Caesar, Charlemagne, Napoleon and others excelled David in one quality or another. But David presents a greater number of distinct and striking features than any one of those great men; and that is why I style him the widest character on record--a shepherd, a soldier, a courtier, a famous friend, a fugitive, a captor, a marauder, a general,

a king, a statesman, an exile, a priest, a prophet, a saint, a criminal, a penitent, and nothing by halves. His character was a harp of many strings."

Jonathan, the son of King Saul and heir apparent to the throne of Israel, had also noble qualities. He was a faithful son, who alone could comfort his father in his times of disappointment. He showed himself an able warrior and displayed great faith in God; and his religious nature was apparently as fully developed as was that of David. Evidently these elements of honesty and devotion and reverence for God which these two men perceived in each other, constituted

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the basis of the great friendship which so spontaneously knit their hearts together in a wonderful bond of friendship --love. Indeed, according to the entire account, Jonathan would seem to have been the larger of these two great souls and his love the greater. From this standpoint alone, since love is the principal thing in the world, Jonathan may be considered to be one of the grandest characters in the world; for he loved much and against his own interests.

#### DEEP FRIENDSHIP FOR HIS RIVAL

At times friendships spring up based upon mutual admiration, and often with a measure of selfishness in cooperation. But in the instance under consideration selfishness would have operated against the friendship; it is, therefore, a sample of disinterested love. Every success and honor that came to David raised him as a popular idol to the place which Jonathan to a considerable extent had held. Every advancement of David meant the preparation of the people to receive him instead of Jonathan as Saul's successor. The king saw this, so did Jonathan; but they were reversely affected by it. The king was made jealous, angry; Jonathan, reversely, loved his rival, and that from the time of their first meeting, on which occasion he gave to David his armor and court robes. (1 Sam. 18:4.) We read, "The soul of Jonathan was knit unto the soul of David"; their natures interwove, intermixed--a beautiful description of the purest and truest of love. Alexander White says:

"Had I read, 'Jonathan loved David as his own soul,' for once only I should have passed it by as hyperbole,... but as I read again the rest of the story, I found myself saying to the sacred writer, 'Lo, in all this speakest thou plainly, and speakest no hyperbole.'"

#### THE BASIS OF LOVING FRIENDSHIP

Friendship love is not a miracle, but results from certain combinations. The one we love need not of necessity be just like ourselves, but rather would appeal to us more as a counterpart possessing qualities which we admire, but do not so strongly possess. Darkness, however, never loved the light; the light never loves darkness. Hence for

friendship-love on a noble plane both friends must have high ideals, noble aspirations, even though they may have these in different measure. Each should see in the other something to esteem and to look up to; although in the case of the Almighty this cannot be true; his love for us must be chiefly along the lines of sympathy for us and appreciation of our endeavors to attain to his character standards. We may be sure, too, that in Jonathan's case reverence for the Lord had much to do with estopping any feeling of rivalry and with encouraging his admiration for his rival. Who will not admit that such an appreciation of the divine will and providences would be a help to all friendship, a hindrance to all spirit of rivalry and in general a most valuable uplift in every Christian character? How much it means to us in the way of contentment to know that our heavenly Father is at the helm as respects all the affairs of his people! How much rest it permits in our own hearts! How much meekness, gentleness, kindness and love it prompts toward others, both to realize that they as well as ourselves are subjects of divine care, and to have a heart so fully submitted to the Lord as to desire that his will shall be done irrespective of our own temporal interests or those of others.

Undoubtedly this was the good basis of Jonathan's love; and undoubtedly it is the fruitful soil out of which all proper love amongst the Lord's people will be developed. We must love the Lord with all our heart, mind, soul and strength before we shall be prepared to love our neighbor as ourselves, and to wish for him the same riches of grace that we desire for ourselves under the Lord's providences. Still more is it necessary to have this supreme love for God before we could in any measure approximate the degree of love which the Lord set before his followers as a new commandment, saying, "A new commandment I give unto you, that ye love one another as I have loved you." Jonathan's love approximated this Christian love, this self-sacrificing love which so loved his neighbor as to delight to see that neighbor have the Lord's blessing upon him, even while this meant his own loss of honor, prestige and kingly power. Oh, that such love as this might more and more prevail in the hearts of the New Creation! It is to such that the Apostle says, "Let the brother of high degree rejoice in that he is abased, and the brother of low degree rejoice in that he is exalted"--under the Lord's providences.

#### A DAVID AND JONATHAN BOND

It is not necessary for us to form a society for the propagation of the Jonathan and David bond of love amongst us as the Lord's people. We have this organization which inculcates a love that is even greater. The head, the chief, the center of this organization is our Lord Jesus Christ, who not only exhorted us to the highest conceptions and practices of love, but exemplified this in himself when he laid down his life, not only for his friends, but also for his enemies. "Greater love hath no man than this." This greatest of all lovers, our Lord Jesus Christ, has organized an association of

lovers, and has made membership therein dependent upon the willingness of his followers to take up the cross and follow him, to lay down their lives for the brethren.

Only those who have made such a consecration of faithfulness to the Captain, faithfulness to the spirit of love, faithfulness to one another as members of the Body of the Anointed--only these are admitted to membership in this exclusive society, "The Church of the Living God, whose names are written in heaven." And more than this, the founder of our society has told us that he is the Vine and we are the branches; and that every branch in him that beareth not this fruit of love will be taken away, cut off from the Vine, disassociated from membership in this blessed Church. He assures us further, that our faithfulness to our covenant with this true Vine will bring upon us purgings, prunings from the great Husbandman, that he may develop in us more and more the fruits of the Spirit, the fruit of the Vine--meekness, gentleness, brotherly kindness, love; that these graces may be in us and abound; that thereby the Father may be glorified and blessed, and that we may be made ready, "meet for the inheritance of the saints in light."

So then we see that we need no special organization, but are already members of such a company, if so be that we are disciples of Christ and united to him as members of the New Creation.

#### HOW LOVE MAY BE DEVELOPED

David, the younger man of the two, as we have seen, possessed by nature a deep, generous character, capable of intense love, but apparently time was required for its development. And as we perceive Jonathan's love for him, the brighter and more intense at first, we find that David's love was drawn forth, that he loved in return, just as God's love

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was first toward us and subsequently our love drew out toward him increasingly. Our lesson tells us how Jonathan endeavored to preserve peace between the king and David, but finding his father intent upon killing his friend, he took occasion to forewarn David that he must flee, as matters had come to that pass where his life would be unsafe anywhere near the king. This warning was given by a previous arrangement in a field at a distance from the palace. David was hidden behind a great rock. As an excuse, Jonathan went forth to practice archery, with a lad accompanying him to bring back the arrows. His real mission, however, was to advise David whether or not he must flee that vicinity. His words to the lad, "Make speed, haste, stay not," while appropriate to the arrows, were really intended for David, that he might know the urgency of the situation. Then, sending the boy with the weapons to the palace, Jonathan concluded that he must risk a few moments with his friend. By this time David was realizing the depth of Jonathan's love, which had been proved in so many ways and now finally in his willingness



to protect David's life, when it would have been to his own interest to permit his father to wreak vengeance upon David. Such a love is rarely known, except amongst the saints; and alas, we fear not too much experienced even amongst these. When, however, we do find a friend who sticketh closer than a brother, we properly appreciate him all the more because of the rarity of his kind.

At this meeting David bowed himself three times to the earth, an eastern custom expressive of humility and appreciation. The friends kissed each other and wept one with another, David ultimately appearing to be the more heartbroken of the two. Although confident in the Lord, he was leaving his home to be an outcast--an outlaw. He not only was losing the companionship of his dear friend Jonathan, but he would be considered by many of the people of his own nation as a traitor, because of the king's opposition and the necessity it would put upon him for becoming a kind of brigand. Then it was that Jonathan said to him, "Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord shall be between thee and me and between thy seed and my seed forever." They parted, according to the record, and never met again except once, a year or two later, when David was pursued by Saul. Then Jonathan went again to his friend to comfort him and "strengthened his hand in God."--1 Sam. 23:16.

A glimpse of David's estimation of Jonathan and his love is given in what is termed "The Song of the Bow," David's touching lament at the death of his friend Jonathan. He exclaims, "I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." (2 Sam. 1:26.) But we, dear friends, know of a still more wonderful love than this, of which we sometimes sing,

"Love of Jesus, all divine,  
Fill this longing heart of mine."

Love begets love; and so the Scriptures tell us that it was not that we first loved God, but that he first loved us and manifested his love for us in the gift of his Son. So it was the love of Jesus that attracted us and drew forth our love in response. And day by day, as we come to appreciate more and more the heights and depths and lengths and breadths of the love of God and of Christ, which passes all human understanding, the more our love toward them will increase and abound. And as it increases we ourselves become more Godlike and correspondingly also from us proceeds a love for others who love us not; and our love for them will excite the love of some in return, and lead them to a greater appreciation of this principle which stands in opposition to the spirit of the world, the love of the world, the selfishness of the world. Let us then seek to cultivate this godlike quality. Let us notice not only that the Scriptures declare love to be the principal thing in the world, but that it is the very essence of the divine character, the very essence of the divine law which is fulfilled in this one word, Love. Let us remember then that in the exercise of this quality we are preparing ourselves for the glorious possibilities to which we

have been invited, and which by our Lord's grace we are seeking to obtain by making our calling and election sure.

In the Scriptures sharp contrasts are drawn; and while this love of Jonathan, and the love of the Father and of the Son are set forth as worthy of emulation, another kind of character is also pictured, as when our Lord is represented in the Psalms as saying respecting Judas, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psa. 41:9.) Let us see to it that this spirit of love, our spirit of friendship, proceeds, from the fountain of love itself; for God is love. Let us also have in mind the Apostle's declaration that there are only two great sources: a sweet fountain cannot send forth bitter waters, nor a bitter fountain send forth sweet waters. (James 3:11.) Let us, therefore, settle it in our hearts that any spirit of treachery toward a friend, toward a brother, is not in any sense of the word connected with the spirit of love, but in opposition to it. Let us remember that a sweet fountain, a pure fountain, a love-fountain, cannot send forth bitter waters of hate, of malice, of envy, of strife. We must recognize such a stream of evil as coming from a different quarter, a different fountain, from the enemy of God and man. These qualities are therefore set forth in the Scriptures as works of the flesh and of the devil. Let us remember, too, that a radical change from an attitude of love and friendship to an attitude of bitterness and enmity is not an instantaneous but a gradual work. In the case of Judas we see a gradual deflection, which at first merely murmured because others had honors bestowed from the Lord; yet that spirit of murmuring increased, until within a week it took delight in betraying the Friend of all friends, who was even then laying down life on his behalf. Let us remember that by nature we have seeds of evil, of selfishness, received from the Adversary through heredity, through the fall; and that we need continually to be on guard to uproot all such roots of evil, and need continually to be cultivating the tender plant of love, that its fragrance may fill our entire lives and prepare us for association with him who is love and with him who is the friend above all others.

#### OUR GOLDEN TEXT

Well has the wise man said that a friend loveth at all times. He who merely loves at a time when he thinks it will be to his own advantage to love knows not love. He who loves, and is a brother in prosperity merely, and whose love and friendship wither under the heat of persecution and adversity, has never known love in its true sense, but merely a certain brand of selfishness--the love of the world.

As God commended his love toward us and showed us that not through selfishness, but generosity, at a great cost

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to himself, he provided us release from our prison, and gave us privileges of sonship, so true love will be willing to sacrifice.

Let us judge then of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies even, by our willingness to sacrifice in their interest and for their highest welfare. If we find ourselves sacrificing nothing in the interest of the Lord's cause, let us not delude ourselves by saying that we love the Lord. If we find ourselves unwilling to endure, to sacrifice in the interests of the brethren and others dear to us, let us not mistake the matter and call it love. If we find ourselves unwilling to do kindness even to our enemies when they are in need, let us make no mistake; for the Lord hath declared that a course of goodness and mercy and self-denial is the only index of a loving heart. If once we can see that such a love of heart is essential to a place in the Kingdom it will make us doubly earnest in the attainment of such a character. If still farther than this, we see that none will ever gain eternal life in this age or that which is to come, except as he or she shall possess a heart of love, it will help to awaken us to realize that love indeed is the principal thing, the most important thing to be attained and cultivated by ourselves, yea, by all.

Note Canon Farrar's earnest words: "My brethren, the love that sees goodness and beauty in all human nature, helps to make goodness and to make beauty in human nature. To those who love, even a common person is a human soul, who walks in the transfiguring glory of their affection. You think a person dull. Why? That is because you are dull. An angel has been with you and you have known it not; and I imagine that to a spirit full of malice and self-conceit an angel would be very dull. Each human soul is like a cavern full of gems. The casual observer glances into it through some cranny, and all looks dark, sullen and forgotten. But let light enter into it; lift a torch up to the walls; let God's sunlight fall into it and flood its open recesses; and lo, it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature. If souls do not shine before you it is because you are bringing them no light to make them shine. Throw away your miserable, smouldering, fuming torch of conceit and hatred; lift up to them the light of love, and lo! they will arise and shine; yea, flame and burn with an undreamt glory."

"Was it friend or foe who spread these lies?  
Nay, who but infants question in such wise?  
'Twas one of my most intimate enemies."

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"DO GOOD TO THEM THAT HATE YOU"

--I SAMUEL 26:17-25.--AUGUST 30.--

Golden Text:--"Love your enemies; do good to them that hate you."--Luke 6:27.

FOR seven years David was forced to be an exile from his home and nominally to fill the role of an outlaw. King Saul, troubled with evil spirits, was at times practically insane, and no doubt pursued David from place to place during those seven years as a relaxation, as some men take pleasure in hunting wild game. It is in this light that David himself in the Psalm presents the matter of his escape. A large band of discontented people gathered to David as their leader, mostly victims of Saul's persecution. These numbered 400 at least (1 Sam. 22:2) and later on 600. (1 Sam. 25:13,27.) David's own parents and brothers were amongst those persecuted, probably on David's account; also the prophet Gad, and the high-priest Abiathar, a son of the high-priest Abimelech (1 Sam. 22:22,23), also his nephew Abishai, subsequently a great general. (1 Sam. 26:6.) It is also noted that in the company were eleven mighty men of valor of the tribe of Gad (1 Chron. 12:8-14), and twenty-three Benjamite warriors who could shoot their arrows with both hands equally well.--1 Chron. 12:1-7.

Professor Wright suggests that under the circumstances then prevailing, to be an outlaw was creditable. He says: "To be an outlaw at such a time was not to be on the side of disorder; it was the beginning of a justifiable revolution. The dissatisfied men who gathered around David in the cave of Adullam were the true patriots of the time....This is evident from his message to Nabal, in which he claims that he had performed all the duties of a government in protecting Nabal from the incursions of the bordering tribes; so that the tribute he asked was not more than just taxation of established authority."

There are many caves in that limestone region. The one credited as the Cave of Adullam has several apartments and space for a small army; it is located not far from the place where David encountered Goliath. Associated with its name are three items of considerable interest. One of these, told in 1 Chronicles 11:15-19, gives us a little picture of the fidelity of David's followers and of David's own unselfishness, which lay no doubt at the foundation of the love which his followers bore him. It was at a time when the Philistines were making an invasion and when David and his followers could not be on Saul's side, yet would not be against him. The Philistine camp lay between the cave and the spring of fine water at Bethlehem, David's home town. Thirsty, David had remarked longingly on the fineness of the Bethlehem spring. With devotion to their leader three of David's chief men ventured through the lines of the Philistine camp and brought him some of the coveted water. On receiving it David's heart was full of gratitude to God for such appreciation and love from his followers; yet considering the price it had cost them and the dangers they had risked, he felt himself unworthy, and tendered the water as a thank-offering to the Lord and as an expression to his followers of his highest appreciation of their kindness. Of this the poet says,--

"And all the host looked and wondered, and those noble three,

The mightiest of the thirty, felt their souls  
Knit closer to King David and to God."

The second item of interest referred to was the taking of David's aged parents from Adullam on a long journey over the rocky hills and around the furthest end of the Dead Sea and up the mountains of Moab to a place of safety with the king of Moab.--1 Sam. 22:3,4.

The third item of interest referred to was the sparing of the life of King Saul at this cave.--1 Sam. 24.

#### DAVID TESTED--SAUL SPARED

The lesson of today concerns the second sparing of Saul's life by David. The King had come out against David

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and his band with a large army corps. After the manner of that day the camp had been set with the king's tent in the center, as indicated by the king's spear standing at his doorway. Possibly, however, at that time no tents were used in that country, where there would be no danger of rain and where it is customary for travelers even to wrap themselves in their outer garments and lie down to sleep at any convenient place. David with his scouts was familiar with the entire country and everything that happened; and one of the chiefs of his band suggested to him a daring plot for the overthrow of the enemy, for the rescue of the country from the rule of a partially demented sovereign, and for the rectification of his own wrongs and those of the company of faithful men with him. The proposer of the plan, provided David's consent could be obtained, was to steal into King Saul's camp while his soldiers were sleeping after the fatigue of the journey, and kill King Saul in his tent, and thus end all their difficulties which centered in him. The plan was one that would be considered proper by nine hundred and ninety-nine out of a thousand soldiers, yet it did not appeal to David.

Taking the proper view of the situation David considered King Saul the divine appointee for the place and position he occupied although the anointing oil had come upon himself as Saul's successor. He properly reasoned that when the Lord's due time should come for his accession to the throne, the Lord could and would bring it about in his own way; and that it would be sin on his part to connive at the king's death on any ground. Not only would he not kill Saul, but he would not sanction another's doing it, not even by a half-hearted protest. On the contrary he would act as Saul's protector, so that the author of the bold scheme might have no opportunity for its execution. David went with him to carry out a different project; namely to bring away from the camp something that would prove to the king that he had been entirely within David's power, and that at heart David had no desire for Saul's injury, but the contrary.

In execution of this plan David accompanied Abishai quietly, speedily, into Saul's camp. First they took Saul's

spear from before his tent; then entering the tent they found near the king's couch a cruse or bottle of drinking water, which they took. The two then went to a hillside opposite Saul's camp and shouted to awaken the soldiers and Saul. David upbraided Saul's captain-general for his carelessness in not properly protecting the king, telling how he had invaded the camp and had taken the king's spear and drinking pitcher, not, however, revealing his identity. Soon the entire camp was awake, and it was the king himself who recognized David's voice and also the facts related--that his spear and cruse were gone. These David offered to return through a messenger, explaining that he had taken them merely to prove that he had no ill will to the king, no wish to do him injury. David did not attribute Saul's enmity to his own evil passions and selfishness, but very politely suggested that if it were of the Lord it might well cease with an offering to the Lord; but if the king were following the counsel of men these must be wicked men, for the effect of their counsel was to alienate a fellow-Israelite not only from his home and land, but also from his God and his religion, by driving him from amongst his people to the heathen. He assured the king that if his blood must be shed he preferred that his death should be in the land of Israel, and that this alone was his reason for not leaving his native land. But he suggested that for the king to be pursuing him as an enemy and thinking of himself and his associates as foes to the empire, was as ridiculous as to think of a hunting expedition against a partridge as being war.

King Saul was honest enough to admit that he was in the wrong, and said, "I have sinned. Return, my son, David; for I will no more do thee harm because my life was precious in thine eyes this day. Behold, I have played the fool and have erred exceedingly."

#### "DELIVER ME OUT OF ALL TRIBULATION"

David's reply to the king is very noteworthy, and shows us that the center of the man's character and the guidance of his conduct was his reverence for the Lord, his faith. He said, "The Lord shall render to every man [according to] his righteousness and his faithfulness....It was the Lord that delivered thee into mine hand today and I did not put forth mine hand against the Lord's anointed. And behold, as thy life was precious today in mine eyes, so let my life be precious in the eyes of the Lord and let him deliver me out of all tribulation." (Vs. 23,24.) How wonderful this expression! In it there is no appeal to Saul for mercy, no expression of dependence upon him, but an appeal to the Lord, an expression of absolute confidence in the willingness and ability of the Lord to deliver him. Moreover, David seems to have learned a lesson which many dear Christian people have not learned, even though possessed of education and advantages in the school of Christ which David never enjoyed. David's course and language show that he understood that portion of the Lord's prayer which says, "Forgive us our trespasses as we forgive those who trespass against us"--

have mercy upon us as we have mercy upon others. This is the essence of David's statement, As I have shown mercy to you, King Saul, so may the Lord show mercy to me.

"Then Saul said to David, Blessed be thou, my son David. Thou shalt both do great things and shalt surely prevail. So David went on his way and Saul returned to his place." But although invited to return, David realized that the word and the heart of Saul were unreliable. It is a lesson that we all need to note, that a wicked heart is an unreliable thing, though for the moment it may seem contrite, gentle and loving. This would not mean that we never again could have confidence in any one who had done evil to us or injury, or had done us harm; but it does mean that while not rendering evil for evil, bitterness for bitterness, malice for malice, slander for slander, we should nevertheless

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use wisdom and not entrust ourselves too fully to the power of such until we should receive not merely reassuring words but practical evidence of a change of heart; that the leaven of malice had been purged out.

#### OTHER LESSONS FOR THE NEW CREATION

David won a great victory over Goliath; but this lesson records a still greater victory over himself. As a natural man, not begotten again of the holy Spirit, he certainly exhibited wonderful self-control. We cannot say that it was his love for Saul that spared the king's life; rather it was his love for the Lord, his respect for divine authority. We can see that unless his devotion to the Lord had been very strong indeed the temptation would have swept him before it. To the average man eight reasons would appeal for a contrary course for killing his enemy. (1) It was legitimate warfare, as between the king and his army and David and

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his handful. In any army today such a surprise would be considered entirely justifiable. (2) His own self-preservation seemed to demand the king's death; and such preservation is recognized generally by the world as the first law of nature. (3) His desire to escape from his wandering life and to live quietly and peaceably as one of God's chosen nation, appealed strongly for action. (4) The fact of his anointing to be king and Saul's successor, and the prospect of soon coming to the throne would be a powerful reason with many. (5) Revenge for the things he had suffered from Saul would no doubt suggest itself. (6) His patriotism--his love for his country and his nation, and his appreciation of the fact that Saul was rapidly becoming unfit to be king--was another reason for Saul's death. (7) An opportunity for accomplishing the deed thus coming to his hand might have been construed as of divine providence; and a wicked heart and guilty conscience would have so decided. (8) The interests

of all of his followers, amongst them those who had risked their lives for his comfort and defence, demanded that the king should be slain; and furthermore doubtless many of them would be unable to comprehend David's motives in sparing the king's life. To such his course would appear foolish almost to madness in letting escape such an opportunity. Thus he might alienate from himself his associates in tribulation.

Surely a weaker man, or a man with less reverence for the Lord and less faith in him, would have yielded under the pressure of such inducements. The fact that David did not yield testifies loudly as respects his character, his principles.

How is it with us who have had advanced lessons in the school of Christ, and who have the advantage of being begotten of the holy Spirit, and ability therefore to comprehend the deeper things as respects the divine character and will? Would we have been similarly faithful and generous? But surely the Lord would expect still more of us than of David; surely, therefore, we should expect much more of ourselves, who are of the "house of sons" and have much advantage every way over the "house of servants." Has not our Redeemer, our Master, our Teacher, instructed us and given us a new commandment saying, "A new commandment I give unto you, that ye love one another as I have loved you"? Again in the words of our Golden Text we are instructed, "Love your enemies, do good to them that hate you." How are we exhibiting our appreciation of the lessons, of the instructions we have received? How do we daily put in practice this law of love for God--for his instructions, for the brethren, for our enemies?

#### NO MURDERER IN THE KINGDOM

It may be said that no such test as David had could come to us today as Christians; but that if it did, surely no Christian, no saint, would be a murderer. We reply that it must not be forgotten that we under the new dispensation are under the same law, but with a higher definition or explanation; as for instance the Master's words, when he said, "He that looketh upon a woman to desire her hath committed adultery already in his heart;" and again, "He that is angry with his brother without a cause is in danger of the judgment." "He that hateth his brother is a murderer." (Matt. 5:22,28; 1 John 3:15.) Taking this higher definition of the divine law and its operation in our minds, we can readily see that opportunities may offer to every one of us very similar to this which came to David, opportunities to render evil for evil, railing for railing; opportunities to assassinate our neighbor, our brother--to kill his influence, his reputation, etc.

How are we meeting these tests? Are we gaining victories over self, as did David, or are we being overcome by the wicked one? If the latter course is ours, we are thus proving ourselves not members of the David or Beloved class, but establishing a relationship with the Adversary as being



to some extent partakers of his spirit, his disposition, and manifesting this to some extent in wrong doing, murdering our brother. Our Lord indeed seems to imply that in the end of this age there will be special trials coming upon his people along these lines. He declares that brother shall deliver up brother to death, and parents shall deliver up children; and that his faithful ones under such conditions may become hated of all men. To what extent are we conniving with or cooperating with the enemy in such matters? To what extent are we like David of old, so reverent toward the Lord that we dare not touch, harm one of the members of the anointed, nor even an enemy who seeks our life, who does us injury and who says all manner of evil against us falsely, as Saul did against David?

A certain part of the temptation which comes to the Lord's people is well illustrated in this testing of David; viz., the opportunity to favor another's doing an evil work which we ourselves would not wish to do. How easy it would have been for David to say to Abishai, Proceed to do according to your judgment, I will hold aloof; but will say to you privately that I believe you will be doing a noble work for our nation; and it will even be to the king's interest, because he is an enemy even to himself and might the better die. Let us note how different a course David pursued; and let us judge that any other course would have been displeasing to the heavenly Father and would have meant David's failure in the test.

Similarly with us. Not only are we ourselves not to do unrighteousness, not to speak evil, not to think evil, not to do evil toward friend or foe; but we are to be so heartily in sympathy with this procedure that if another proposes to do an evil in our interest, we would be so in sympathy with the divine will and the law of brotherly love that we would oppose the act with all our energy.

During those seven years of trial David was being disciplined for the kingship. It was a school of adversity, of persecution and testing, in which he learned valuable lessons. Many of his most interesting psalms are credited to this epoch; as for instance, the thirty-fourth and fifty-seventh. Similarly the Lord's anointed of this Gospel Church are now in the wilderness of discipline pursued by our opponents; and with us this is the time to learn valuable lessons preparatory to occupying our kingly position; and this is the time in which our hearts may be drawn out toward the Lord in praise, and thanksgiving, in homage, as was David's. The difference in every respect is in our favor. His were typical and earthly things, ours are the antitypical, the heavenly things, the realities of priceless worth. What manner of persons ought we to be! How thoroughly we should learn these lessons! How great is the prize, the Kingdom we hope to attain! "If we know these things, happy are we if we do them."--John 13:17.

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## SOME WHO HAVE VOWED ARE BLEST

MANY letters are coming to us announcing that the number who have taken the Vow mentioned in a recent issue, June 15, is increasing. We are glad of this and believe that a blessing surely follows with it. Indeed, quite a number of letters are coming in telling us of the deepening of spiritual refreshment and blessing as a result of the Vow, a drawing nearer than ever to the Lord--an assistance in the narrow way. Some of these letters are of a private, confidential character and not suitable for publication, but in general they indicate a deep and spreading work of grace, which causes us to rejoice and to believe that this matter of the Vow is a part of the Lord's providence in connection with this harvest work, by which he would safeguard his people in respect to the various trials of this "evil day" just before us. Here is an illustration of how the matter has already worked advantageously:

A Sister informs us that, caught in a shower, she heard the singing of a hymn and entered what appeared to be a place of worship. The speaker was a man of ability, a spirit medium, who was giving descriptions and demonstrations to those present. The Sister rejoiced in her heart that by the Lord's grace her eyes of understanding had been opened so that she was not deceived as were those about her, who thought they were having communication with their deceased loved ones. She was wishing that she had the power to make some of the deluded ones know that their communications came from the demons, the fallen angels, and not from the dead. While her mind was thus ruminating happily, the Adversary was preparing a snare for her. The

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minister looked straight down to her and, stopping in his discourse, walked to her in the rear of the room looking upon her intently, probably with a view to hypnotizing her. As he came quite close, the sister withdrew her gaze from his face and turned her heart to the Lord in prayer for protection. The medium stopped beside her and asked if he might shake hands with her. Remembering our advice, and in harmony with the Vow she has taken, to have nothing whatever to do with Spiritism or Occultism, she answered, "Excuse me, please, I think it is unnecessary." The man stopped for a moment, and, frustrated, returned to the platform.

The Sister perceives that if it had not been for the warnings received through the Spiritism pamphlet (recently reiterated in connection with the Vow suggestions) she might have consorted to the extent of the simple act of shaking hands with the medium and might have come under a hypnotic influence by that indiscretion. She rightly perceives also that had she met the man under other circumstances where she would not have known

him as a medium, the taking of his hand might have been an act of innocence, in which the Lord would have protected her from harm; but that giving her hand knowingly to a medium would have been placing herself to that extent knowingly under his influence, and the responsibility would have been with her for not having obeyed the divine command that we should have nothing whatever to do with the evil spirits or their "mediums." Indeed, we believe that the Sister, when she found herself in such a meeting, should have gone out at once and that, staying at all in such company, she was under responsibility. She at once took the Vow, realizing that even from thinking along its lines she had already received a blessing and a deliverance and that the lesson to her was a still greater care such as the Vow implied.

A Colporteur brother writes us that shortly after taking the Vow, while canvassing a lady in her doorway, she asked him into the room and as soon as he entered she fell into a trance. Her lips spoke, but in a different tone of voice, and the evil spirits, speaking through her, used the plural form "we" and spoke of the woman in the third person, saying, "We brought her here," etc. They evidently desired to get the Colporteur into some dispute with them or to arouse his curiosity so that he would question them. But remembering his Vow he said not a word in reply. Presently the woman came out of the trance; it was for this he had waited, that he might explain to her that she was under the influence of the fallen angels, demons, and warn her to prayer and effort that she might be delivered from their power. While he was still talking to her she again went into a trance and the spirits, speaking through her, told him that he was entirely mistaken, that they were not evil spirits, that they were the spirits of dead humans and that he was the one who was deceived, etc. Again he answered not a word, but waited until the woman came out of her trance, then finished his conversation with her, interesting her in reading the Spiritism pamphlet and subsequently the DAWNS. How he might have been ensnared had it not been for the Lord's providence, not only in bringing to him a knowledge of the truth but also in bringing him to the point of making a vow that he would have nothing whatever to do with Spiritism, demonism.

Others write that they have received great benefit from the Vow along the line of their greater reserve in respect to the opposite sex, and that they feel that the Lord has specially used the Vow for their assistance along the line of a general weakness in the human family, and that their greater isolation from the opposite sex has resulted in their closer fellowship with the Lord. Others write us respecting the feature of the Vow which refers to the keeping of the thoughts: that the Vow has helped them and is helping them "to bring every thought into captivity to the will of God in Christ."

--2 Cor. 10:5.

Let the good work go on, dear brothers and sisters. The Vow, if you please, is the fastening on of the armor which the Lord has been providing for us and which we have been fitting to ourselves for some time. We might perhaps consider it a girdle by which, as the Apostle says, we should "gird up the loins of our minds," strengthening our wills in respect to all the various features of our covenant with the Lord, and bringing our bodies under subjection. As the Apostle again says, "I keep my body under and bring it into subjection: lest by any means after I have preached to others I myself may become a castaway."--I Cor. 9:27.

Are some inclined to be afraid of bondage? Let us remind all such that the bondage of Sin is the one to which we are in greatest danger and that the Vow has proven to many an assistance in getting free from much of the bondage of Sin into the liberty of Christ, the liberty of righteousness. As for our relationship to Christ let us remember, as the Apostle expresses it, that we are his bondservants, literally bondslaves. The Apostle gloried in the fact that he bore about in his body the marks of the Lord Jesus, marks of his slavery, of his full consecration, of his having no liberty to do anything except what would be the Lord's will. The Vow may in some respects mark us amongst the Lord's people, as taking less liberty than others along certain lines, but if it is a mark of our more complete submission to the Lord's will, then indeed we may glory in it.

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We believe that the number of those seeing the wisdom and expediency of the Vow and the blessings which it will bring will greatly increase. Let all remember that the Vow is not to us but to the Lord, but that we will be pleased to know of such as take the Vow that their names may be an encouragement to others and also a protection to themselves. If those who have taken the Vow and have informed us, do not see their names in the lists or if the names appear misspelled or with wrong initials, will kindly advise us that correction may be made, we will appreciate it very much.

An article in our issue of October 1, 1907, presents reasons for concluding that the fallen angels will have special powers for materializing during the next few years. We learned only recently of their greater activities in this direction and that for fifteen months past spirit mediums have claimed that by the fall of 1908 the spirits will have full power of materialization in daylight and go about the streets as human beings. Whether or not they will attempt to palm themselves off as resurrected humans we know not, though we have learned of one such case. It is our duty to put all of the household of faith within reach of our influence

on their guard against these wiles of the Adversary. We have reasons for concluding that with the power to materialize regained by the demons the effect will be much as it was before they were restrained, as recorded in Genesis 6:1-5, and that a spirit of licentiousness amongst humanity may correspondingly be expected. Our Lord's statement that in this harvest time it would be "as in the days of Noah," and "as it was in the days of Lot," should not be forgotten. Both of the times referred to were times of great licentiousness. It is true that we have claimed and still claim that the likeness of those days to these which our Lord emphasizes is laid upon the words, "and knew not;" but why may not both thoughts be true? We incline to so expect.

It is written, "He shall give his messengers charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." We have seen that this Scripture applies to the feet members of the Body of Christ now living in the end of this age. We have seen how the Lord has provided helping hands for warning and guarding the Feet members for their protection in this "evil day." We believe that the Lord's providence in connection with this Vow matter is part and parcel of his general provision for the bearing up of the "feet" at this time. If such conditions prevail, as we anticipate, those taking the Vow will certainly be forearmed and protected in great measure thereby.

It is not our thought to awaken needless alarm, but rather to call attention to the safeguarding and protecting arrangements which the Lord has provided, in the use of which the Lord's consecrated ones may be kept in perfect peace. Our thought is that in some manner there is a protecting influence surrounding human beings which safeguards them from the Adversary and his assistants except so far as they shall give a measure of their will or consent. This safeguarding influence, we believe, is manifold in the case of the consecrated. "The angel of the Lord encampeth round about them that fear him, and delivereth them." This view is supported by the statement of Satan respecting Job--"Hast thou not made an hedge about him?" (Job 1:10.) Our thought is that as the Lord gave the Adversary permission against Job, so Satan will gain liberty in the impending hour of temptation which shall come upon all the world to try them that dwell upon the earth. (Rev. 3:10.) In that contest the only ones safe from all harm will be those who have made the Lord, even the Most High, their refuge and habitation; because no harm can come nigh that dwelling place.

How important, then, that all the Lord's people forewarned by him should draw near to the Lord himself! The prophet represents the matter under the figure of a mother hen, which in the time of danger clucks for her chicks. They run to her and are safe while they look out from under her feathers at the dangers from which they had escaped.

This is the Lord's picture in respect to the faithful ones, "Surely he will deliver thee from the snare of the fowler, and from the noisome pestilence. He shall

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cover thee with his feathers and under his wings shalt thou trust. His truth shall be thy shield and buckler."  
--Psa. 91.

Someone writes fearful that the Vow would prove an embargo on marriage by hindering courtship. We reply, that if this be true amongst the Lord's people it would doubtless prove a blessing, in full accord with the Apostle's exhortation in I Cor. 7:7,8,25-35. However, we see nothing in the Vow to hinder a proper courtship and marriage. Assuredly there would be fewer unhappy marriages under the operation of the Vow. Those younger brethren and sisters who desire unhappy marriages, who desire marriages which could be led up to only under the exhilaration of animal passion, which beclouds their judgment and stifles the spirit of a sound mind--these should not take the Vow. But let us warn these that such an attitude of heart is apt to keep them out of the Kingdom.

A doctor and also a nurse express fear that the Vow would conflict with their professional duties. We fail to see how! One doctor advises us that he finds the Vow a great blessing. Surely it is safe to have a third party present when treating one of the opposite sex "when reasonably possible." And that is exactly what the Vow expresses. What is "reasonably possible" is for each to decide for himself. A doctor or a nurse should do nothing to a patient that he or she would consider wrong or immodest, so that if necessity compelled the services might be rendered in the presence of a congregation of the Lord's people.

#### LIFTING UP A STANDARD

Some fear that we are lifting up too high a standard which will deter some from accepting other truths now due. But we ask, can we have too high a Scriptural standard in view of the strenuous times the Scriptures forewarn us to expect? May we not unconsciously have lifted up the very standard foretold by the prophet Isaiah (59:19,20), "When the enemy shall come in like a flood the spirit of the Lord shall raise up a standard against him, and the Redeemer shall come to Zion."

We admit that too high a standard could be lifted up, an unscriptural one: For instance, "forbidding to marry" or demanding celibacy or requiring fasts or feasts or holy-days, or stipulating clothing or diet. On the contrary, the Vow we suggest merely emphasizes our Covenant of Consecration by specializing some of its features appropriately to "that evil day."

However, let not us who have taken the Vow assume

any "holier-than-thou" attitude toward those who have not taken it, nor in any manner make the Vow a test of fellowship. To the Master each is responsible, and each should exercise his own conscience in this and in every matter. While we believe that the spirit of the

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Lord has raised up this standard for the aid and protection of his people in this evil day, we cannot demonstrate the fact, and all of the members of the Body may not be able to "see eye to eye" on the subject. Love is the supreme and final test, we may be sure.

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#### A RE-STATEMENT OF THE "VOW"

##### WATCH TOWER BIBLE AND TRACT SOCIETY.

Dear Brethren:--We, the undersigned, 17 of the members of the Class of St. Joseph, have taken the following "Vow" before the Lord:--

"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 Thee and thy dear flock. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters I shall resist these snares in all reasonable ways, as being of the Adversary. I further vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public--in the presence of a congregation of the Lord's people, and so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open--in the case of brethren, wife, children, mother and sisters excepted, and in the case of sisters, husband, children, father and brother excepted."

Yours in the service of the Master, Dr. S. D. Senor and wife, F. R. Gossin and wife, M. E. Reimer and wife, C. W. Orton, Sister L. Freydidg, Hugo H. Reimer, Wm. Wild, Nettie M. Wild, John Freydidg, Mrs. H. K. Reimer, Dora A. Reimer, Emily V. Reimer, Alice E. Stone, Clara L. Buehler.

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DEAR BROTHER RUSSELL:--

I have been so situated ever since the publication of "the Vow," suggested in June 15th TOWER, that I could not give the prayerful attention to its consideration, which the sacredness and importance of this matter demanded, but I made the time today, and therefore write to announce the registering of my vow at 1.00 P.M., August 1st, 1908. I give the date thus explicitly, as it may assist in keeping it more clearly before my mind. I will also keep a copy of the Vow in the MANNA, and DAILY refresh my mind when I read the text and comment for each day. Pray for me!

Several objections had been suggested to my mind by others, as well as by my own inner consciousness:

1st. I felt that my consecration had included all these things, as I held very clear convictions, from the first, of the necessity for what you refer to as "antitypical fasting," explained in ZION'S WATCH TOWER, 1899, page 140. But I reasoned that the taking of "the Vow" would mean only a more explicit statement in detail of what I had formerly striven to practice, therefore it could do no harm, even though it might not serve to add anything. First objection overruled.

2d. It had been suggested that "the publication of names in TOWER implied an acknowledgment of past indiscretions, of present weaknesses and of future fears."

But I replied to this, what right has any "member of the Body" to judge another in this manner? I said to myself, "What is that to thee? follow thou me." I would not wish anyone to judge me thus, so I would not thus judge another--"to his own master he standeth or falleth." Second objection overruled.

3d. The Vow appeared to me something like the temperance pledge. I had never been a drunkard, never feared that I should become one, but for the sake of some other poor, weak, fallen wreck of humanity, who perhaps had inherited a weakness in this direction, 25 years ago I signed this pledge in the hope that my example might serve to strengthen him in his efforts to take a stand against intemperance. I realize the power of numbers and example, and therefore, if my example might be used of the dear Master to encourage even the least of his brethren, I am glad to take this stand, "with meekness and fear," not knowing how weak my own flesh might become under temptations which others find hard to withstand. Third and last objection overruled.

Pray for me, dear brother, as I do for you and all the dear Israel of God everywhere, that we may daily grow stronger and stronger in him and in the power of his might, that our faith may increase more and more, that we may all be made perfect in Love, "more than conquerors through him who loved us and died for us," our blessed Lord and Saviour, Jesus Christ, whose we are and whom we serve, in whose likeness we hope to awake after the storms and trials of life are over and we have resisted even unto blood!

With much Christian love to yourself and all the



other dear friends at the Bible House, I am,  
Yours in his precious service, G. W. SEIBERT.

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MY BELOVED UNCLE:--

Just a line to express to you my gratitude for the assistance which you have vouchsafed us in pointing us to an additional means for the strengthening of the cords of love which bind the sacrifice to the horns of the altar--viz., "the Vow" mentioned in June 15 TOWER. I feel that there is a blessing in thus definitely stating my heart's desires and intentions in these matters; for although realizing that the Lord knows this has been my heart's attitude since my consecration seven years ago, yet I think this particular statement of the same will be very beneficial; not only keeping more definitely before my mind my privileges and obligations, but also enabling me to better witness for the Lord and for his glorious cause. Praise the Lord for this additional assistance by the way!

May the rich favor of the Lord continue with you, and may he continue to direct you in your earnest efforts to do and to assist others to do his blessed will.

With much love, and hoping to see you soon, I am as ever,

Your affectionate niece,  
ALICE LAND WILLIAMSON.

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OUR DEAR BROTHER RUSSELL:--

We wish to make mention to you of the means of grace and strength (spiritually) the recent Olean Convention was to us. Concerning "the Vow": On returning home, my dear husband and I reread the article in full, in the June 15th TOWER, and reconsidered it. We feared we had not given it due consideration before.

We have also reread the October 1st, 1907, TOWER, on "The Judgment of the Great Day." We are so thankful to our heavenly Father for this meat in due season, which it truly is.

Since entering the school of Christ we have tried daily to follow in the footsteps of the Master, striving toward the mark of perfect love--the love that thinketh no evil.--I Cor. 13.

We have perfect trust that our heavenly Father will help us to carry out this Vow. Whatever our Father wants us to do that is what we truly wish to do. His will is our delight, and we gladly and prayerfully take this Vow.

We do thank the heavenly Father that he has put his children on their guard. We also thank him for the

channel he is using to dispense this meat in due season.  
May his richest blessings be yours. How we will praise

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him when this night-time of sin and weeping is over!

Yours in Christian love and fellowship,  
RAY VAN HYNING AND WIFE.

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DEAR BROTHER RUSSELL:--

Referring to your suggestion in ZION'S WATCH TOWER of June 15th, in regard to the proposed "Vow," we beg to state that we have taken it. It expresses to our understanding our definite and determined relation to the harvest work and its servants; great self-inspection in regard to present strong delusions which would "deceive if it were possible the very elect;" and finally a very guarded relationship to those of the opposite sex, in which we are to avoid, if possible, the very appearance of evil.

Therefore, dear pastor, unitedly we thank you for calling our attention to this as well as to many other matters of importance.

Yours in fellowship and service,  
L. JOSEPH LARSEN AND WIFE.

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DEAR BROTHER RUSSELL:--

We, the undersigned of the Avalon Class who until now had not taken "the Vow" mentioned in the TOWER of June 15th, desire to register our names as having done so. Frank C. Roller, Patience M. McCauley, Mrs. M. L. Herr, Mrs. Margaret Wilson, Mrs. Laura B. Gasquoine, Geo. M. Wilson, W. D. Boder, Mrs. Mary A. Boder, Mrs. Margaret J. Boyd, Martha E. Dunbar, Mrs. Lillie A. Moore, Mrs. E. C. Whitehouse, Geo. A. Wilson, Mrs. G. A. Wilson, Mr. and Mrs. Sam'l McComb.

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MANY MORE ADVISE THAT THEY HAVE TAKEN THE VOW

F. W. Williamson and wife, Clara Tomlins, Alfred W. C. Kuehn, Mrs. G. W. Seibert, L. C. Work and wife, Mrs. Lydia Messner, H. Hoskins, Jr., and wife, Emma Blumer, Katherine A. Baeuerlein, Mrs. Alex. Ogston, Bessie Ford, J. B. Alford, E. A. Saddler, Martha Wilson, Gerald Barry, F. P. Moulton, John Segergren, Bro. and Sr. J. A. Lehman, Bro. and Sr. Tallman, Henry Gindroz, H. C. Peck and wife, Mrs. H. Graham, Mrs. H. T. Whitworth, Mrs. C. J. Williams, Miss Annie Williams, Mrs. Cornelia Winton, Maggie Millar, Alex. Laidlaw, Mrs. J. D. Wright, Miss. M. Persons, Mrs. J. H.

Gourley, Aug. Lundborg, Mr. and Mrs. C. A. Russell,  
E. Detwiler, J. D'Cecca, R. G. Russell, T. W. Hill and  
wife, Francis Hill, J. Walter Davis, John Stephens,  
Katharine Ashby, Mabel Jette, E. S. Weekly, Emory  
Williams, Nellie Severance, L. J. Kihlken, G. A. Phillip,  
Warren C. Hickman, Walter Taylor, C. H. Booz, Joseph  
Levens, Mrs. Joseph Levens, John W. Jackson, Helen  
L. Jewell, John E. Hardie, Mrs. C. R. Zeh, Mrs. D. Antisdell,  
Mrs. W. Hewish, C. E. Phillips, A. W. Leflar, K. M.  
Welty, Sidney Morton, O. D. Deifer, Mr. and Mrs. H. C.  
Minkler, G. J. Redford, Virginia Noble, L. F. Zink, J.  
R. Brode, L. G. Clymer, E. L. Dockey, J. F. Shehorn,  
Gracie Doughty, Saml. and Mary Hammond, Cora  
Carmicheal, Geo. B. McCord, Joseph V. Waters, Mr.  
and Mrs. Chas. A. Ward, Mrs. Jane M. McCormick,  
Erma E. Mason, Mrs. Emma P. Mason, C. W. Mason,  
Mamie Mundy, M. L. McIlvaine, E. P. Taliaferro,  
Thayle Gardner, Dr. W. W. Murray, E. L. Fletcher, Reginald  
Ward, Elizabeth Hoskins, Ellen Hoskins, Elizabeth  
Gillett, T. F. Williams, Mrs. D. H. Rodgers, G.  
Bolton, Sadie C. Redford, T. E. Banks and wife, J. R.  
Hill, Hans Finjord, Alex. Evans and wife, Mrs. Annie  
Hammond, Mrs. Minnie Ensley, James Marshall, Ethelinda  
Hendrickson, A. N. Pierson, Bro. and Sr. Gus.  
Smith, Isaac P. Noll, Edith S. Hanson, C. C. Waddle,  
Mr. and Mrs. G. W. Chamberlain, Thos. P. Yates, K.  
Yeo, C. A. Hewes and wife, C. W. Vord, Mrs. E. O. De  
Haven, Mrs. Geo. M. Hunt, Mrs. B. M. Stephenson,  
Mrs. C. P. Powley, Mrs. C. L. Knowles, Carmel Knowles,  
John H. Cart, Alice Nelson, F. E. Riley, H. Scott,  
Mrs. J. W. Burrows, Bro. and Sr. Aker, J. A. Hudspeth,  
Mr. and Mrs. O. R. Wilkins, Mrs. Nora B. Glass, C. L.  
and A. F. Crockett, Mrs. S. Stokes, Mabel E. Hewes,  
James S. Samuda, Wm. A. Baker, G. B. Raymond and  
wife, Anna H. Brooks, Willetta K. Bolger, Mr. and Mrs.  
C. S. Brooks, Belle Goodwin, J. W. Morris and wife,  
Beda Rahm, W. P. Hall, Mrs. L. F. Achor, Mrs. Catharine  
Rouch, K. W. Jackson, Leota C. Hall, Ruth Gregg,  
Mrs. G. P. Bronaugh, E. W. Reinbolt, E. W. Weld,  
Augusta E. French, Elmer G. Berry, Edward Worcester,  
Mrs. Catharine Roach, G. C. Elton, Mrs. G. C. Elton,  
W. A. Davis and wife, Frank French, Frank Gwillim,  
H. A. Remick, J. M. Campbell, J. H. Martin, Mrs. V.  
Banning, Nellie Bush, Herbert C. Robb, Willard Wells  
and wife, Mabel Wells, Carrie A. Dorst, Ellen J. Bernet,  
Dora Bailey, Margaret Hall, Mrs. Richard Schulze,  
J. W. Broom, J. F. Davault and wife, Emma C. Gill,  
R. J. Kilpatrick, F. W. Pattison, W. L. Dimock, Mrs.  
M. M. Harvey, Maggie Adams, W. M. Higbee, Erven  
Schlatter, F. Samuel Ganoung and wife, Wm. E. Walton,  
Evan T. Jones, Mattie Herbruck, Calvin Dodge  
and wife, Eva L. Adams, N. A. Linderberg and wife,  
W. B. Johnson, T. J. Beatty and wife, Mary A. Eldred,  
E. Gerber, Mrs. M. Hufford, F. G. Hammes, Clara  
Phillips, G. H. Wright, Mrs. E. Grimes, Mrs. H. C. Bell,  
John J. Stacey, Sue Bivens, Frank A. Shook, Mrs. Flora

D. Bradley, G. F. Dillenbeck, Lucy J. Fleming, Edith S. Hansen, Lucinda Willey, Louise Fletcher, Carrie Beaty, Jr., Bee Beaty, Frank W. Wall, Josie House, Nannie M. Foster, Corintha K. Pendleton, Olive Pendleton, Ellen Pendleton, Clara Jackley, Adah Schath, Alice Ferguson, Geo. Moffatt, Cordia B. Rhodes, Ella J. Brown, Roxy Tyler, Agnes Wall, S. M. York, Miss Belle Hancher, Helen M. Hancher, Ruberta G. Brunig, Hattie Anna Miller, Horace C. Galloway, Mrs. A. Monro, Emma Bates, Sister Baltzell, H. W. Strasser, Emma Bowman, Mrs. A. Thomas, Lemuel R. Browne, Mrs. Ianthe D. Thurston, Howard B. Hale, Mrs. M. M. Harvey, B. S. Grubb, W. S. Dimock, Dr. John L. Wooding, Inez M. Merritt, H. T. Hixon, Miss Pearl Gilmore, Dr. Lora K. Barnes, Bro. and Sr. J. C. Garrison, Walter McLendon, Alfred Smith, Frank Vogler, Luther Fail and wife, Mrs. O. Margeson, Clarence B. Snow, Nora Peterson, Mrs. A. W. Peterson, F. A. Barnett, Joseph Isaac, S. H. Huston, Mary A. West, Edith E. Mason, W. Homer Lee, wife and son, F. B. Hindman and wife, George M. Haucher, Bro. and Sr. Boyeson, Harry Ehlers, Byrd McDonough, Mrs. Grace Marshall, Mary Stapleton, Susan Graham, Mrs. A. E. Morse, F. L. Spencer and wife, Mrs. C. M. Chase, Mrs. Harriett Broughton, Henry McClellan, Ruby L. Hotchkiss, Mrs. D. M. MacKay, Mrs. C. Johnson, I. I. Margeson and wife, Ida M. Finney, Henry H. Brown, Margaret R. Brown, Mrs. Ella F. Wilson, C. P. Bridges, A. Shipman, Sadie E. Davidson, Mercy Davidson, James A. Davidson, Arthur Hawley, Mary Orton, Wm. B. Wright, J. H. Wills, Mae Gage, Wm. Evans and wife, A. Hope Tate, Rilla Strawn, H. Manning, Phoebe Myers, Gertrude Swinney, Bettie Reynolds, Harry G. Davis, Joseph Cooch, T. H. Perkins, Ida M. Stewart, Ross W. Bailey, Mrs. Anna Fisk, W. E. Housman, Rudolf Selin, Lottie Bishop, Mrs. W. S. Lane, Mary Octavia Noe, Anna L. Bell, James Steele, Geo. A. Bail, A. C. Morgan, Helen M. Lemon, Nettie Thompson, E. C. Smith and wife, John Johnson and wife, Thomas Johnson and wife, Wm. Barth, A. Olson, Sietse Koopman, De Verne E. Corbin, M. W. Earl and wife, Sarah E. Rogers, W. H. Clark, L. F. Lartigue, J. F. Harding, G. S. O'Dowd, Mrs. J. E. Culver, R. Robt. Hollister, Wm. J. Hollister, C. E. Schiller, Ralph Snyder, A. J. Chidester, C. F. Bullard, Lillian A. Clingman, O. E. Staples and wife, Emma Beaner, Will J. Madole, Geo. D. Laing, Abner Duffield, E. B. Stinson, H. F. Jordan, H. C. Beebe, Clark L. Sharper, Mrs. Jennie M. Barber, Archie H. Frier, Mrs. H. T. Chase, Mrs. Una Snow, Hugh A. Platt, Adolphine Lass, Mrs. W. A. Baade, Mrs. V. A. Fuller, Mrs. Margaret Foster, A. F. Binkley and wife, F. H. Taylor, Fred and Emmy Guard, August and Amelia Krueger, Ira K. Wilson, Benj. F. and Horace E. Hollister, Elders and Deacons of Bay City Class, Mich.

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