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#### BROOKLYN BETHEL HYMNS FOR JULY

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After the singing of the hymn the Bethel Family listens to the reading of "the Vow" to the Lord, then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for July are indicated below to permit all who so desire to join with us:

(1) 333; (2) 9; (3) 301; (4) 105; (5) 95; (6) 328;  
(7) 19; (8) 72; (9) 117; (10) Vow; (11) 179; (12) 110;  
(13) 198; (14) 209; (15) 7; (16) 294; (17) 193; (18) 257;  
(19) 313; (20) 12; (21) 263; (22) 96; (23) 216; (24) 230;  
(25) 165; (26) 8; (27) 141; (28) 4; (29) 29; (30) 233; (31) 130.

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#### RE POSTAGE STAMP REMITTANCES

If necessary to make small remittances in stamps kindly send 5, 10 or 15-cent values, when possible. We cannot use foreign stamps; we must return them for redemption.

#### SIXTH VOLUME IN GERMAN

Orders for the sixth volume in German, pages the size of WATCH TOWER and bound in leather, at \$1.50 per volume, may now be received, but will be somewhat delayed in filling because all orders are forwarded to Germany and filled there.

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#### VIEWS FROM THE WATCH TOWER

##### ARMAGEDDON

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"THE OLD claim formerly made here and there by highly imaginative and expectant calamity prophets, that the time was at hand for the great and final conflict, the battle of Armageddon, has died down until one rarely receives a crude tract or hears a pulpit warning to remind him of such impending disaster. Just

about the time the wild prophets have yielded to the spirit of brotherhood and peace that has been taking fast hold upon the world, one finds a desperate contention and uproar amongst the ambitious warlords, egged on by mercenary makers of the machines and accoutrements of war and by ambitious hopefuls in uniform, to outdo each other in preparations for the Battle of Armageddon.

"If there had been announced in flaming lines across the sky the great and awful fact that the final battle of destruction and annihilation was at hand, it could hardly have led to more sudden and tremendous preparation for war than that now under way between three of the leading nations of the world, the very nations that boast of the Anglo-Saxon desire and purpose to encourage the arts of peace. The best that can be said of such untimely departure from the peace policy so loudly professed by these countries for the last decade is that the warlords in the saddle and interests which find profit in war and in preparations for war have grossly and outrageously misrepresented and misused the people over whom they have influence and power.

"Twenty years ago there began a promising movement to promote the peace of the world. The movement led up to largely attended conferences in all civilized lands, and The Hague Peace Court was one of the results of the work of wise and progressive men, including the leading statesmen of the time. Arrangements were consummated at great expense by which disagreements were to be settled according to rules of justice and not by a resort to butchery and fire. The peace movement did not stop here. Peace treaties became fashionable, and a week rarely passed without an account of some happy pact between the very nations now most desperately bent on preparing for the great Battle of Armageddon and some one of the nations whom their warlords and captains of the military industry pretended to suspect or fear.

"The unsound minds of a few ambitious warlords, reinforced by the greed and ambition of other men, have led to a sad loss in the courage, the morals and the purpose of the modern world. There has been no fall to be compared to it in many centuries. Just as the world had really begun to turn swords into plow-shares the whole policy of peace and brotherhood was exchanged in a night, as it were, for a war policy in pursuance of which the plow is now being converted into the sword. As 'The News' sees it there has been committed in this an awful crime against humanity. Mr. Birrel, Secretary for Ireland, submitted an apt comment upon President Taft's declaration approving the present policy in this country. He said:--

"When I was young, America set the example of an unarmed nation, but things have not worked out as was expected. Mr. Taft's speech on the question of United States armaments were words of doom. They have shattered some of the best hopes of humanity, for they show that even across America they have joined the ranks of

the armed and are to be supplied with a great navy and a powerful army. It is a miserable pity that hopes should be shattered, and that we are now to deal with the United States as a fully equipped military and naval nation....Wherever we go, we find armament, armament, armament.'

"What must be the end of this desperate game in which enlightened nations are actually striving to outbuild each other? Truly, as 'The Independent' declares, 'It is hopeless, for there is no end but utter collapse.' It has come to mean almost slavery for millions of the people of England and Germany already.

"Dr. Jefferson contributes to a recent number of 'Atlantic' a soul-stirring protest against this crazy display of warlordery. He says:--

"A nation which buys guns at \$70,000 each when the slums of great cities are rotting, and millions of human beings struggle for bread, will, unless it repents, be overtaken soon or late by the same divine wrath which shattered Babylon to pieces, and hurled Rome from a throne which was supposed to be eternal.'

"The one desperate means of relief is suggested by the Japanese Mail:--

"Yet it may even be that in this very costliness lies the best hope of ultimate restrictions, if not abandonment --that the sighing of the nations under the heaviness of the burden may at last find expression in the creating of some central controlling power, drawn from all alike, upon whose omnipotent will shall rest the decision of all issues which, in its absence, might plunge the world in war.'

"Such a power or tribunal was supposed to have been found in The Hague Peace Court, the very name of which the rampant warlords of the earth now seem to so heartily despise."--"Dallas Morning News."

## RELIGIOUS REAPPROACHMENT

-----

At the meeting of the House of Commons Sir George Kekewich will present a bill "to amend the law ecclesiastical with respect to inter-communion between the Church of England and other Christian Churches."

The bill, which is a one-clause measure, provides that "it shall be lawful for any clergyman in holy orders of the Church of England, not suspended or deprived by order of an ecclesiastical Court, to preach or minister in any chapel of any other Christian denomination, or in any building, with the assent of the minister or owners

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or trustees thereof, as the case may be; and for any minister of any other Christian denomination to preach or minister in any cathedral or collegiate or parish

church or chapel of the Church of England with the assent of the dean, incumbent, or clergyman or other person in charge thereof, as the case may be."

It will be observed that the bill refers to any building, as well as any chapel, and Sir George Kekewich told our Lobby Correspondent that the measure as drafted will apply to Roman Catholics as well as to Nonconformists.--Exchange.

#### PREDICTS REFORM OR REVOLUTION

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"I may be wrong, but I feel that things strange and terrible are in the air. Here property rights are violated and religion persecuted and here cabinet ministers are insulted in the streets. The government trembles before striking functionaries and finally retreats. Men talk of barricades and revolutions and of a republic which shall be run by trade unions composed of people who have no Christ. What more do you want? Months must see a change or the years--not more than five, perhaps, surely will see the end."

\* \* \*

The above is credited to "Father Kelley," of Chicago, respecting his recent visit to Paris.

#### "SCIENTIFIC PROOF OF A FUTURE LIFE"

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In a sermon in which he told of the effect of religious seances and the efforts of certain writers to shatter belief in a future life, the Rev. H. D. C. Maclachlan preached to a large congregation in Seventh Street Christian Church on "The New Spiritualism," in which he gave scientific proof of a future life and exhorted his hearers to be of good cheer and continue to hope. Mr. Maclachlan spoke in part as follows:--

"There has been no more remarkable change in public opinion than that witnessed within the last few years with regard to that class of facts known as spiritualistic. There was a time when it was not quite respectable to believe in them, but quite recently there has been a change. Ghosts have become respectable; planchette and table rapping are parlor amusements; the popular magazines vie with each other in saying nice things about mediums and their ways.

#### RESULTS OF MEDIUMS

"The cause of this change in public opinion has been a similar change in scientific belief. It is not more than thirty years ago that orthodox science refused so much

as to investigate the things of which we are speaking. When Sir William Crookes, the great chemist, brought in his report to the Royal Society of England, in which he avowed his belief in the leading phenomena of the seance room, his report was not even taken from the table. But since that day the history of Galileo and his telescope, through which the scientists of Padua refused to look, has repeated itself.

"Some twenty-five years ago the Society for Psychical Research was formed in England with such names as Crookes, Myers, Romanes, Eidgwick, Barrett and others on its list of members, and since that day telepathy, table rapping, clairvoyance, clairaudience, telekinesis, apparitions, materializations, mental healing and all the other phenomena which Professor James, of Harvard, aptly calls 'residual,' have been investigated. Mediums have been transferred from back parlors, where all sorts of trickery was possible, to the physical laboratories of the universities. They have been put under conditions of strictest control. Even the traditional darkness has been denied them. And still the wonderful results came. One after another leading scientists entered into these investigations skeptical and contemptuous, but came out of them believers in the facts on the evidence of their own senses.

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#### CERTAIN FACTS RESCUED

"I am not speaking of professional mediumship, still less of Spiritualism as a cult--as a religion. I am not forgetting the so-called exposes of the Fox sisters and of Slade and that Cambridge experiment with Eusapia Paladino. Professional mediumship is undoubtedly to a large extent fraudulent. But when scientific men of the first standing tell us that out of the welter of fraud and delusion which has made mediumship taboo in cultured circles, they have rescued certain facts which they are investigating with all the patience which they give to their own scientific personalities, and when we are further told that on the basis of these investigations some of them believe they have found a scientific demonstration of a future life--we cannot afford to believe that such men as these are such easy dupes as to be arrant fools.

"But what about mediumship? How does it stand today? I spoke a little while ago about laboratory research in mediumship. This method of research has been adopted only within the last few years, and especially in the case of the famous Italian medium, Eusapia Paladino. This Eusapia has been investigated in the laboratories of several of the Italian universities by such men as Rochet, Lombroso, Morselli, Foa, Battazzi, etc., each and all of whom started into the investigations wholly skeptical and perfectly sure that under the conditions

they would impose no results would be reached. They took no chances.

"Let the medium impress a photographic plate,' they said; 'let her illuminate a screen treated with platinocyanide of barium; let her discharge a golf leaf electroscope without touching it; let her displace the rod of a metronome; let her register pressure on a manometer.'

#### PHANTOM HANDS SEEN

"What were the results? At the latest series of sittings which have come to hand held in the University of Naples under direction of Professor Bottazzi, all these precautions were taken; yet objects were moved at a distance, phantom hands were seen; the scientific tests were satisfactorily made; and as direct evidence the existence of some force hitherto unknown to science, but as real as kathode and X-rays, a Morse telegraph key was displaced by the psychic in such a way as to leave a tracing on a cylinder, a photograph of which may be seen in one of the numbers of the Annals of Physical Science.

"In face of such evidence, do we not feel that Hodgson is right when he says:--

"A man who denies the phenomena of Spiritism today is not entitled to be called a skeptic; he is simply ignorant.'

"The next question is that of the interpretation of the facts. Three interpretations are possible. First, that these phenomena are the manifestations of an obscure and hitherto unknown form of vital energy. This is the biological explanation to which the Italian investigators (with the exception of Lombroso) lean; second, they may be explained as manifestations of what is known as the sub-conscious mind, or the subliminal self. This is the explanation in favor with perhaps the majority of the investigators. A third explanation is that held by a minority perhaps, but at least a very influential one, and is to the effect that while many of the phenomena are explicable in the two former ways, there is at least a remainder that can be explained only on the supposition that there exist intelligences (whether discarnate human beings or others) which manifest themselves through these abnormal types whom we call mediums or sensitives. To this view the following leaders in thought adhere: Myers, Lombroso, Hodgson, Hyslop, James, Lodge and others.

#### PROOF OF FUTURE LIFE

"What, then, is the gain to faith? Much every way. In the first place, if these things be so, it is no longer unscientific to believe in miracles. The significance of



this is tremendous. For upwards of fifty years the whole tendency of modern science has been to deny the credibility of miracles.

"Science brings the message, 'Be of good cheer. God in these latter days is working marvelously, and before many years have passed belief in a life beyond death may be just as scientific as to believe in wireless telegraphy or the marvels of the X-ray. Only be patient--only work and hope.'"

\* \* \*

Here we have it. Spiritism is becoming respectable, not only in scientific quarters, but now to the Church. Note well the arguments by which the foolish things accomplished by Spiritism are held up before the people as helpful to their Christian faith--as proofs of a future life. Another Exchange tells of a Spirit Exhibition in a Methodist Church by a minister.

What is more evident than that this minister himself lacked a full assurance of faith respecting a future life and had full confidence that his congregation also lacked such a faith; otherwise surely he would not have brought forward such matters as attestations and supports of faith. Only a poor, weak, rotten, tottering faith could be really supported by such stuff as Spiritism offers. And it will be noticed that while various theories are referred to respecting the power behind these spirit manifestations, the scientists whom he quotes are utterly ignorant of the real power and intelligence back of Spiritism, Theosophy, Hypnotism, etc. "The wisdom of their wise men shall perish; the understanding of their prudent men shall be hidden." (Isa. 29:14.) Their failure comes from the neglect of the Word of God, which would have informed them respecting the evil spirits, their origin, etc. Blessed are our eyes for they see and our ears for they hear the wisdom from on high. But alas, the poor world lacking this wisdom, misled by its trusted, scientific and theological teachings, is rapidly coming under the power of the evil spirits! "And for this cause God shall send them a strong delusion, that they shall believe a lie who believe not the Truth, but had pleasure in unrighteousness."--2 Thess. 2:11,12.

#### DANGER IN TAMPERING WITH SUPERNATURAL

-----

The English author, Dr. J. Godfrey Raupert, is now in this country, under assignment from Pope Pius X. to lecture to the students of all Roman Catholic seminaries upon the dangers of psychical research and the evils of Spiritualism. During the last few months, Doctor Raupert has delivered lectures at many institutions of learning in New York and vicinity, and he expects to continue his stay in this country until he has an opportunity

to visit many other institutions.

While a member of the English Society for Psychical Research and a personal friend of many of the most prominent European investigators, Doctor Raupert not only declines to accept the theory of spirit communications, but even declares that every phase of psychical research is produced by an evil force, which, sooner or later, will wreck the minds of those who subject themselves to its influence.

Dr. Raupert writes as follows in the "Philadelphia Public Ledger":-

"If there is any one thing in this world which the great mass of the American people need it is to have their eyes opened regarding the dangers of the psychical research. For many months the most popular periodicals have been devoting a great deal of space to these matters, and, as the result, people who had never given any serious thought of psychic problems are now inclined to try experiments that are fraught with the greatest perils to the mental and physical organism, as well as to the moral character.

"Unfortunately, the writers of these articles have, almost without exception, entirely neglected this phase of the subject, leaving their readers to walk ignorantly into a trap from which they may find it extremely difficult to escape, and it seems as though it was time that somebody should come to the front to explain why psychical investigation is one of the most hazardous occupations in which it is possible for a human being to engage.

\* \* \*

"In any case, it is the opening of a door to the invasion of activities that we do not, and cannot understand, and all experience proves that, once opened, this door is not so easily shut. Moreover, as these invasions invariably play havoc with the victim's moral, mental and physical life, even when they do not--as they often do--lead to permanent afflictions, or to death, it is impossible to see where science has any right to invade this domain, or to invite others, still less guarded than themselves, to invade it for them.

"Prof. W. F. Barrett, of the Royal College of Science for Ireland, and one of the vice-presidents of the English Society for Psychical Research, did not hesitate to admit the existence of these evils. "These practices," he said, "are dangerous in proportion as they lead us to surrender our reason, or our will, to the dictates of an invisible and oftentimes masquerading spirit."

#### MAN'S BIRTHRIGHT IN DANGER

"And again, in speaking of a case resembling obsession, he said: "Possibly this is an instance of duplex personality; more probably, I think, it is what it purports

to be, a lower influence or 'spirit,' acting through the medium....The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the possible disintegration of our personality; in the liability to lose that birthright we each are given to cherish our individuality, our true selfhood, just as in another way this may be impaired by sensuality, opium or alcohol."

"While this may seem to require a belief in "obsession," or the actual possession of unembodied spiritual intelligence, this phase of the matter is really of less immediate importance than might appear at first thought. Personally, I have witnessed scores of cases, that, while

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they were designated as "insanity" by the scientists, to me, at least, so closely did they resemble genuine "obsession" that I was inclined to think that there was some reason for the belief that the patient knew more about the nature of his disorder than the physician who attended him.

\* \* \*

"The Spiritualists tell us that everything depends upon the attitude with which we look upon the "spirits"; that if our life is pure and our purpose a noble one, we have nothing to fear from our experiments. This, however, is an entirely erroneous theory. As a matter of fact, it makes no difference how we approach the "spirits," for the best minds and the purest souls are wrecked quite as easily as those of less spiritual nature. Often, in the beginning of the experiments, there is a pretense at lofty utterances.

"The "spirits" indulge in high-flown talk about the future of life and its conditions, and endeavor to impress the investigator with his own utter earthliness and ignorance. I have known many cases in which the "control" purported to be the discarnate spirit of some great novelist, poet or philosopher, and, for a time, the role assumed has been played to perfection. But, sooner or later, the change invariably comes.

"The pure and beautiful communications become mixed with impure language, and, finally, the victim awakens to the fact that he is entirely at the mercy of a force over which his will no longer exercises the slightest control. These are the facts and it makes no difference by what theory we endeavor to explain them. Call them

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"detached personality," if you will; apply one of the many terms that science used to designate the several forms of insanity; say that the trouble is due to subconscious functioning alone--however you may explain it, the fact still remains that the study of psychical problems

is the direct cause of the disorder.

#### A CASE IN INSTANCE

"To indicate how easily this disintegration of the personality may be brought about, I can refer to a case that has been brought to my attention since my arrival in this country. The victim is a young woman of exceptional intelligence and marked refinement--the wife of a man who is well known as a writer upon scientific subjects.

"Somewhat less than a year ago this young woman became interested in psychic investigations, and commenced to experiment for herself, using a "planchette" for the purpose. At first there was little result, but, finally, after patient waiting, she became a fluent writer, not only with the planchette board, but with a pencil held in the hand, and the communications received were of a most convincing character.

"About this time she began to experience pains at the base of the brain, and these gradually increased until they became almost unbearable. Her step was interrupted and her health began to fail perceptibly.

#### URGED TO SUICIDE

"It was at this time that she announced that she was "obsessed"; that the intelligence that had communicated through her had taken full command of her body, so that she was no longer a free agent. Treatment of every kind was tried--all to no benefit. And now a new and more terrible feature developed. Hitherto the impulse had been to write--to write all the time, with pen, a pencil, or even a finger in the air--anything so long as the detail of writing was accomplished.

"Now it was voices that sounded in her head. Sometimes one, but more frequently two, three, or even four voices, talking to one another and freely conversing about her. Some would commend her conduct; others would blame her. Some would swear and curse and call her names--names so vile that she could scarcely have heard them in her normal state, while others would try to defend her from the coarser and grosser forces.

"In the early stages the things that the voices told her to do were practically harmless, but before long, they commenced to urge her to commit suicide, and she sought to obey them. Twice she attempted to take her own life, but was unsuccessful; yet all the time she has realized that she was being urged to her own destruction, and has been unable to resist. It was as though her own will was entirely in subjection to that of some diabolical intelligence.

"And this is in no respect an exceptional case. I have heard of many similar experiences in this country, and I have a record of hundreds that have occurred in Europe. Since first taking this stand as an exponent of the dangers

of Spiritism, people have written to me from all parts of the world, and all these letters have told practically the same story. Everywhere lives are being ruined, minds are being shattered, and personality is being disintegrated as the result of the most innocent experiments in psychical research.

"During a trip on the continent some three years ago I made the acquaintance of a successful business man, who told me incidentally that he had acquired the power of "automatic writing." He said that it was the source of much entertainment and amusement to him, and, as he did not believe in "spirits" or the survival of human personality after death, he was not in the least interested to discover what the source of the strange messages might be. He thought that the phenomenon might be due to the action of some undiscovered or unknown law of our mental life.

"It had become a habit with him to resort to his "mystic" writing on all possible occasions, and he not only asked advice in perplexing questions, but was guided by that advice. His physical health was good except that he complained of a pressure over the back of his head, which would come on suddenly, and continue, increasing in severity, until he yielded to the impulse to write. As soon as the message had been given, this feeling would pass away.

"I pointed out some of the dangers of these experiments, but my warning only caused him very great amusement. About two years later, being again on the continent, I made inquiries regarding my acquaintance. I was told that he had met with a serious accident and had just been discharged from the hospital. Accordingly, I went to see him, and, at my request, he gave me a full account of what had happened.

#### UNDER A DOMINATION

"The promptings to take the pencil and write had gradually, but very steadily, increased, and, as it was always accompanied by severe pressure over the head, he had never been able to resist the impulse for any great length of time. The amusement of the thing wore off with the increased and compulsory frequency of the experiment, and it had finally come to the point where he considered the writing rather a nuisance. In consequence he had again and again offered determined resistance to the impulse, even at the risk of passing sleepless nights and injuring his health, but he always had to give way in the end.

"Thus a kind of domination had been established over him, and as he could not conceive how a mere tendency or habit could so thoroughly establish itself, he questioned the pencil, and was informed that he was under the influence of the spirits, and that if he did not do their bidding they would ruin him.

"It was at about this time that the impulse commenced

to assume a different form. Instead of the prompting to write, a thought suggesting some absurd if not quite unreasonable action would come to his mind, and, regardless of his own judgment, he would finally yield to it to obtain relief from the painful pressure in his head.

#### THE FIRST STEP

"I have quoted these cases at some length because they are typical of the experiences of so many persons who have become the unfortunate victims of these dangerous practices. In most cases the first false step is taken through a chance introduction to "planchette," the "ouija board," or some other apparently harmless and extremely amusing contrivance. Perhaps at the first trial there may be little if any response from the board, but if sufficient patience and persistence are shown and the proper attitude of passivity is maintained conscientiously it will probably not be long before the desired results will be realized. And it is from that moment that both the mind and the body of the operator are in danger.

"I have had my attention called to many of these cases of alleged "obsession" or duplex personality since coming to America, and I have no reason to doubt that there are quite as many victims of Spiritualism and psychical research in the insane asylum of this country as there are in Europe, and that means thousands, if not tens of thousands.

"One particularly sad case is that of a metaphysician who was well known to New Yorkers only a few years ago. An extremely brilliant woman and a successful practitioner, she exhibited no indications of mental derangement until after the accidental discovery of her ability to write "automatically," when, within a very brief space of time, her mind began to show the effects of her experiments, and a few months later it became necessary to send her to one of the institutions for the insane, and there she is still confined.

"Though a woman of pure mind, noble character and great intellectual attainments, the ruin of her life was the price required for the privilege of making a few innocent psychical experiments. Certainly "like" did not "attract like" in her case!

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#### THOUSANDS MADE INSANE

"And, in view of all these facts--for there are hundreds of equally well-established cases that might be cited--does it seem unreasonable that we should demand that psychical researchers show us some good object that is being attained by these investigations--some purpose that can justify this sacrifice of health and reason, if not life itself. For many years this work has

been going on, and, so far as we can ascertain, its history can be traced by the trail of insanity and death for which it has been responsible.

"More than thirty years ago Dr. Forbes Winslow reported that "ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural."

"And what have we learned in return? We have faith that there is a life beyond the grave, but has psychical research been able to demonstrate its reality? We believe that there is a spiritual as well as a material world, but what evidence of this fact has science been able to gather?

"If we are to judge the character of that plane of existence by the lying, malicious and mischievous intelligences with which we come in contact through psychical research, the fact is almost irresistibly borne in upon us that we have been in communication not with departed friends, as we may have so fondly imagined, but rather with a company of spiritual burglars and confidence men.

"Does mob law reign in the "borderland," and are there no spiritual police? If there are, how come all these "obsessions" to take place, and who devises the frauds and tricks that are played so successfully upon people who are neither fools nor knaves?"

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#### BROTHER RUSSELL'S EUROPEAN TOUR

On Board "Mauretania," May 10th, 1909.

TO THE FAMILY OF BROOKLYN BETHEL,  
BELOVED IN THE LORD:--

When our steamer left the wharf in New York, while you were singing, "Blest be the tie that binds," and "God be with you till we meet again," my heart was full, and not mine alone; others, total strangers to us, were deeply affected, and one at least expressed himself as feeling a greater degree of security and safety in view of the divine blessing thus invoked. I estimated the number of our friends on the pier from the New York Church at about 90, and called to mind and applied to myself St. Paul's words, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy. And for your fellowship in the gospel from the first day until now."--Phil. 1:3-5.

We have had a very calm, and in every way pleasant voyage. The sea was exceedingly quiet, and our vessel, the speediest of the speedy, excelled her previous best record, making 612 knots during one 24 hours.

Knowing in advance the boat we would take, several friends of the Truth going to Europe made it convenient to take the same vessel, and the fellowship enjoyed made

the trip doubly delightful. However, we had not much time for visiting, as Brother Huntsinger, a stenographer, knowing that we would be pressed for time, kindly volunteered to make the journey with us, that we might have the opportunity of dictating some sermons and "Watch Tower" articles while going and coming across the Atlantic. The quietness of the voyage and our good health greatly facilitated this feature of the work.

Our companions in voyage brought with them tracts which were liberally distributed on the ship, and apparently to some purpose, not only interesting some, but arousing the prejudice of others. On the ship were a Catholic bishop, two priests, two monks, two nuns and several Protestant preachers. The opposition became so bitter that not only the Catholics, but the Protestant preachers joined in requesting the Captain to cancel an appointment he already had made for us to preach. It was canceled with apologetic statements to the effect that the Ship Company merely sought to serve the public, and while surprised at the opposition felt it necessary to concede to its wishes. However, we are by no means certain that the hindrance thus effected did not work out some measure of good, as a considerable number of passengers expressed themselves as quite incensed at the narrow and bigoted course of both Catholics and Protestants, who evidenced the weakness of their cause by their fear to have the Truth of the Bible openly stated and heard. For our part we were unconcerned by the episode, believing that it was ours to use opportunities which the Lord might grant, and ours to be submissive and patient if the opportunity for presenting the Truth to the public were denied--if only a small hearing was had amongst the friends. It is ours to use opportunities with appreciation; it is the Lord's to open the door, to furnish the necessary opportunities. We are content to do our part, and to leave his part for his wisdom to direct, knowing that all his gracious purposes shall be accomplished.

Yours in the love and service of our Redeemer and King,  
C. T. RUSSELL.

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WHAT MUST I DO TO BE SAVED?

--ACTS 16:16-40.--JULY 11.--

Golden Text:--"Believe on the Lord Jesus Christ,  
and thou shalt be saved, and thy house."

PAUL AND SILAS, bruised and doubtless bleeding from the cruel beating they had received at the command of the rulers of Philippi, were enabled to praise God in the prison, notwithstanding the fact that it must have been, like other prisons of that time, a most



unhealthful and disagreeable dungeon. That night they sang praises to God. The other prisoners listening must have been surprised, it probably being the first time hymns to God had ever risen from that prison. If any other songs at all had ever echoed from its walls they were probably ribald, and inspired by alcoholic spirits. It is indeed remarkable that practically none but the Christian religion possesses a hymnology. Buddhists have none; the Mohammedans have none; the Confucians have none, and these three represent more than one-half of the world's population. Indeed, there seems to be nothing happiness or consoling in any religion except that of the Bible. The Bible alone teaches the love of God, his care over his consecrated saints and his provision for their change to glory, honor and immortality--yea, for the awakening of all the families of the earth and the bringing of all to a knowledge of the grace of God and to opportunities for life eternal.

We can readily see that nothing less than a strong, living faith in God enabled those two missionaries to feel that their adversities endured for the sake of the Gospel meant to them Divine approval, if rightly received. It was because they realized that their trying experiences were but "light afflictions" which, under Divine providence, would work out for them a far more exceeding and eternal weight of glory--only this enabled these distressed men to triumph in their hour of distress and to praise God for the privilege of suffering as members of the Body of Christ, filling up a share of the sufferings of Christ that by and by they might also share his glory as members of his Body--members of the great antitypical Moses, the Mediator of the New Covenant.--Acts 3:23.

These things are written for our instruction, that, beholding the faithfulness of others, we might be encouraged. Our Covenant is the same as theirs and theirs the same as the Lord's, for the sufferings of Christ are

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one, however varied in character, and the glories to follow will be one, although the sharers will differ as star differeth from star in glory. The greater the sufferings faithfully endured, uncomplainingly, rejoicingly, the greater will be the reward in the Kingdom of our Father and of our Lord.

#### A WELL-TIMED EARTHQUAKE

Whilst the missionaries were singing, an earthquake shock was experienced which jarred the walls and loosed the staples of the chains whereby they were bound, releasing also the bars wherewith their prison-doors were held in place. The jailor, finding the doors down and supposing that the prisoners had escaped, and knowing that he would be held responsible, drew his sword and

was about to suicide, when St. Paul called to him and said: "Do thyself no harm. We are all here." By this time the jailer was fully convinced that the missionaries committed to his care were remarkable men--not ordinary criminals. Possibly, indeed, he had some knowledge of demonism and obsession and had heard that, by word of mouth, one of these men had spoiled a supposedly Divine "oracle," by exercising some superior power.

At all events the jailer was now ready to care for these prisoners and to hear the message of God's love. Presumably he first secured the prison, the while thinking over all these matters, and then brought the missionaries into his own living quarters in the prison. He attended to their comfort and meantime heard from them something respecting their mission--respecting Jesus the Messiah and his death as the world's Redeemer. He was convicted of sin. He realized in a general way at least that all mankind are sinners, aliens, separated from God by wicked works. He longed for a realization of a forgiveness of his own sins and a reconciliation with his Creator. And these missionaries, above all others, could help him. Hence his inquiry, "What must I do to be saved?" What must I do to come into relationship with

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God, that I, like you, might be able to realize his loving care in all of my affairs; that, like you, I might be able to glory in tribulation, and to realize that all things will work together for my good under Divine providence?

The answer came promptly: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Taking this as the text the missionaries explained to the jailer and his household some of the philosophy of the Divine Plan of Atonement, the death of Jesus, the just for the unjust, the blessing that, in due time, is to reach Adam and his race through the resurrection processes and the privilege now of hearing and accepting the Divine call to joint-heirship with Jesus as his "members" in the sufferings of this present time and the glory that shall follow.

The Truth-seed sank into good soil. Those present believed and gratefully accepted the privilege of discipleship --to suffer for Christ's sake. Forthwith they were baptised, thus symbolizing their death to the world and to sin and to self, and their desire to walk in newness of life as "members" of the Christ. Ah, how the missionaries must have realized that they were as much providentially directed to the jail (by the injustice of the magistrates) as they had been previously guided to Lydia and the riverside prayer meeting! Their faith was strengthened. They were willing to endure hardness with patience and joy for the sake of enjoying this great privilege of carrying the good tidings to others.

According to some standards it was now high time for these missionaries to strike for Five Thousand Dollars a

year and a parsonage, and especially to strike against any further persecution or beatings and to tell the Lord that they had had enough along the lines of self-sacrificing. But the effect was just the opposite. They were the more encouraged to go on, to endure still further sufferings. We must see to it that our experiences tally with those of Jesus and the apostles. We must not be looking for any other kind nor be satisfied unless we find opportunities for suffering for the Truth's sake. We may be assured that although times have changed in some respects our Lord was quite right when he declared, "Whosoever will live godly in this present time shall suffer persecution." It may be in his own home and family or in the Church or from the world; he will not escape if he is faithful. If, therefore, any of us is escaping persecutions he should feel fearful of his condition and make careful examination as to whether or not he is faithful to all the privileges and opportunities he can find. This does not mean that we should seek persecutions in the sense of doing foolish things or doing proper things in a foolish manner. But it does mean that we should not shrink the responsibility of proper conduct, because of fear of consequences. Fear is one of the most subtle foes of the "little flock." It should be offset by trust, faith in God.

#### PAUL AND SILAS SHARERS IN SUFFERINGS

The account tells us that St. Paul alone rebuked the evil spirit and thus he alone was responsible for the tumult. We can readily see how Silas might improperly have taken a course in opposition--might have publicly reprimanded St. Paul and partially, at least, have joined with the multitude and thus have escaped arrest and beating and imprisonment. Or if his disloyalty had been greater than this he might have upbraided St. Paul and said, Why did you not mind your own business and let that young woman alone? She was commending us, not opposing us. We should have gone right along preaching the Gospel. You are always getting us into trouble. I intend to leave and to start on a more successful missionary tour of my own. Alas, we all know some who have just such a wrong spirit as would take such a wrong view of the situation. We are glad that it was not so with Silas--that he was a worthy companion to the noble Paul. He recognized the Lord's blessing upon the Apostle and that he was being specially used of the Lord and that whatever experiences came to them the Lord was able and willing to overrule for good. Thus Silas was privileged to share in the privileges of the beating, of the songs, of the conversion of the jailer. Surely it means a great deal and brings a great deal of blessing to have faith in the Lord and to be obedient to Divine providences and not too worldly-wise and cautious and self-seeking.

The Apostle mentions in Heb. 10:32 some who "endured a great fight of affliction," and some others who

were merely their companions in the shame without experiencing the same losses. The Apostle points out that God appreciates faithfulness in either of these respects and will duly give a reward. Let us be faithful to the Lord, followers of his leading and sharers of his blessings.

#### "LET THEM COME AND FETCH US"

The magistrates evidently realized that they had no just cause against the missionaries. The beating and imprisoning of them was merely to satisfy the public clamor, just as when Pilate similarly commanded Jesus to be beaten, not as a satisfaction for justice, but to appease the anger of the multitude. But St. Paul had not been a lawyer for nothing. The night before he had probably attempted to tell the rulers that he and Silas were Roman citizens and had the right to demand a fair trial before having any kind of punishment, but probably the clamor of the people was so great that their protests were unheard. Now, however, the missionaries sent word to the magistrates that they were Roman citizens and had been unjustly dealt with and would have to be treated in such a manner as would show that they had done no wrong. This would avoid leaving a reproach upon the faith at Philippi. The public should not say to them, "Your teachers were tried and expelled from this city and forbidden to return." On the other hand, notice the spirit of compromise. The missionaries did not insist on going forth to preach in public and demand that they be given legal protection in the exercise of their liberties. On the contrary, they concluded they had accomplished all in their power and that God's providence was now directing

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them elsewhere. They acted upon Jesus' counsel, "If they persecute you in one city flee to another."

Thus a peaceful compromise was effected by which the magistrates were relieved from further difficulty and the missionaries were honorably led forth as men who had done nothing amiss, but who had concluded that in the interests of peace they would quit the city, although their rights as Roman citizens would have permitted them to remain. Some of the Lord's people make the mistake of not insisting sufficiently on their rights and others err in the opposite way of insisting too much for their earthly rights. Here in St. Paul's condition we find illustrated the proper course--"the spirit of a sound mind." He insisted on such of his rights as were reasonable and necessary for the cause, and he freely relinquished other rights in the interests of peace; in harmony with the Scriptures, "Seek peace and pursue it;" and again, in harmony with his own exhortation, "So far as lieth in you, live peaceably with all men."

Before separating they returned to the home of Lydia

and "met the brethren" and comforted them. What they said for the comfort of the brethren is not difficult to imagine. They surely recounted to them the joy they had experienced in suffering for Christ's sake and how the Lord overruled their trials and difficulties, sufferings and imprisonment for good, in that thereby the jailer and his family were added to the number of brethren--"the Lord's jewels."

Whoever has read the New Testament properly has surely noticed the spirit of brotherhood therein recorded as prevalent amongst those accepted of the Lord as members of the household of faith. And whoever intelligently comes in contact with those who are now rejoicing in the Present Truth must surely note something of the same spirit of brotherhood, in a remarkable degree.

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"FATHER, GLORIFY THY NAME!"

"Father, glorify thy name!"  
Is my humble prayer;  
Not because in all thy joys  
I may have a share;  
But because my love for thee  
Has grown deeper, Lord,  
I would have thy blessed name  
By all hearts adored.

"Father, glorify thy name!"  
Is my earnest prayer.  
It may cost me keenest pain--  
Yet, O Lord, I dare  
To uplift this fervent plea,  
And the answer claim:  
Though it mean the cross for me,  
Glorify thy name!

"Father, glorify thy name!"  
Is my daily prayer.  
All the loss my life may know  
Thou wilt help me bear;  
To thy will I say, Amen!  
In thy love I trust:  
Father, glorify thy name  
Through unworthy dust!

"Father, glorify thy name!"  
Is my constant prayer;  
I have nought to dread or fear--  
Thou hast all my care.  
Death can be but gain for me,  
E'en a death of shame:  
Father, grant my humble prayer,  
Glorify thy name!

--F. G. BURROUGHS.

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THE BEREANS THE MORE NOBLE

--ACTS 17:1-15.--JULY 18--

Golden Text:--"Thy Word have I hid in mine heart,  
that I might not sin against thee."--Psa. 119:11.

LEAVING Philippi the missionaries, Paul, Silas and Timothy, went a journey of about one hundred miles to the southwest and stopped at the city of Thessalonica, made famous by the fact that two of St. Paul's epistles were addressed to the Christians of that city. En route they passed two cities, where apparently they found no opening for their message, no hearts prepared. Philippi was one of the few cities where the Gospel made any headway, that had not first come under the influence of Judaism to some extent. Evidently the scattering of the Jews throughout this region had more or less acquainted their neighbors with the true God and the observance of his laws and respect for his revelations and for the promised Messiah.

At Thessalonica the missionaries found a Jewish synagogue and, in harmony with their usual custom, they attended worship there and for three Sabbath days they

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reasoned with the attendants from the Scriptures. The word here rendered reasoned implied a dialogue or discussion. The Apostle discussed the Bible with the Jews. This form of preaching the Gospel, which has fallen considerably into disuse amongst Christians, is an excellent one. We have endeavored to revive it amongst the friends of Present Truth everywhere by specially commending to them the Berean Studies and such discussions of the Word with the aid of helps. The effect is excellent. In this way many obtain clearer conceptions of the Truth than they would get from any ordinary discourse. True, the "Pilgrims" usually deliver discourses, because their visits are but occasional. But even these we urge to give in each place at least one sample of a properly-conducted Berean Study, that the dear friends may become accustomed to this early method of indoctrination.

This method of discussion was usual with the Jews, but they needed just what the Lord sent them in the Apostle, namely, some one to explain the Scriptures, some one to answer their questions and to show them and to help them to find the answers to their own questions in the Scriptures. So to-day it is important that a Berean Study have a wise and an intelligent leader, of sufficiently

humble mind to be worthy of the Truth himself and to be willing to call attention to it through whatever channels the Lord may be willing to use for its dissemination. Not only is it true that "pride goeth before destruction, and a haughty spirit before a fall," but it is also true that pride blinds the mental vision and hinders many from being able to see the Truth who otherwise might be burning and shining lights--showing forth true light. Instead, many are so anxious to shine forth a light of their own that they get between the people and the true light. The Lord is willing to help us to humble ourselves in proportion as we are diligent for his service, willing to be nothing ourselves and careful to recognize as leaders only such as hold forth the words of life without seeking undue prominence for themselves in the Church.

#### IT BEHOVED CHRIST TO SUFFER AND TO RISE

After telling us that St. Paul reasoned or discussed with the Jews the Gospel message something of his method is explained; namely, he opened the Scriptures to them, explaining what they had not previously noted respecting the fact that it was necessary for Christ to suffer (death) and to rise from the dead before he could be the King promised. The Jews knew of the Scriptures which

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referred to his sufferings, but they ignored them and grasped only those which referred to our Lord's Millennial reign of glory, honor and power. The Apostle showed the connecting links--that death reigned over the race through the power of sin inbred, ingrained, and was in harmony with the Divine sentiments, "The soul that sinneth it shall die." He showed that none could be released from this condition without a Redeemer. Messiah would indeed reign over his Kingdom, the world, but previously a redemption must take place, a lifting of the curse. Then he produced the facts of Jesus' death, the Just for the unjust, and that his resurrection was exactly what was declared by the prophets, and the necessary thing, for him to carry out in due time the foretold blessing of Israel under the New Covenant and the blessing of the world through Israel. He showed that first, however, an elect class must be gathered to be associated with the Lord in his Kingdom and that these must demonstrate their worthiness by laying down their lives in his service in consecration. The sum of his argument was, "This Jesus whom I preach unto you is the Messiah."

Some of the Jews believed the message and took sides with Paul and Silas, but evidently only a minority. With them were some devout Greeks, quite a number also of prominent women. The division time had come. The "wheat" amongst the Jews in Thessalonica must be separated from the "chaff" class, as elsewhere; they were being gathered into the Gospel garner, into the spirit

dispensation. They were being transferred from Moses to Christ, from natural Israel to the new Spiritual Israel, called to be a "royal priesthood, a peculiar people," for a Divine purpose.

Of course, only a minority of the Jews were in a proper attitude of heart to receive the good tidings, and the effect upon the remainder was to embitter them, because the arguments were too strong for them and because, not being humble-minded, but proud-spirited, they became jealous of the success achieved by these strangers who had been in the city but a few weeks and who, nevertheless, had already made considerable impression upon Gentiles, whom they had been unable to influence and to convert to Judaism.

Having no truthful argument, no logic wherewith they could overcome the arguments of the missionaries, the unbelieving Jews resorted to Satan's usual tactics of misrepresentation, slander, arousing prejudice, hatred, malice, etc. They incited an uproar in the city--a mob, which made an assault upon the house of Jason, with whom the missionaries were lodging. Not finding the missionaries, the mob, under leadership, took Jason and other believers before the magistrates, saying, "These that have turned the world upside down have come here also." Jason has received them, and thus is a participant in their wrong doing. They are traitors to this government and its honorable Emperor Caesar, for they teach another King called Jesus.

This was almost the exact charge made against our Redeemer when he was brought to Pilate's judgment bar.

And there was a measure of Truth in it, for the Caesars not only claimed to be civil rulers of the world, but also claimed the title Pontifex Maximus, or chief religious ruler. While the Kingdom that Jesus and the apostles preached is a heavenly one, a spiritual one, the message includes the thought that in due time this heavenly rule or authority would be extended to the affairs of earth and Messiah's Kingdom be world-wide--under the whole heavens. We can readily see how such a proclamation might be construed as treasonable from the world's standpoint, but surely the Jews had no excuse for using their influence along these lines, for they well knew that all the hopes and promises in which their nation rejoiced led up to just such a Kingdom hope. Nevertheless, their pride and hatred blinded them to the injustice of their course, when they incited the heathen multitude.

It will not at all surprise us if, in the near future, we should be similarly charged with treason because we preach "the Kingdom of God's dear Son" about to be established in power and great glory; and that its establishment will take place in the midst of a period of social distress and anarchy. It will not surprise us, either, if false Christians (Christians not in the proper attitude of heart to receive the message of Present Truth) should be the very ones to incite the multitudes and the rulers against us.



## TURNING THE WORLD UPSIDE DOWN

This charge was made by the Jews. They realized that there was a conflict on between Judaism and Christianity, and that wherever the two came in contact there could be naught else than a clash and conflict, and one or the other be turned upside down. Similarly, some of those who at present are blinded to Present Truth rail at us, using almost the same language. And the truthfulness of the assertions cannot be controverted. The Gospel of Christ did create differences in the Jewish system then, as the Gospel Truth is doing now in Christendom. And this is what Jesus foretold when he said, "Think not that I have come to send peace upon the earth. I have come to send a sword. A man's foes shall be they of his own household." Our experiences, like the experiences of the apostles, corroborate the Truth of our Lord's statement. An irrepressible conflict is on. However, had the Jews only properly understood the matter they need not have given themselves such concern, but might have known that comparatively few would accept the message of the Gospel--the few going out from them would scarcely be missed.

And so it is today. Our dear friends in the various denominations are fearful that Present Truth will capture their people by the wholesale. But they are mistaken. It will take only the select, the "elect," and leave the remainder. The wheat are comparatively few in proportion to the tares. And only the wheat is being gathered. The tares must be left in the bundles--in sectarian bodies. And it is better so. They must not in any manner get in amongst the wheat ready for the garner--the separation amongst the wheat and the tares should not, and could not, take place in the past, but must and will take place now in the harvest of this Age.

This attack upon Jason and others apparently was not permitted of the Lord until the work of propagation had been well accomplished and those who had an ear to hear had a good opportunity to hear the message. The rulers of Thessalonica put Jason and the other believers under bonds to guarantee against a certain forfeit of money or property that these Christian missionaries should raise no further disturbance. As a result Paul and Silas realized that their work at Thessalonica was at an end and that they must not jeopardize the interests of the cause and their friends by their further public utterances. Paul agreed that they should leave the city quietly, secretly.

### "THEY SEARCHED THE SCRIPTURES DAILY"

The next stopping place was Berea, and there, as usual, the missionaries went first to the synagogue. They were agreeably surprised to find the Jews at that place so honest-hearted. We read, "These were more noble than those

in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Many of them, therefore, believed--Jews and Greeks, men and women. Here is a suggestion to us--to all. We should have a judgment and conviction respecting the Divine Word, but it should not be so unreasonable a one as would hinder us from receiving a further knowledge from the same source. We are to try the spirits, the teachings, the doctrines.

This does not signify, however, that we "are to be blown about by every wind of doctrine." We should know in whom we have believed and having once been convinced we should not be easily turned aside from a properly grounded faith. If we are satisfied that we have been building upon the Rock Foundation furnished us in the Divine Revelation we should expect that any further light coming to us would not be contradictory to

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that which we have received and found Scriptural and harmonious with the Divine character. We should expect that all further light from the Divine Word would be consistent with the foundations of our faith. Anything that would set aside or make valueless the first principles of the doctrines of Christ should be promptly rejected.

If, for instance, anyone attempted to prove to us that we were justified by faith in a Covenant we should promptly reject it and assure him that we were justified by faith in the precious blood of Christ and that the substitution of a Covenant for the blood would be setting aside the very foundations for our faith, upon which we have been building. Similarly all doctrines which ignore the fall of man and, therefore, ignore or deny that he was created perfect and in the likeness of God should be set aside because, if the fall of man be denied, the redemption is necessarily denied and everything else built upon that doctrine of redemption. As a matter of fact, the various religious theories of the world require very little thought or study on the part of any Christian who has built his faith, not upon human traditions, but upon the Word of the Lord. The doctrine of the Ransom, that Christ died for our sins and that we have forgiveness through faith in his blood, and reconciliation thus to God will generally prove, test, decide, the various new doctrines presented to us and show us quickly that they are not of God, nor in harmony with the Divine Plan, of which the Cross of Christ is the center.

We must be on guard even in respect to doctrines which acknowledge the precious blood. And a clear discernment of the Divine Plan is necessary to this end, and this implies the searching of the Scriptures daily. It is not sufficient that we have used the Divinely provided helps. We are to remember that our memories are treacherous and that if we are not imbibing the Word in

some form we are apt to lose valuable connecting links, leaving us open to some of our great Adversary's covert attacks.

#### PERSECUTED IN EVERY CITY

If the missionaries of the Cross were vigilant and earnest, so were the servants of error. The Jews of Thessalonica learned that the missionaries were at Berea and forthwith began to foment strife and to raise a disturbance amongst the people. The missionaries concluded that this was a sign that they should move forward. Let us consider how much we might gain by following such a course! Let us be on the alert to watch for the leadings of the Lord's providence and, while not fleeing persecution in the ordinary sense, be ready to move when persecution seems inevitable and when apparently it might be considered as an indication from the Lord that he had service for us in some other field of labor. "When they persecute you in one city, flee ye to another." Thus persecuted St. Paul went next to Athens and thither Silas and Timothy followed him later.

#### "THY WORD HAVE I HID IN MINE HEART"

The Golden Text reminds us that not only the Word of the Lord is necessary as a guide to a knowledge of him, but that it is valuable to us and necessary, after we have found the Lord and become members of his family, begotten of the holy Spirit. Moreover it is necessary that we do more than know about the Scriptures and have an appreciation of their teachings. We must get their Truths into our hearts. There are certain points which underlie the Divine Law and all of its regulations bearing upon us, and these points cannot be comprehended at once. Day by day as we persevere in the study of the Truth, as we meditate upon God's Law by day and by night, we come to clearer views of these great principles of Truth--Justice, Love and Wisdom--which underlie all of the Divine Government. In proportion as we attain this attitude of heart and mind we know the Lord not only in the sense of appreciating his glorious character, but in the sense that we are enabled to put those points into operation in our daily lives--in our deeds, our words, our thoughts. Whoever does not attain to this heart appreciation of the Divine arrangements will be sure to sin against the Lord, to keep his Covenant of consecration imperfectly and those who so do will fail to gain the highest prize, if, indeed, they be accounted worthy of eternal life upon any plane of being.

Let us then not only search the Scriptures daily and obtain intellectual appreciation of the Divine character, but let us meditate upon these eternal verities in our hearts. Let us familiarize ourselves with these points of Divine Government. Let us come more and more into sympathy with them--come into fullest harmony with

our Creator and his requirements!

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"THINK IT NOT STRANGE"

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy."--1 Pet. 4:12,13.

PERHAPS few have learned to value the discipline of the Lord as did the faithful Apostle who wrote these words. While he as well as others realized that no affliction for the present seemeth joyous, but rather grievous, yet knowing the ministry of such discipline, and recognizing it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

But why is it that fiery trials must come to us? Is there no way of gaining the crown without these crosses? No, there is not; for if ye receive not the discipline of trial "whereof all are partakers, then are ye bastards, and not sons," "for what son is he whom the Father chasteneth not?" Trials of faith and patience and love and endurance are as necessary to our development and our fitting for the high position to which we are called, as are the instructions of the divine Word and the special manifestations of divine grace. The blessed sunshine and shower have their benign influence, but none the less the cloud and the storm; but we need ever to bear in mind that the cloud has its silver lining, and that God is in the whirlwind and in the storm.

Like water upon the parched earth, and like sunshine to vegetation after winter snows, so the message of divine truth comes to us and with it the blessed realization of divine favor. In the joy of our new-found treasure we are apt to think at first that we have actually entered the Beulah land of joy and peace where sorrow and trial can never more come to us. But no; there are sorrows ahead and trials beyond, and we will need all the strength which the truth can give and all the blessed influences that divine grace can impart to enable us to endure faithfully to the end.

But do not stop to worry about the trials until they come; only remember the Apostle's words--"Think it not strange," when they do come. They come to prove you and to strengthen your character and to cause the principles of truth and righteousness to take deep root in your heart. They come like fiery darts from our great enemy, Satan, whose wrath against the children of light is permitted to manifest itself in various ways; but his darts cannot injure those who securely buckle on the

divinely provided armor of truth and righteousness.  
"Wherefore," says the Apostle, "take unto you the whole armor of God,...above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."--Eph. 6:13-17.

The Christian life is thus set forth as a warfare--a warfare, "not against flesh and blood, but against principalities,

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against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) In other words, as Christians, imbued with the spirit of our Master, we find the principles of truth and righteousness which we have espoused, to be at variance with the whole present order of things, which is to a very large extent under the control of "the prince of this world"--Satan. And when sin is thus so inwrought throughout the whole social fabric of the present age; and not only so, but when we also find the flesh, our own old nature, in harmony with it, we see into what close quarters we must come with the enemy, and what a hand-to-hand and life-long struggle it must needs be. Yet our weapons are not carnal, but spiritual; and the Apostle says they are mighty for the pulling down of the strongholds of error and iniquity. --2 Cor. 10:4,5.

When, therefore, the fiery trials and darts from the enemy come upon you, be ready as an armed soldier of the cross to meet and withstand them. If you run away from them, you are a coward, and not worthy to be called a soldier.

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#### WORSHIPING THE UNKNOWN GOD

--ACTS 17:16-34.--JULY 25.--

Golden Text:--"God is a spirit; and they that worship him must worship him in spirit and in truth."--John 4:24.

ST. PAUL awaited the coming of Silas and Timothy at Athens, then the center of the world's culture, intelligence and worldly wisdom. Athens boasted that in one century of its intellectual dominance it had sent forth more intellectual giants into all the world than all the rest of the world had supplied for five centuries. Jerusalem had been the center of true religion, as Rome was the center of the world's imperial authority, and Athens was the world's intellectual capital. We can imagine St. Paul walking through the streets of that great city, admiring its architecture, the most wonderful of the world, listening to some of the scientific

teachers of that day and noting the numerous monuments with which the city was fairly crowded. Pliny, the historian, notes the fact that about this time Athens contained more than three thousand public statues and a countless number of lesser images in private houses. Of these the majority were of gods, demigods and heroes. He notes the fact that in one street there stood before every house a square pillar carrying upon it the bust of the god Hermes. Every gateway and post carried its protecting god. Every street had its sanctuary.

No wonder we read that Paul's spirit was stirred within him as he beheld so intelligent a city wholly given over to idolatry, apparently utterly ignorant of the true God. The longing seized him to tell these worldly-wise men of the great Creator and his wisdom, justice, love and power. He found the Jewish synagogue as usual and there he reasoned with the Jews and with devout persons and in the market places he talked with all who were willing. Our translation says *disputed*, but it is generally admitted that this word does not well represent the thought of the original, which rather signifies *conversed or reasoned*. Disputes, in the ordinary sense of that word, are of little value, usually accomplishing little good.

Some called him a babbler, implying that there was neither reason nor sense in his presentation, but others thought more favorably and were curious to have a formal discourse. So in the Lord's providence the way was open for him to deliver a discourse on the Plan of the Ages amongst the wise men of the earth on Mars Hill, probably in the great structure known as the Parthenon. This must have seemed a favorable opening to the Apostle to find intelligent people really inquiring respecting the Gospel he had to proclaim. However, the curiosity of the Athenians, like that of some of the worldly today, was superficial. They wished to keep abreast of every new theory, but particularly that they might the better defend their own position to which they were already committed.

#### YE ARE TOO RELIGIOUS

Our common version reports the Apostle to have begun his discourse by accusing his hearers of being too superstitious. However true the statement might have been it would have been an unwise one, as it would have prejudiced and offended his hearers from the outstart and needlessly. We do well, therefore, to translate the word *too religious*, instead of *too superstitious*. And this translation fits well with the discourse which followed. For the Apostle proceeds to show that by the images erected they recognized innumerable gods and that in addition he had seen one altar to the unknown God. This was being over-religious in one sense of the word--unwisely so. Reason should have taught them what Revelation teaches us, namely, that there is but

one living and true God. The mind that roams about and grasps innumerable gods is truly over-religious and under-wise.

#### "TO THE UNKNOWN GOD"

The inscription on one of the altars, "To the unknown God," became the text of the Apostle's discourse. He preached the true God and Jesus Christ whom he had sent. He showed Divine justice and its requirements, which we, as the fallen race of Adam, are unable to meet; that thus we are under condemnation and unworthy of eternal life. He showed that God so loved the world that he sent his Son to be our satisfaction price, to redeem us from the condemnation of death and to grant us resurrection privileges. He explained that this

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true God was neither stone nor wood, nor were there any such representations of him, but that, as our Golden Text declares, "They that worship him must worship him in spirit and in Truth." He drew their attention to a greater God than they had ever thought of. He showed the length and breadth of the Divine love--that it was not confined to one nation or people, but that God had made of one blood all nations of men for to dwell on all the face of the earth, having determined the appointed season in which they should come to a knowledge of himself, according to the place of their residence; because he desires that all should seek him and that feeling after him they should find him.

How true! The Lord has revealed himself to some of us and has drawn us to a knowledge of himself and to opportunities for still further knowledge and grace. Yet many are still in ignorance, his time or season for their being brought to a knowledge of the Truth having not yet fully developed. He is being found by those who desire to find him; those who are out of accord with sin; those who are feeling after God with a desire to find him. To this class alone does he appeal. How glad we are that, after having gathered the "elect" of this Gospel Age, he will ultimately cause every knee to bow and every tongue to confess, and the knowledge of the Lord to fill the whole earth!

The Apostle, in speaking to philosophers, spoke from

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the standpoint of reason, instead of attempting to discuss the matter from the standpoint of Divine Revelation, as he would have done had he been speaking to a congregation of Jews or Christians. Thus to the barbarians and to the stoics of Athens, he became a philosopher that he might the better assist them to the true philosophy and the Plan of the Ages. For instance, had he been speaking

to the Jews or Christians he might have noted the fact that all out of Christ are out of Divine favor and under Divine condemnation; but in addressing these philosophers he stated the truth from another standpoint. He called attention to the fact that in one sense of the word the entire human family are brethren and all of them God's children, or offspring. Note the logic of the matter. If humanity be the offspring of God, as his children they should in some degree resemble him. And that being true the gold and silver and stone images must be very poor representations of the true God. Man himself, as the child or offspring of God, would better represent him, especially in the higher elements of his character.

#### "THIS IGNORANCE GOD WINKED AT"

Paul anticipated the question of his hearers--Why do you come around now to tell us of this God? If he is our Creator and we are his children why did he not long ago send us a message? And are we responsible for not having worshipped him, when we knew him not? The Apostle's answer is, You are not responsible up to the present time. Such ignorance or idolatry God winked at or let go unnoticed, because until now his great plan had not reached that stage of development which authorized the sending of the message to you. Now the message is for you. God has sent it. He commands all men everywhere to repent--of sins, all unrighteousness, and to come back into harmony with himself.

It may be asked, Why tell men to repent at that time more than previously? We answer, that the Apostle explains why, by saying that now God commands all men everywhere to repent because he has appointed another day of judgment. In the first judgment Adam on trial was found unworthy of eternal life and was sentenced to death. His entire race shared in his death penalty. But now in due time Christ had redeemed Adam and his race from that death sentence and thus opened the way for the appointment of another day of judgment, of trial for life or death eternal. This second trial or day of judgment would not be merely for those who would be living at the time, but would have to do with all of the race, of every nation, people, kindred and tongue, "All men everywhere." This would imply an awakening of the dead. Otherwise the millions who have already died could never have God's grace and could never have an opportunity or participation in it. The proof that this all was God's intention and that he was able to raise the dead St. Paul points out as already demonstrated by the fact that the One who redeemed the race by his death had risen from the dead and in due time would be prepared to carry out all the provisions of the Divine Plan in dealing not only with the living, but the dead of the race and giving to all a gracious opportunity for eternal life;--and the blessed opportunity of this was now presented to those who heard.



## SOME MOCKED AT THE RESURRECTION

No other religion than that of the Bible teaches a resurrection of the dead. All others teach that death is a deception--that when men die they really become more alive; when they lose consciousness, they really become more intelligent. Only the Bible teaches in accord with the voice of our sense that the dead are dead and "know not anything." Only the Bible teaches that a future life is dependent upon the resurrection of the dead. Only the Bible teaches that the redemption of the dead is dependent upon the death of our Lord Jesus. Only the Bible teaches that the Redeemer must come again the second time--not again to suffer, not again as the man, but as the Lord of life and glory on the spirit plane to change his elect Bride to his own nature, and to associate her with him in his Kingdom glory, and to establish amongst men the reign of righteousness long promised, and for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

The philosophers of that day at Athens, like the philosophers of our day and of every epoch, sneered at the doctrine of the resurrection of the dead. Some of them denied a future life entirely; others held that human life persisted and is indestructible. All were in opposition to the Bible teaching of a sentence of death and redemption by death and a resurrection from death. All interest in the teaching of the apostles vanished for the majority when they learned that the entire philosophy rested upon the resurrection of the dead. To the worldly mind nothing seems so irrational and unreasonable as this feature of the Christian religion. This doctrine today is proving a test to many. Few can receive it. Yet all who do not receive it are very certain to stumble into some of the pitfalls of error which the Adversary is permitted to arrange now for the stumbling of all who reject the counsel of God.

## NOT MANY GREAT OR WISE

Nevertheless the Apostle's mission was not in vain, for we read that "certain men clave unto him"--stuck to him. The Truth is a magnet which has a drawing power upon hearts of a certain character. The Apostle did not expect to convert many of those philosophers. He knew that not many wise, rich, great or learned according to the course of this world could come in amongst those whom the Lord is calling at the present time to constitute the Bride of Christ. He knew that their time to hear the message would be during the Millennium--in that day of judgment or trial of which he had just been telling. Some of those who declined to hear further said: "We may hear you again on this matter;" but if the Truth did not appeal to them at once it is quite doubtful if it would do so later.

Does not this same principle hold true to-day? Is it not still true that the Lord is seeking a "little flock" only? Is it not still true that acceptance of the Truth indicates those who are drawn to the Lord and guided by his holy Spirit? and that inability to see its beauty and force is an indication of unworthiness of it? Let us be content, if possible, to find and to bless with the Truth those whom the Lord our God has called and drawn, and let us be content to leave the others for his "due time" after having put the Truth before them. The condemnation of death will continue upon all except the household of faith until the time for the establishment of the great Kingdom. Then Israel will be blessed under the terms of the New Covenant; the blood for the sealing, the blood of Christ, is now being prepared in the sufferings of the Head, in which the Body is permitted to share. Then, under the provisions of that New (Law) Covenant, the blind eyes of Israel will be opened and their deaf ears will be unstopped and reconciliation made complete to them. Evidently this privilege of reconciliation will be open to all the world of mankind who, by becoming proselytes, may share the blessings of that New Covenant with Israel. And how glorious will be our privilege if we are found faithful--to be sharers with our Lord in putting that New Covenant into execution, and, as its Mediator, blessing Israel and the world!

#### OUR GOLDEN TEXT

We do well to keep continually in mind the thought that God, with whom we have to do, is a spirit being of unlimited power; that he can read the very thoughts and intents of our hearts and that any worship or service that we could render, that he could accept, must be honest-hearted--rendered in spirit and in truth. He seeketh only such to worship him, and of this class there are but a few at the present time. After the Covenant of Grace shall have gathered out all the household of

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faith, the Royal Priesthood and the Great Company of antitypical Levites, then, as a means of extending God's favor, the New Covenant will witness the thousands of the world coerced to righteousness--that all may be enabled to see, to experience the love of God and the blessings of righteousness, to the intent that all who will may come into heart harmony with him and proportionately experience Restitution, the re-writing of the Divine Law in the very character, the very being. Yet in the end, even with the world, only such as worship God in spirit and in truth will be finally approved and be granted life eternal beyond the Millennial Age.

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"THE CHILDREN OF THE BLESSED"

DEAR BROTHER RUSSELL:--

I submit to you some of my deductions, desiring to know whether you view these matters in this light. My ruminations follow:--

The 65th chapter of Isaiah, from the 17th to the 25th verses inclusive, gives a prophetic view of the Millennial Reign of Christ, as is shown from the statement in the 17th verse, "I create new heavens and a new earth." Evidently this is the same new arrangement that Peter saw by faith when he said, "We, according to God's promise, look for a new heavens and a new earth, in which dwell righteousness"--the same new heavens and new earth that are referred to by the Revelator in chapter 21, verses 1-5 inclusive.

During a recent study particular attention was directed to verse 23 of Isaiah 65, which reads, in the Leeser Translation, "They shall not toil in vain, nor bring forth unto an early death; for the seed of the blessed of the Lord are they, and their offspring with them," and the question presented itself whether the statement, "nor bring forth unto an early death," had reference to child bearing during the time of the incoming Kingdom. It will be observed in the King James Translation the reading is, "nor bring forth for trouble." Young's Concordance shows that the Hebrew word "Yalad," translated "bring forth," beget, bear, is exactly the same word used under inspiration in Genesis 3:16, where God said unto the woman, "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children." With these points in mind note the significance of Isaiah 65:20 (Leeser's Translation): "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accused he who (dieth) at a hundred years old."

These Scriptures seem to indicate that child bearing will continue for some time, at least, into the Millennial Age, if not up to within one hundred years or thereabouts of its close. At first thought this apparently conflicts with the Lord's statement in Luke 20:34-36, "And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels and are children of the resurrection." However, a more careful consideration of these words of the Lord would indicate that he presented at least primarily the estate of those accounted worthy to obtain an inheritance as members of the Kingdom, and as sharers in its resurrection, thus leaving the question of human conditions during the period of "resurrection by

judgments" for amplification under other Scriptures, as well as under the secondary application of the Lord's words in Luke when the walk up to full resurrection by the earthly class is attained.

We recall God's mandate to Adam and Eve after the creation, "Be fruitful and multiply and fill the earth." No doubt this command will have been literally carried out by the time of the end of the "Gentile Times." From other Scriptures we know that during the Gospel Age there will have been taken out from amongst men not only the "little flock," who will be upon the throne with their Lord, but also a "great number," who will be before the throne. In addition to these there is the "Son of Perdition" class who go to the Second Death; and the teaching of the Scripture is that during the Millennial Age there will also be some of this latter class who will not attain the heights to which the Highway of Holiness leads, and hence will be cut off in the Second Death.

We have learned in our Bible Studies that our Heavenly Father is an Accurate Book-keeper, and that during the past few years the door has been left open after the close of the "General Call," that the places of those who lose their crowns may be secured by other volunteers, who are willing to join in and do what they can in the completion of the harvest work. Reasoning by analogies, the suggestion presents itself that the same Accurate Book-keeper, designing to have the Earth properly filled with human sons, has probably so arranged that during the Millennium, and from those who have not been child-bearers during the present evil world, there shall be "brought forth" those who may take the place of those sons of Adam who have gone to higher planes, or who through wilful sin lose life entirely. This class coming up by an awakening from the dead are not considered as Adam's seed, but are the seed of the "Blessed and only Potentate," who will then be known as the "Everlasting Father." (I. Tim. 6:15; Isaiah 9:6.) This gives special significance to the phrase in Isaiah 65:23, "For the seed of the Blessed of the Lord are they, and their offspring with them."

Surely it will be a wonderful manifestation of the love and favor of God to thus arrange to fill the places in the human ranks that either his special favor on the one hand, or Satanic character on the other, may have vacated. And, further, under such an arrangement the manifold wisdom of God would be shown in ordering conditions under which child-bearing would be not in sorrow, as under the Adamic conditions since the fall, but under blessed conditions, where every feature of the curse would be removed. Thus humanity would have an example of how the earth would have been peopled had Adam and Eve not sinned, and had sorrow in conception and multiplication of conception not been inflicted as a penalty.

Again, we can see that another grand feature will be brought to light; i.e., that it is sin in its cancerous working that has caused the fearful degeneracy in sex matters

that is today preying upon the world, and that this quality, given to the race by its Beneficent Creator, when used in wisdom and righteousness, will be shown to be of the divine and pure order. It is true that right-minded men and women, even during the reign of sin, have discerned that it is sin and the abuse of God's favors that has brought especial trouble along these lines, yet, amongst the sodden classes of all ages and nations, the gross darkness is so complete upon this, as well as other matters, that no doubt a demonstration coming through the channels suggested will bring to full light the righteousness and majesty and wisdom and power of our God in this as in all other matters.

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#### SAMPLE OF INTERESTING LETTERS

DEAR BROTHER RUSSELL AND ASSOCIATES:--

It is now two months since I took the Vow, although I have been in favor of it since I first read it in the WATCH TOWER. I cannot keep from sending these few lines. The 91st Psalm is a great comfort to me, and I am glad I can come closer to the altar under the shadow of the Almighty.

It is two and a half years since I found the Truth,

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and as I had been many years looking for it, I shall never forget the joy I then experienced and have experienced daily from that time in walking in my Master's footsteps accordingly. Through this light I have come to a larger appreciation and love for God, and am glad that I can now sing the song of Moses and the Lamb, more and more every day, and glad that the strings of my heart respond in harmony and more fully. It gives me courage and strength when I am weak; it gives me peace when storms are raging. It is a blessed privilege to offer gifts on the altar.

My heart overflowed with joy when I realized that some of my friends had begun to see the same light. When we are willing to give up our former theories and are willing to reason together with our Lord we shall be able to say, "Thy will O Lord." I rejoice in taking this further step and in this way getting closer to the brethren and sisters, for I know that God will supply all my needs according to his riches in glory by Christ Jesus.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and offer the sacrifice of thanksgiving, and pay my Vows unto the Lord now in the presence of his people.

Your sister in the One Hope,

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE  
IS SCRIPTURE STUDIES, SERIES V (E)\*  
Questions on Scripture Study V.  
--Supposed Objections Considered

JULY 4

(1) Is it possible that the translation of the Scriptures by Trinitarians would give a gloss or color to their work? Does this apply to the revised version as well? P. 263.

(2) Where do we read of quenching the holy Spirit? Give Scriptural quotation. P. 264, par. 2.

(3) Where do the Scriptures speak of our being sealed with the holy Spirit? What does this signify? P. 264, par. 2.

(4) Do the Scriptures speak of grieving the holy Spirit? What thought does this convey? P. 264, par. 2.

(5) Cite a Scriptural passage speaking of the Spirit of Truth speaking of and showing things to come. P. 265, par. 1.

(6) When we previously considered this text what did we ascertain concerning its meaning? P. 170.

(7) Under what circumstances did our Lord utter the words of this text? What was the effect of the circumstances upon the apostles? And why did he promise them a Comforter? P. 265.

(8) Explain our Lord's meaning in this promise of the Comforter, the Spirit of Truth. Did he mean another person than himself? If so, in what manner could another person advantageously fill his place? P. 266, par. 1.

(9) Was it the Spirit of the Truth, the Spirit of Jesus or the Spirit of the Father or both, or was it a spirit being separate and distinct from them? P. 266.

(10) Just what were the disciples to understand by the promise? P. 266, par. 2,3.

JULY 11

(11) In the expression "holy Ghost" what is the meaning of ghost? P. 269.

(12) Read John 14:26. Explain how the "holy Ghost" could be sent, and what is implied by such expressions as "sin against the holy spirit," "pour out the holy spirit," etc. P. 267.

(13) What is the significance of the expression that God would send the holy Spirit in his (Jesus') name? Why not in the Father's own name? P. 267.

(14) Did the holy Spirit of the Father ever act as a

comforter to our Lord Jesus? If so, where and how? P. 268, par. 1.

(15) Does the knowledge of the Father's will and of things to come comfort the natural man or only the New Creature? Why? P. 268, par. 1.

(16) Where do we read, "They were all filled with the holy Spirit and began to speak with tongues as the Spirit gave them utterance"? P. 268, par. 2.

(17) Explain the double action of the Spirit in this text, first possessing or filling them, and second speaking through them. P. 268, par. 3.

#### JULY 18

(18) Whom did St. Peter accuse of lying to the holy Spirit? Cite the Scripture. P. 269, par. 1.

(19) How did Satan fill the heart of the evil-doer? Did he come personally into the man? Is Satan personally present everywhere? And in all liars and evil-doers? How could he be, except by his influence? P. 269, par. 2.

(20) St. Peter speaks of lying to the holy Spirit. Why did he not say lying to God or lying against the Truth? P. 269, par. 2.

(21) St. Peter is quoted as saying, "Ye have agreed together to tempt the Spirit of the Lord." Where is this written? P. 270, par. 1.

(22) How are we to understand this matter of tempting the Spirit of the Lord? P. 270, par. 2.

(23) Our Lord mentions a sin against the holy Spirit. Where? Quote the passage and cite it. P. 270.

(24) Did our Lord here mean to teach that the holy Spirit is a more distinguished person than either the Father or the Son? If not, why this form of statement? P. 270, par. 4.

(25) Did our Lord disclaim the power which he used and attribute it to the Father, saying that he cast out devils by the power of God? P. 270, par. 3.

(26) Explain this Scripture as a whole. P. 271, 272, 273.

#### JULY 25

(27) Where do we read, "The Spirit said unto Philip, go near and join thyself to this chariot"? P. 273, par. 2.

(28) Is there anything in this passage which seems to imply that the spirit or influence or power which directed Philip was aside from the Father or Son? Is there any evidence in it of another God? P. 273, par. 3.

(29) Is there evidence of another God in the declaration "The Spirit said unto him, Behold, three men seek thee"? (Acts 10:19.) How should this passage be understood? P. 274, par. 1.

(30) The holy Ghost said, "Separate me, Barnabas and Saul, for the work for which I have called them." Where are these words found and what do they signify? P. 274, 275.

(31) Where is it written, "It seemed good to the holy Ghost and to us," and what does this Scripture signify?

(32) How was the Apostle forbidden of the holy Ghost to preach the Word in Asia? Give resume and cite the Scriptures. P. 276.

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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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PUBLIC MINISTRIES OF THE TRUTH  
UNDER THE AUSPICES OF PEOPLES PULPIT  
ASSOCIATION OF BROOKLYN, N.Y.

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PIEDMONT, ALA., CONVENTION, JULY 8-11

The friends of this locality request a General Convention for that section, so it is arranged at the beginning of Brother Russell's Western Tour. He will be there one day; but able speakers are provided for the other sessions. Railroad rates are expected. Further announcement later.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE  
EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., JUNE 13

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

NEW BRITAIN, CONN., JUNE 20

GLENS FALLS, N.Y., JUNE 27

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BROOKLYN TABERNACLE EVERY SUNDAY

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Preaching at 3:00 p.m. Praise service at 7:00 p.m.;  
Berean Bible Study at 7:30 p.m. Convenient to New York  
via Subway, and Jersey City via P.R.R. Annex Ferry.

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STUDIES IN THE SCRIPTURES  
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."  
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## VIEWS FROM THE WATCH TOWER

### THE DELUSION OF MILITARISM

#### THE NATIONS CALLED AGAINST THEIR WILL TO THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY!

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"THE FUTURE historian of the first decade of the twentieth century will be puzzled. He will find that the world at the opening of the century was in an extraordinarily belligerent mood, and that the mood was well-nigh universal, dominating the New World as well as the Old, the Orient no less than the Occident. He will find that preparations for war, especially among nations which confessed allegiance to the Prince of Peace, were carried forward with tremendous energy and enthusiasm, and that the air was filled with prophetic voices, picturing national calamities and predicting bloody and world-embracing conflicts. 'We would have healed Babylon, but she is not healed.'

"Alongside of this fact he will find another fact no less conspicuous and universal, that everybody of importance

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in the early years of the twentieth century was an ardent champion of peace. He will find incontestable evidence that the King of England was one of the truest friends of peace who ever sat on the English throne, that the German Emperor proclaimed repeatedly that the cause of peace was ever dear to his heart, that the President of the United States was so effective as a peacemaker that he won a prize for ending a mighty war, that the Czar of Russia was so zealous in his devotion to peace that he called the nations to meet in solemn council to consider measures for ushering in an era of universal amity and good will, and that the President of France, the King of Italy and the Mikado of Japan were not a whit behind their royal brethren in offering sacrifices on the altar of the Goddess of Peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns, this will cause our historian to rub his eyes.

The conflicting principles of the dawning Age of Peace and the declining Age of Warfare are illustrated in this striking contrast of Peace and War talk.

"In his investigations he will find that the world's royal counselors and leading statesmen were also, without exception, wholeheartedly devoted to the cause of conciliation. He will read with admiration the speeches of Prince Bulow, Sir Henry Campbell-Bannerman, Mr. H. H. Asquith, Mr. John Hay, and Mr. Elihu Root, and will be compelled to confess that the three leading nations of

our Western world never in the entire course of their history had statesmen more pacific than these in temper, or more eloquent in their advocacy of the cause of international good will. A galaxy of peace-loving statesmen under a sky black with the thunder-clouds of war, this is certain to bewilder our historian.

"His perplexity will become no less when he considers the incontrovertible proofs that never since time began were the masses of men so peaceably inclined as in just this turbulent and war-rumor-tormented twentieth century. He will find that science and commerce and religion had cooperated in bringing the nations together; that the wage-earners in all the European countries had begun to speak of one another as brothers, and that the growing spirit of fraternity and cooperation had expressed itself in such organizations as the Interparliamentary Union, with a membership of twenty-five hundred legislators and statesmen, and various other societies and leagues of scholars and merchants and lawyers and jurists. He will find delegations paying friendly visits to neighboring countries, and will read, dumbfounded, what the English and German papers were saying about invasions, and the need of increased armaments, at the very time that twenty thousand Germans in Berlin were applauding to the echo the friendly greetings of a company of English visitors. And he will be still more nonplussed when he reads that, while ten thousand boys and girls in Tokio were singing loving greetings to our naval officers, there were men in the United States rushing from city to city urging the people to prepare for an American-Japanese war. It will seem inexplicable to our historian that when peace and arbitration and conciliation societies were multiplying in every land, and when men seemed to hate war with an abhorrence never known in any preceding era, there should be a deluge of war-talk flowing like an infernal tide across the world.

"His bewilderment, however, will reach its climax when he discovers that it was after the establishment of an international court that all the nations voted to increase their armaments. Everybody conceded that it was better to settle international disputes by reason rather than by force, but as soon as the legal machinery was created, by means of which the swords could be dispensed with, there was a fresh fury to perfect at once all the instruments of destruction. After each new peace conference there was a fresh cry for more guns. Our historian will read with gladness the records of the Hague Conference and of the laying of the foundation of a periodic Congress of Nations, and of a permanent High Court. He will note the neutralization of Switzerland, Belgium and Norway; the compact entered into by the countries bordering on the North Sea, to respect one another's territorial rights forever; the agreement of the same sort solemnly ratified by all the countries bordering on the Baltic; the signing of more than sixty arbitration treaties twelve of these by the Senate of the United States; the

creation of an International Bureau of American Republics, embracing twenty-one nations; the establishment of a Central American High Court; the elaboration and perfection of legal instruments looking toward the parliament of man, the federation of the world.

"He will note also that while these splendid achievements of the peace spirit were finding a habitation and a name, the nations were thrilled as never before by

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dismal forebodings, and the world was darkened by whispers of death and destruction. While the Palace of Peace at The Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. This unprecedented growth of peace sentiment, accompanied by a constant increase of jealousy and suspicion, of fear and panic, among the nations of the earth, will set our historian to work to ascertain the meaning of this strange phenomenon, the most singular perhaps to be met with in the entire history of the world.

The winding up of the age and the destruction of Satan's kingdom, to make way for the Prince of Peace.

"It will not take him long to discover that the fountains from which there flowed these dark and swollen streams of war rumor were all located within the military and naval encampments. It was the experts of the army and navy who were always shivering at some new peril, and painting sombre pictures of what would happen in case new regiments were not added to the army and additional battleships were not voted for the fleet. It was Lord Roberts, for instance, who discovered how easily England could be overrun by a German army; and it was General Kuropatkin who had discernment to see that the Russo-Japanese war was certain to break out again. The historian will note that the magazine essays on "Perils" were written for the most part by military experts, and that the newspaper scare-articles were the productions of young men who believed what the military experts had told them. Many naval officers, active and retired, could not make an after-dinner speech without casting over their hearers the shadow of some impending conflict.

#### A HEATHEN PRINCIPLE SATAN'S DELUSION AS AN ANGEL OF LIGHT

"It was in this way that legislative bodies came to think that possibly the country was really in danger; and looking round for a ground on which to justify new expenditures for war material, they seized upon an ancient pagan maxim--furnished by the military experts --'If you wish peace, prepare for war.' The old adage, once enthroned, worked with the energy of a god. The love of war had largely passed away. The illusion which

for ages it had created in the minds of millions had lost its spell. Men had come to see that war is butchery, savagery, murder, hell. They believed in reason. Peace was seen to be the one supreme blessing for the world, but to preserve the peace it was necessary to prepare for war. This lay at the centre of the policy of the twentieth century. No guns were asked for to kill men with--guns were mounted as safeguards of the peace. No battleships were launched to fight with--they were preservers of the peace. Colossal armies and gigantic navies were exhibited as a nation's ornaments--beautiful tokens of its love of peace. And following thus the Angel of Peace, the nations increased their armaments until they spent upon them over two billions of dollars every year, and had amassed national debts aggregating thirty-five billions. The expenditure crushed the poorest of the nations and crippled the richest of them, but the burden was gladly borne because it was a sacrifice for the cause of peace. It was a pathetic and thrilling testimony of the human heart's hatred of war and longing for peace, when the nations became willing to bankrupt themselves in the effort to keep from fighting.

#### THE NATION'S BLINDLY SEEKING PEACE BY THE ADVERSARY'S METHODS AND ADVICE

"But at this point our historian will begin to ask whether there might have been any relation between the multiplication of the instruments of slaughter and the constant rise of the tide of war talk and war feeling. He will probably suspect that the mere presence of the shining apparatus of death may have kindled in men's hearts feelings of jealousy and distrust, and created panics which even Hague Conferences and peaceful-minded rulers and counselors could not possibly allay. When he finds that it was only men who lived all their life with guns who were haunted by horrible visions and kept dreaming hideous dreams, and that the larger the armament the more was a nation harassed by fears of invasion and possible annihilation, he will propound to himself these questions: Was it all a great delusion in the last day, the notion that vast military and naval establishments are a safeguard of the peace?

"Was it a form of national lunacy, this frenzied out-pouring of national treasure for the engines of destruction? Was it an hallucination, this feverish conviction that only by guns can a nation's dignity be symbolized, and her place in the world's life and action be honorably maintained?

"These are questions which our descendants are certain to ponder, and why should not we face them now? If this preparing for war in order to keep the peace is indeed a delusion, the sooner we find it out the better,

for it is the costliest of all obsessions by which humanity has ever been swayed and mastered. There are multiplying developments which are leading thoughtful observers to suspect that this pre-Christian maxim is a piece of antiquated wisdom, and that the desire to establish peace in our modern world by multiplying and brandishing the instruments of war is a product of mental aberration. Certainly there are indications pointing in this direction. The world's brain may possibly have become unbalanced by a bacillus carried in the folds of a heathen adage. The most virulent and devastating disease now raging on the earth is militarism.

"The militarist of our day betrays certain symptoms with which the student of pathology is not altogether unfamiliar. There are demon suggestions which obtain so firm a grip upon the mind that it is difficult to banish them. For example, a man who has the impression that he is being tracked by a vindictive and relentless foe is not going to sit down and quietly listen to an argument the aim of which is to prove that no such enemy exists and that the sounds which have caused the panic are the footfalls of an approaching friend.

#### THE APPROACH OF JESUS AND HIS KINGDOM

"The militarist will listen to no man who attempts to prove that his 'perils' are creations of the brain. Indeed, he is exceedingly impatient under contradiction; and, here again, he is like all victims of hallucinations. To deny his assumptions or to question his conclusions, is to him both blasphemy and treason, a sort of profanity and imbecility worthy of contempt and scorn. He alone stands on foundations which cannot be shaken, and other men, not possessing his inside information, or technical training for dealing with such questions, are living in a fool's paradise. The ferocity with which he attacks all who dare oppose him is the fury of a man whose brain is abnormally excited.

#### THE NATIONS DRUNKEN

"Recklessness of consequences is a trait which physicians usually look for in certain types of mental disorder, and here again the militarist presents the symptoms of a man who is sick. What cares he for consequences? The naval experts of Germany are dragging the German Empire ever deeper into debt, unabashed by the ominous mutterings of a coming storm. The naval experts of England go right on launching Dreadnoughts, while the number of British paupers grows larger with the years, and all British problems become increasingly baffling and alarming. The naval experts of Russia plan for a new billion-dollar navy, notwithstanding Russia's national debt is four and one-quarter billion dollars, and to pay her current expenses she is compelled to borrow seventy-five million dollars every year. With millions of her people



on the verge of starvation, and beggars swarming through the streets of her cities and round the stations of her railways, the naval experts go on asking new appropriations for guns.

"The terror of a patient who is suffering from mental derangement is often pathetic. Surround him with granite

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walls, ten in number, and every wall ten feet thick, and he will still insist that he is unprotected. So it is with the militarist. No nation has ever yet voted appropriations sufficient to quiet his uneasy heart. England's formula of naval strength has for some time been: The British navy in capital ships must equal the next two strongest navies, plus ten per cent. But notwithstanding the British navy is today in battleships and cruisers and torpedo boats almost equal to the next three strongest navies, never has England's security been so precarious, according to her greatest military experts, as today. It has been discovered at the eleventh hour that her mighty navy is no safeguard at all, unless backed up by a citizen army of at least a million men.

"It was once the aim to protect England against probably combinations against her. The ambition now is to protect her against all possible combinations. In the words of a high authority in the British army, she must protect herself not only against the dangers she has any reason to expect, but also against those which nobody expects.

#### TIME OF REVOLUTION AND TROUBLE

"Like many another fever, militarism grows by what it feeds on, and unless checked by heroic measures is certain to burn the patient up. Men in a delirium seldom have a sense of humor. The world is fearfully grim to them, and life a solemn and tragic thing. They express absurdities with a sober face, and make ridiculous assertions without a smile. It may be that the militarists are in a sort of delirium. At any rate, they publish articles entitled, "Armies the Real Promoters of Peace," without laughing aloud at the grotesqueness of what they are doing.

Bereft of reason are the nations by Satan's ingenious and terrible final beclouding of the minds of men.

"The militarist is comic in his seriousness. He says that if you want to keep the peace you must prepare for war, and yet he knows that where men prepare for war by carrying bowie knives, peace is a thing unheard of, and that where every man is armed with a revolver, the list of homicides is longest. He declares his belief in kindly feelings and gentle manners, and proceeds at once to prove that a nation ought to make itself look as ferocious as possible. In order to induce nations to be gentlemen, he would have them all imitate the habits of rowdies. To many persons this seems ludicrous, to a militarist

it is no joke. He is a champion of peace, but he wants to carry a gun. The man who paces up and down my front pavement with a gun on his shoulder may have peaceful sentiments, but he does not infuse peace into me. It does not help matters for him to shout out every few minutes, "I will not hurt you if you behave yourself," for I do not know his standard of good behavior, and the very sight of the gun keeps me in a state of chronic alarm. But the militarist says that, for promoting harmonious sentiments and peaceful emotions, there is nothing equal to an abundance of well-constructed guns.

"A droll man indeed is the militarist. What matters it what honeyed words the King of England and the German Kaiser interchange, so long as each nation hears constantly the launching by the other of a larger battleship? And even though Prince Bulow may say to Mr. Asquith a hundred times a week, "We mean no harm," and Mr. Asquith may shout back, "We are your friends," so long as London and Berlin are never beyond earshot of soldiers, who are practicing how to shoot to kill, just so long will England and Germany be flooded with the gossip of hatred, and thrown into hysteria by rumors of invasion and carnage.

#### THE WORLD GOING CRAZY

"Like many other diseases, militarism is contagious. One nation can be infected by another until there is an epidemic round the world. A parade of battleships can kindle fires in the blood of even peaceful peoples, and increase naval appropriations in a dozen lands. Is it possible, some one asks, for a world to become insane? That a community can become crazy was proved by Salem, in the days of the witchcraft delusion; that a city can lose its head was demonstrated by London, at the time of the Gunpowder Plot; that a continent can become the victim of an hallucination was shown when Europe lost its desire to live, and waited for the end of the world in the year 1000. Why should it be counted incredible that many nations, bound together by steam and electricity, should fall under the spell of a delusion, and should act for a season like a man who has gone mad? But is it not true that the world has gone mad? The masses of men are sensible; but at present the nations are in the clutches of the militarists, and no way of escape has yet been discovered. The deliverance will come as soon as men begin to think and examine the sophistries with which militarism has flooded the world.

"Certain facts will surely, some day, burn themselves into the consciousness of all thinking men. The expensiveness of the armed peace is just beginning to catch the eye of legislators. The extravagance of the militarists will bring about their ruin. They cry for battleships at ten million dollars each, and Parliament or Congress votes them. But later on it is explained that battleships are worthless without cruisers, cruisers are worthless without torpedo

boats, torpedo boats are worthless without torpedo-boat destroyers, all these are worthless without colliers, ammunition boats, hospital boats, repair boats; and these altogether are worthless without deeper harbors, longer docks, more spacious navy yards. And what are all these worth without officers and men, upon whose education millions of dollars have been lavished? When at last the navy has been fairly launched, the officials of the army come forward and demonstrate that a navy, after all, is worthless unless it is supported by a colossal land force. Thus are the governments led on, step by step, into a treacherous morass, in which they are at first entangled, and finally overwhelmed.

"All the great nations are today facing deficits, caused in every case by the military and naval experts. Into what a tangle the finances of Russia and Japan have been brought by militarists is known to everybody. Germany has, in a single generation, increased her national debt from eighteen million dollars to more than one billion dollars. The German Minister of Finance looks wildly round in search of new sources of national income. Financial experts confess that France is approaching the limit of her sources of revenue. Her deficit is created by her

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army and navy. The British government is always seeking for new devices by means of which to fill a depleted treasury. Her Dreadnoughts keep her poor. Italy has for years staggered on the verge of bankruptcy because she carries an overgrown army on her back. Even our own rich republic faces this year a deficit of over a hundred million dollars, largely due to the one hundred and thirty millions we are spending on our navy. Mr. Cortelyou has called our attention to the fact that while in thirty years we have increased our population by 85 per cent., and our wealth by 185 per cent., we have increased our national expenses by 400 per cent.

#### U. S. DEBT

Largest in.....1865--\$2,680,647,869.74  
Smallest since, in.....1891--\$1,546,961,695.61  
Now.....1909--\$2,637,913,747.04

This year will probably exceed 1865, due to military expenses. The nation's wealth is \$116,000,000,000.

"It is within those thirty years that we have spent one billion dollars on our navy. And the end is not yet. The Secretary of the Navy has recently asked for twenty-seven additional vessels for the coming year, four of which are battleships at ten million dollars each, and he is frank to say that these twenty-seven are only a fraction of the vessels to be asked for later on. We have already, built or building, thirty-one first-class battleships, our navy ranking next to Great Britain, Germany standing third, France

fourth, and Japan fifth: but never has the naval lobby at Washington been so voracious and so frantic for additional safeguards of the peace as today.

"The militarists are peace-at-any-price men. They are determined to have peace even at the risk of national

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bankruptcy. Everything good in Germany, Italy, Austria, England and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of desert land to be irrigated, millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance. We have not sufficient money to pay decent salaries to our United States judges, or to the men who represent us abroad. We have pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at once.

"On every hand we are hampered and handicapped, because we are spending two-thirds of our enormous revenues on pensions for past wars, and on equipment for wars yet to come. The militarists begrudge every dollar that does not go into army or navy. They believe that all works of internal improvement ought to be paid for by the selling of bonds, even the purchase of sites for new post-offices being made possible by mortgaging the future. They never weary of talking of our enormous national wealth, and laugh at the niggardly mortals who do not believe in investing it in guns. Why should we not spend as great a proportion of our wealth on military equipment as the other nations of the world? This is their question, and the merchants and farmers will answer it some day.

"This delusion threatens to become as mischievous as it is expensive. Every increase in the American navy strengthens the militarists in London, Berlin, and Tokio. The difficulty of finding a reason for an American navy increases the mischief. Why should the United States have a colossal navy? No one outside the militarists can answer. Because there is no ascertainable reason for this un-American policy, the other American countries are becoming frightened. Brazil has just laid down an extravagant naval programme, for the proud Republic of the South cannot consent to lie at the mercy of the haughty Republic of the North. The new departure of Brazil has bewitched Argentina from the vision which came to her before the statue of Christ, which she erected high up amid the Andes, and has fired her with a desire to rival in her battleships her ambitious military neighbor. We first of all have established militarism in the Western world, and are by our example dragging weaker nations into foolish and suicidal

courses, checking indefinitely the development of two continents.

"Our influence goes still further. It sets Australia blazing, and shoves Japan into policies which she cannot afford. But we cannot harm foreign nations without working lasting injury on ourselves. The very battleships which recently kindled the enthusiasm of children in South America, Australia, and Japan, also stirred the hearts of American boys and girls along our Atlantic and Pacific seaboard, strengthening in them impulses and ideals of an Old World which struggled and suffered before Jesus came. It is children who receive the deepest impressions from pageants and celebrations, and who can measure the damage wrought upon the world by the parade of American battleships? Children cannot look upon symbols of brute force, extolled and exalted by their elders, without getting the impression that a nation's power is measured by the calibre of its guns, and that its influence is determined by the explosive force of its shells. A fleet of battleships gives a wrong impression of what America is, and conceals the secret which has made America great. Children do not know that we became a great world-power without the assistance of either army or navy, building ourselves up on everlasting principles by means of our schools and our churches. The down-pulling force of our naval pageant was not needed in a world already dragged down to low levels by the example of ancient nations, entangled by degrading traditions from which they are struggling to escape. The notion that this exhibition of battleships has added to our prestige among men whose opinion is worthy of consideration, or has made the world love us better, is only another feature of the militarist delusion."

\* \* \*

[The foregoing was written by C. E. Jefferson and published by the American Association for International Conciliation. It is issued with the endorsement of the forty-eight Directors of said Association who are amongst the most prominent American citizens. The interspersed comments in bold-faced type are ours.--Editor].

#### CHURCH FEDERATION PROGRESSING

-----

The national organization for church federation, which met in Philadelphia last December, and whose 450 delegates in a general way represented seventeen millions of Protestants, is slowly but surely moving.

The resolution of the national organization was that branches of the work should be established at Chicago, Atlanta and Denver, while the national headquarters should continue in New York. It was in harmony with these decisions that the Chicago branch was organized on May 6th. It appointed a district superintendent for its territory,

with local advisory committees on Temperance, The Church and Modern Industry, Family Life, Sunday Observance, The Immigrant Problem, Home Missions, Foreign Missions, International Relations--to carry out locally just what the national committees propose shall be generally carried out. One of the committees will be expected to keep in close touch with labor, not merely along spiritual lines, but also in temporal matters. The proposition is that by thorough organization of the religious work in every large city of the United States, all denominational rivalry shall be eliminated, and everything adverse to Christianity or to the Federated Churches shall be opposed. It will not be an organic union of the denominations, in which they would lose their individuality, but it will be a combination for advice and co-operation.

Thus we have the not unreasonable proposition. Who can tell the ultimate results of this federating? Its power will be felt in politics, and all the little denominations will be practically frozen out, and their people ostracized, if not persecuted. The result will be the loss of individuality in religious matters, and undoubtedly a great loss in spirituality.

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#### JUVENILE LAW BREAKERS

NOT long since we called attention to the fact that the "Springfield Riots" were reported to have been instigated and maintained chiefly by boys of 16 to 20 years. Much the same report came from the scenes of the Russian riots. Now note the below from France. Is this not remarkable? May it not be one of the results of modern infidelity so freely introduced into the schools and schoolbooks? The French writer referred to says:--

"According to the official reports of the minister of justice for a number of years preceding 1904 there was an annual increase of about 5,000 crimes, which was not counterbalanced by any corresponding increase in population. The chairman of the committee of judiciary reform of the Chamber of Deputies recently reported to that body an increase of 80 per cent. since 1901 in the total number of crimes in the country. If the last five years alone are considered, the criminal statistics are even more appalling. 'Criminality,' says the eminent scientist and sociologist, Dr. Gustave Lebon, 'has augmented in proportions that are veritably terrifying; 30 per cent. for the murders, while the sum for the criminality

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has doubled in five years.' This statement almost passes belief, but Dr. Lebon is an authority whose

word goes.

"In this connection, another dreary and dreadful fact (which no one thinks of disputing) is to be noted.

"The average age of criminals is getting to be younger and younger. More than 60 per cent. of the inmates of the 'maisons centrales' (as the houses of correction are called) are under 29 years of age. Many of the bands of 'Apaches' consist of boys of from 14 to 17, and their chiefs are often not more than 19 or twenty.

"How does it happen that crime, especially crime on the part of the young, is increasing at such a terrible rate?

"It would not be fair, of course, to assign this abominable state of things to any one cause; but it is certain that the lack of religious instruction in the public schools and the truancy and juvenile vagrancy due to the inadequate school accommodations since the passage of the law against the congregations must be held responsible for a great deal of the trouble. An adult often commits a crime because he is a discouraged, a desperate man. He is often pushed into crime by the hardships he encounters in earning his bread. But when a mere boy takes to crime, the chances are that he has deliberately chosen crime as a career, because he has been brought up with false ideals, because he has been given wrong standards of living. The criminal of fifteen to twenty, as a rule, has not even so much as tried to live honestly. He has grown up to consider work dishonorable, to believe that the world owes him a living, and that it is his business to collect the debt by hook or by crook. He becomes a thief or a swindler because he thinks it a finer thing to be a thief or a swindler than to be a cabinet-maker or a plumber."

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#### BROTHER RUSSELL'S EUROPEAN TOUR

THE FOLLOWING, WRITTEN BY BROTHER RUSSELL OFF THE SHORES OF NORWAY, RECOUNTS HIS JOURNEY THAT FAR FROM LIVERPOOL:

ALTHOUGH our steamer broke all ocean records she was unable to land her passengers Monday night, but waited for the tide to reach her landing. There on the shore awaiting us, waving the Chautauqua salute with their handkerchiefs, we greeted about a dozen friends full half an hour before we could get ashore. We received very hearty hand-grasps and words of welcome and were soon en route for noon refreshments.

At 3 p.m. we met an audience of the interested, probably 125. It was a Question Meeting; we trust a profitable one. The questions were excellent--many of them relating to the Covenants. The meeting lasted two

hours and was followed by supper. The evening meeting was semi-public, the attendance about 300. We had an excellent hearing while we endeavored to present the "Old, old story of Jesus and his love." We were most hospitably entertained by Brother and Sister McCoy and after a good night's rest were ready for the train for Manchester.

The only disappointing feature connected with the visit was the evident disaffection of Brother Hay and a few others who have gone blind on the Covenants and on the participation of the Church as the Body of Christ in his sufferings as the Priest. We feel keenly for those who once were enlightened and had tasted the heavenly gift and the powers of the age to come and were partakers of the holy Spirit's enlightenment, when we see them thus go into the "outer-darkness" of the world's nominal church. Nevertheless, we must not murmur at the Divine Providence which thus "sifts" the chaff from the wheat. On the contrary, we appreciate the light the more, and prize the more all those who are permitted to remain in it; knowing that God makes no mistakes and that he would not suffer any to be deflected whose hearts were right.

#### NEXT AT MANCHESTER

About a dozen of the friends accompanied us from Liverpool to Manchester, where we were met at the railway station by Brother Glass and others. We were most hospitably cared for by Brother and Sister Glass, at whose home later we were refreshed by meeting Brother Hemery, the Society's British representative, who came from London with warm greetings from the London friends.

The afternoon meeting at Onward Hall had an attendance of about 400, who greeted us by rising and singing "Blest be the tie that binds." The afternoon subject was "Christ in you, the hope of glory." (Col. 1:27.) We had excellent attention for two hours whilst we endeavored to show that those in Christ, by the begetting of the holy Spirit, have now as the hope of glory their share as Christ's members--in filling up that which is behind of his afflictions; specially left behind in our interest to permit us a share in his sacrifice and in the glory of God attached thereto--participation in the divine nature and the Millennial work. Incidentally we showed that the Vow seemed to be helping many to abide in the Vine as "branches"; and noted the fact that almost without exception the dear friends who have not taken the Vow are the ones who are losing their appreciation of the "Mystery" mentioned in our text--fellowship in the sufferings and attendant glories of the Christ.

The evening meeting was in the "Large Free Trade Hall." For a week-night religious meeting it was surely a rousing one; about 3000 were present. Our topic was



"The Overthrow of Satan's Empire." The attention was excellent. The dear friends of Manchester circulated 150,000 tracts with notices of the meetings attached; and then there were posters and newspaper notices. They declared that their service (sacrifice of time, strength and money) had proven a blessing to themselves as a Church even if no fruitage should result from the presentation to others. However, the public evinced deep interest in sitting for nearly two hours; and bought books and took free literature with avidity.

#### GLASGOW ON THURSDAY

A good night's rest prepared us for further service. The Manchester friends gave us a hearty "God-be-with-you and come-again-soon."

We reached Glasgow at 3 p.m., just in time for the 3:30 meeting, to which we were at once escorted by our enthusiastic Scotch friends--Dr. Edgar and family and others to the number of about 25.

The attendance at the afternoon meeting was about 400 to 500--excellent for a mid-week afternoon. By request it was a Question Meeting. It lasted nearly two hours. Then came tea. Then at Glasgow City Hall at 7:30 we had an audience of about 2000 very intelligent looking people, including, it was said, about twenty ministers. Our topic was "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." The meeting lasted about an hour and a half. We had excellent attention and trust that some were blessed.

Brother (Dr.) Edgar and Sister Edgar entertained us and made us glad, both by words and deeds. They with a party of about twenty went on to

#### THE EDINBURGH MEETING

Again we were welcomed. About twenty of the Edinburgh friends met us and escorted us. We had a semi-private talk in the forenoon, a Question Meeting in the afternoon and a Public Meeting at night. The afternoon

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queries were chiefly along the lines of the Covenants and the Church's share in the sufferings of Christ. It becomes more evident daily that the ability to see and understand the "Mystery" of membership in Christ's Body by fellowship in his sufferings is the test of the hour as well as of the age. None but the spirit-begotten can appreciate it. The agitation is doing good to such--showing them more and more clearly the terms of "the fellowship in this Mystery, which is Christ in you the hope of glory."

The evening meeting was in Synod Hall, one of Edinburgh's largest auditoriums. Nearly 2500 people are supposed to have been present, including probably twenty

ministers of various churches. Excellent attention was given for an hour and a half to our discourse on "The Thief in Paradise, The Rich Man in Hell and Lazarus in Abraham's Bosom." The friends must have done valiant work to secure so large and so intelligent a hearing for the Truth. There was quite a demand for free literature and some books and pamphlets were sold at the door.

We were entertained most comfortably by dear old Sister Allen, now in her 78th year. She and Brother Montgomery were practically the only ones in the Truth on the occasion of our first visit, in 1892. We were so glad to find them both steadfast and rejoicing.

A goodly crowd met us Saturday morning at the railway station to bid us goodby--and come soon again. We realized afresh the oneness of the Body of Christ and, thanking God for it, were soon speeding

#### TOWARD NEWCASTLE

This was our first visit to this city. We greatly enjoyed it, meeting some new faces and some whom we had met elsewhere previously. Brother and Sister Rutherford entertained us--meeting us (with others) at the

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station and escorting us to their home, where after refreshments we had a heart-to-heart talk with the roomfull (about 20). Our talk bore on the general plan and the relationship of the Covenants and the fact that our Gospel, while full of the grace of God, is nevertheless unto life or unto death--according to the reception accorded to it by those who hear it--in the true sense of the word hear or understand.

We had a very pleasant season of communion and prayer and refreshments, and then almost the entire party accompanied us to the steamer "Neptune," in which we departed for Bergen, Norway, Saturday, May 14, at 7 p.m. From the pier the friends waved us "Good by and come back" with their handkerchiefs until faces were indistinguishable. They adopted "Aunt Sarah's" suggestion of waving the handkerchief inward, as signifying "return," "come back."

We had a very quiet Sunday, resting up for further service, as much as "Neptune" would permit. The sea was quiet, but Neptune rolled in it, as though he liked to dip his sides as deeply as possible. Anticipating some need of rest we left Brother Huntsinger (our volunteer stenographer) in England, hoping to have assistance from him on our return trip on the Atlantic.

Is it any wonder, dear "Tower" readers, that our heart is thankful to God as we pen you these lines on the North Sea, nearing Bergen? How pleasurable is the service of our King--through evil report and through good report, as deceivers and yet true; as unknown and

yet well known.

I want you all to know that I am praying for all the dear members of his Body, sharers of his sufferings, preparing to share his glory, by making their calling and election sure.

Your brother in our dear Redeemer,  
May 16, 1909. C. T. RUSSELL.

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"I HAVE MUCH PEOPLE IN THIS CITY"

--ACTS 18:1-22.--AUGUST 1.--

Golden Text:--"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."--John 16:33.

ST. PAUL made but a brief stay at Athens, the Lord's providence guiding him to Corinth. Silas had remained for a time at Berea, and Timothy at Thessalonica, and later he returned to Philippi. Meantime St. Paul was apparently considerably cast down. His epistle to the Corinthians, written later on, clearly implies his discouragement and possible sickness. He wrote, "I was with you in weakness and in fear and in much trembling." (1 Cor. 2:3.) His rough experiences at Philippi, his small success at Athens, the slenderness of his purse, and his need of fellowship, contributed to make him rather downcast, and he informs us that the Lord encouraged him with a vision. Soon after his arrival at Corinth he found Aquilla and Priscilla his wife. They were tent-makers, and this being Paul's trade (as every Jewish youth was required to learn a trade) he abode and labored with them. Of this period of his affliction he wrote to the Thessalonians, "Therefore, brethren, we were comforted over you, in all our affliction and distress, by your faith." (1 Thess. 3:7.) And later he wrote of his experience to the Corinthians, saying, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day."--1 Cor. 4:11-13.

Many of us can find a lesson in St. Paul's experiences. If God permitted him to be in want, to be traduced, slandered, oppressed--if he needed such experiences in order to bring out the best that was in him and to make his epistles the more useful to the Church, possibly the Lord's dealings with us at times may be with the same end in view--our preparation for further usefulness in his service.

## PAUL WAS PRESSED IN SPIRIT

Notwithstanding all of his discouragements and the fact that his tent-making labors barely sufficed to provide for him things decent and honorable, he never forgot that his chief mission in life was the preaching of the Gospel. If the earning of his daily bread hindered his preaching during the week he at least took his Sabbath days for the more important work when he could reach a congregation of the Jews. We read that he reasoned with them in the synagogue every Sabbath day. But apparently he was under a measure of constraint and did not speak in his usual boldness and vigor, perhaps because of the lack of moral support, which is an important factor with all and an essential to many. But finally Silas and Timothy arrived, bringing with them not only good fellowship and encouraging news from Berea, Thessalonica and Philippi, but also, as the Apostle tells us, a gift--quite probably from Lydia, the seller of purple dyes, supposed to have been comfortably circumstanced. The effect of these encouragements is intimated. Paul was pressed in spirit--he felt a fresh vigor urging him to still more vigorously present his message and bring matters to a focus and crisis at the synagogue. After testifying with great boldness and finding his message repelled by the majority of the synagogue, St. Paul forced the crisis himself by shaking his garment as though he would not even take from them the dust, saying to those who had opposed and blasphemed, "Your

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blood be upon your own heads. I am clean. From henceforth I will go unto the Gentiles." There are times when positiveness is absolutely necessary, even though it cause a division amongst those who profess to serve the same God. There are times when much more good can be obtained thus than by a continuance under disadvantageous conditions.

The same is true today. Oil and water will not mix, and time spent in trying to blend them is altogether wasted. When positive bitterness and hatred are manifested, as in the case under consideration, it is better to withdraw. But neither the Apostle nor we would recognize as proper or at all allowable that the Lord's people should quarrel and take offense one with the other over trifles unworthy of consideration. The shaking off of the dust was not only what our Lord suggested but a custom of the time, a warning as it were, that the Apostle felt that he had discharged his entire duty and left the responsibility upon their own shoulders.

The effect was good in two ways. It helped Crispus, the ruler of the synagogue, to take a decided stand, whereas otherwise he might have been stunted in his spiritual development. Crispus decided for the Lord

Jesus and took his stand with the Apostle and a few others. Secondly, the fact that the Jews had repudiated the Apostle and his message would draw the attention of the Gentiles more particularly to his Gospel. And some of these already believed. The new meetings were held in the home of Justus, a reverent man who resided near the synagogue. Thus Paul's message in the synagogue would continually remind the Jews as they attended this synagogue worship and would be a continual invitation to them to come in and hear more respecting the fulfilment of the prophecies in Jesus. The result was that a considerable number of the Corinthians accepted God's grace and were baptised, thus symbolizing their consecration. Let us, too, learn that opposition is not necessarily an injurious thing to the Lord's cause. It is safe to say that a most dangerous condition is the stagnant one.

Evidently the Lord saw that his servant Paul needed some special encouragement at this time and hence another vision was granted in which he was told, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee, for I have much people in this city."

What an insight this gives us to the Divine supervision of the Gospel message and its servants! How these words remind us of the promise that the Lord will not suffer us to be tempted above that we are able, but will, with every temptation, provide also a way of escape! That vision and its message, we may be sure, was not for the Apostle merely, but for us also and for all of the Lord's people from that time until now. The same God is rich unto all that call upon him and able to shield and to deliver all of his servants and will allow them only such experiences as his infinite wisdom sees will be advantageous to his cause, and work out for his servants a far more exceeding and eternal weight of glory.

The Lord's statement that he had much people in Corinth teaches us a lesson also. It shows that the Lord knows the hearts of all--and has a care, not only for his saints, but also for those who have not yet heard of and received his grace, but whose hearts are in a favorable attitude of honesty, sincerity. A further lesson comes to us in this connection. We are to remember that the Lord is his own superintendent of missions and is able and willing to guide his consecrated servants, not only as to direction and place of service, but also as respects the time they shall remain to accomplish his will and the character of the experiences it will be necessary for them to have in order best to accomplish his purposes. The more our faith can grasp this situation, the more we can rely upon the Lord and use his wisdom instead of our own; the more successful will we be as his servants; and the more happy and contented; because realizing that all things are working together for good to us and

for all who are his, submitted to his guiding care.

#### A YEAR AND SIX MONTHS TEACHING

Corinth was nicknamed the Vanity Fair of the World, because it was a center of frivolity, pleasure-seeking, etc. It is credited with having been one of the most licentious and profligate cities of its day. It may at first seem very strange to us that this vilest of the great cities should yield larger spiritual results than any other, so that the Lord would specially specify that he had "much people" there and would providentially detain his ambassador there a year and a half, while in other places he had been permitted to remain only a few days or a few weeks. The philosophy of the matter seems to be this: Outward morality frequently leads to a pharisaical spirit of self-righteousness, which is most pernicious and a deadly foe to true righteousness. On the other hand, where sin stands out glaringly it has a repulsive effect upon the pure in heart, upon all who love righteousness, and this repulsion from the evil seems to prepare such hearts the better for a genuine consecration to the Lord and for his message. This theory holds good, at least in the missionary work at Corinth, as in contrast with that of places much more respectable in reputation.

The lesson for us in this connection is that we should be on guard in our own hearts against this self-righteous spirit of outward observance, which lacks true holiness, true sanctification. Is it not along this line that the Lord found fault with one of the seven Churches, saying, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth? Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked." (Rev. 3:16,17.) This is our Lord's charge against the present state of the Church, so rich in earthly advantages, so rich in spiritual privileges, so self-satisfied. Let us be on guard lest in any manner or to any degree such a lukewarmness should come over us and we come under Divine disfavor.

#### "BE OF GOOD CHEER"

Our Lord's words in the Golden Text should comfort us, as they have comforted his people for the past eighteen centuries: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." There is no suggestion that we can escape similar tribulation. Indeed, if we escape the sufferings of Christ we will be denied a share in his coming glories. Hence, we should not desire to escape tribulation, but rather go on courageously; nevertheless, not too boastfully, not too courageously, but in meekness, in fear, in trust of the

Lord's promises that he has overcome and is able to succor us in temptation's hour, and will do so if we but abide in his love and seek his protection. It is in view of this promised aid that we are exhorted to "be of good cheer." "Greater is he that is for us than all they that be against us." Not only will victory be ours, but, more than this, it is ours already. "Nothing shall by any means hurt you." What may seem to others to be injurious to us, must, under Divine supervision, work out blessings.

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#### ST. PAUL'S PASTORAL TO THESSALONICA

--I THESS. 5:12-24.--AUGUST 8.--

Golden Text:--"See that none render evil for evil unto any man; but ever follow that which is good."--V. 15.

THIS might be termed a lesson on character building. It was written from Corinth during the year and a half in which St. Paul labored with his associates in the latter city, as detailed in our last lesson. The first epistle to the Thessalonians, of which our lesson is a part, is credited with being the first of the New Testament writings which have come down to us, A.D. 52.

The epistle is a very fatherly one, very gentle and loving. When we remember that the believers addressed were merely "babes in Christ" less than a year old we are inclined to amazement that the Apostle should consider them prepared for teaching on so high a plane. But the fact is that the cause of Christ was very unpopular because of the pureness of its message, because it presented no comparison with the worldly spirit and because it called for a full consecration, not only of heart, but also of daily living, to the will of God and to his providences.

Let us recall to mind the setting of this epistle. Less than a year before its writing the Apostle and Silas arrived from Philippi bruised and haggard, surely, as a result of their experiences in the riot and from the beating and other severe experiences connected with the dungeon at Philippi. It will be remembered that they had peace but a short time at Thessalonica, during which they made known the Gospel of God's grace. Then the Apostle was obliged to flee again, but subsequently heard from the believers at Thessalonica through Silas and Timothy. With a fatherly love he assayed several times to revisit the believers, but was always providentially hindered. Possibly these hindrances led up to the writing of this epistle, more profitable for them, as well as advantageous to all of the Lord's people throughout the world during eighteen centuries. Thus do God's providences "work together for good to those who love him." After faith has been instructed

and developed through the wonderful lessons of God's Word, it becomes a firm foundation for peace and joy, comfort and rest under all conditions.

#### THE WORD CHARACTER SIGNIFICANT

The word character in Greek is exactly the same as in English. Originally it was the name given to a sculptor's tool--the forming chisel used in the development of the Greek statuary. Gradually the word broadened in its meaning to include not only the tool used, but the tooling process, the formation or shaping of the sculptures. Gradually also it came to signify the peculiarities or characteristics of a piece of sculpture. The word today in its English usage had reached a still higher plane and associates itself with the Divine character, which is the perfect example, and with humanity as it possesses more or less of the Divine characteristics.

When St. Paul writes in Hebrews 1. of Christ's being the "express image" of the Father's person, the phrase "express image," in the Greek is the word character. How beautiful the thought that our Lord Jesus, through whom the Father has spoken to mankind, explaining his Justice and his Love and his provision for our reconciliation--this one was the express image, the character-likeness of the heavenly Father, full of grace and truth! Nor does it seem strange to us that the Father, in inviting a "little flock" to joint-heirship with the Redeemer in glory, honor and immortality, has decreed, foreordained, that the acceptable ones, the "elect," must all be conformed to the likeness of his dear Son, who was the character likeness of himself. Truly there will be a wonderful family likeness in this Divine family--the Father, the Son, and the Bride, the Lamb's Wife! Who is sufficient for these things? Who is worthy of such exaltation? Surely those who would attain it must lay aside every weight, every besetting sin, and must persevere in the great work of mastering self and developing character--the one kind of character which God can approve and reward.

As the sculptor must first have an ideal in his mind before he can follow it and hew the image from the rough stone, so must we recognize the true ideal of life and then follow it with all our hearts, with unwavering will. How important, then, that we have proper ideals before our minds; that we have a purpose in life; that it be a noble purpose of high standard! Herein is the value of the doctrines of Christ, the teachings of the Scriptures. They set before God's people the truest and noblest ideal and thus assist the pupils in the school of Christ in attaining higher and grander results than would be otherwise possible for them.

It has been said that every man is the sculptor of his own career. To a large extent this is true, but with the Christian it is different. He gives himself to the Lord and the Lord undertakes to work in him "both to will and to do his good pleasure." Again, as it is written, "We are his



workmanship." True the Lord does not do the work in us without our co-operation; but in our case he is the Principal or Superintendent and we are the assistants co-working with God for the attainment of that which he has set before us as his ideal, his design for us. The glorious pictures set before us in the inspired Word--of participation in the Divine nature and sharers, joint-heirs with our Lord and Redeemer--are so transcendently bright that they overwhelm us; nor are we able to realize their details except as, more and more, we become transformed by the renewing of our minds, by the Spirit of the Truth.

#### THE MODEL OF OUR LESSON

The model or ideal of this character lesson is found in the closing verses (23,24). Here the Apostle holds up before our minds the culmination of the Christian character, which the preceding verses tell us how to attain. He says (R.V.), "The God of peace himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ"; "Faithful is he that calleth you, who will also do it." In other words, this condition of complete sanctification is the Divine ideal before you and God will complete it in you if you will but follow the directions prescribed.

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Following these, every blow with the mallet and the chisel of self-control, and experience will gradually transform and shape us to the character likeness of our Lord.

"Sculptors of life are we as we stand  
With our ungarbed souls before us;  
Waiting the hour at God's command  
Our ideal comes before us.

"If we crave it, then, on the yielding stone  
With many a sharp incision,  
Its heavenly beauty shall be our own,  
Our life's beatific vision!"

#### OVER YOU IN THE LORD

"We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you."

While the Scriptures are very particular to maintain liberty of conscience for all of the Lord's people, and while they assure us that in Christ there is neither male nor female, neither bond nor free, but that his consecrated ones are "all one" in him, his members, nevertheless they distinctly set before us the thought that God is the supervisor of the affairs of his people and that their prosperity will result from their appreciation of the Lord's Headship and their recognition of those whom God hath "set in the Body"

--apostles, prophets, pastors and teachers, helps, etc. The Lord's people are all children of God possessed of "the liberty wherewith Christ makes free," yet he has not given us a liberty to sin, but a freedom from sin, its slavery, its blight. These liberated ones, introduced by faith and consecration into the family of God, need to realize that the Father's house and all of its arrangements are under heaven's first Law--order. They must first learn to willingly and gladly submit to this order as the condition upon which they may abide in the Divine love and favor and participate in the family blessings. Neglecting to do so, they can never make progress into the deeper and more spiritual matters of that household, but, as babes unskilled and unruly, will be permitted to go no farther than the nursery.

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The recognition of the Lord and the watching for his guidance through his Word and his promises will enable the Lord's people to discern the ones he has set over them in the Lord. While, therefore, in the Divine order, the Church is to select its own servants, Elders, Deacons, Pastors, each member is to "stretch forth his hand" in voting, not according to his own judgment merely, but according to his understanding of the Divine judgment or will. If, therefore, in the Lord's providence, our conception of the matter is not realized; if, under a fair understanding and vote, some one is set over the Church contrary to our conception of the Divine will, we are to be submissive and cooperate with such to the best of our ability; because recognizing the Divine wisdom and power we are to realize that the will of the majority of the consecrated is to be accepted as the Divine will. If sometimes the Lord may seem to permit things in the Church to go contrary to her highest interest, we are not to fear, but to trust everything to him and to content ourselves with a full and free expression of our judgment of the Lord's will, whether others see eye to eye with us or not.

The Apostle in our lesson takes for granted that the Church is acting in an orderly manner and has in the name of the Lord appointed some of their number to be over them in the Lord--to have a supervision and measure of control of the interests of the work. The Apostle urges that these be known, be recognized, not only personally, but in their capacity as servants in the Church and of Divine appointment through the Church. They are to expect admonishments from these. They are to realize that as faithful servants they must watch over the Church's interests. And all who love the Lord and the Truth should seek to cast as few difficulties in their way as possible and should do all in their power to uphold their admonitions and proper influence. These elect servants are supposed to labor amongst the brethren, as well as to admonish them. The service of the Church is not merely an honorary one. The word minister signifies servant and is a proper one and full of meaning--and more full of meaning

than many seem to observe.

Continuing the Apostle urges, "Esteem them very highly in love for their works' sake." Permit no rivalry of spirit to come in to constitute in your own heart and in others a root of bitterness. Permit no unkind word of criticism to fall from your lips as against any servant of the Church. On the contrary, esteem them, honor them, as their position requires, for in a measure they represent the Lord. And honor them in proportion as their labors of love in the Church seem to merit. Thus, the more Christ-like will be the more loved.

Furthermore, St. Paul exhorts, "Be at peace among yourselves." Why not? Why was it even necessary to suggest peace, harmony, amongst those who had left the world behind, named the name of Christ, and come together as the followers of the Prince of Peace? What should hinder their peace? Surely each one of them must have known from experience something of the wrangle and jangle of the world. As sheep every one of them has been to some extent worried by the wolves, or at least threatened. Having come together, why should not these worried sheep have rest and peace and joy and comfort under the Great Shepherd's Son and his appointed under-shepherds over them in the Lord? This is the ideal peace, love, harmony. Of course, not peace at any price, not harmony at any price, but peace and harmony because Divine standards are well upheld in the Body of Christ and because the voice of the Master has been heeded in the choosing of the Elders, Deacons, etc.; because all have been seeking to know the Lord, to know his will, to know those whom he hath set over them in the Church; because all are hearkening for the voice of the Shepherd and striving against the self-seeking spirit in word and in deed.

#### ADMONISH THE DISORDERLY

"And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering towards all." We must assume that in these words the Apostle addresses the entire Church and that some features of this exhortation belong specially to the chosen representatives of the Church--the Elders. While it is true that any member of the Body of Christ might with propriety admonish any brother, encourage a faint-hearted one, give assistance to a weak one and be patient towards all, nevertheless some of these duties belong specially to the chosen Elders--they should be chosen with a view to the fact that they are more advanced in knowledge and in character, "Elder" brothers. The younger brethren, the brethren not specially designated by the Church as "Elder," should indeed feel an interest and a care, but they should exercise great caution in respect to admonishing the disorderly, realizing that the Church has specially appointed certain ones as Elder-brethren, and that specially upon these such duties properly devolve. Even when the disorderly need correction, it requires to

be wisely done, else more harm than good may result. Many of the Lord's dear people need to learn this lesson and to restrain themselves lest they be disorderly in attending to a matter to which another is appointed under Divine regulation.

We have already pointed out that the word "Elder" applies to the spiritual development and not to the natural years. As, for instance, Timothy, though a young man, was an Elder in the Church. So, in this young Church at Thessalonica, although none of them had been long in the Truth, some were found competent to serve the others as "overseers, to feed the flock of Christ."

Notice the wisdom of the Lord's injunction through the Apostle. It was for peace, but not for peace at any price. The unruly, the anarchists, were to be admonished. The faint-hearted were to be encouraged. The weak were to be assisted. And each member of the Body was to endeavor to be patient, long-suffering, toward each other member. How beautiful the picture! How grand the ideal of a Church from the apostolic standpoint, the Divine standpoint, our standpoint!

Let us each labor more and more towards these ends. Let us remember that while the Lord deals with us as individuals, he deals with us also collectively. While there is to be a development, shaping and polishing of the Christ-likeness in each of us individually, the same thought is to be preserved in connection with the Church as a whole. No man liveth to himself nor dieth to himself and no member of the Church of Christ is privileged to ignore the fellow-members of the Body of Christ. This is the Apostle's standpoint in this lesson.

#### "SEE THAT NONE RENDER EVIL"

Of course, each is to see for himself, first, that he renders no evil to others; but secondly the Church should see to it that none of its members in fellowship so do without being admonished. As we have seen, this is specially the duty of the "Elders"--to watch out for all the interests of the flock and the relationship between the Church and others. The Church is the Lord's family, and whatever one member of this family may do that is contrary to Justice and Love will bring reproach or dishonor to all the members and specially upon the Head of the House--our dear Redeemer. On the contrary, we are to see that all "follow after that which is good, one towards another and towards all." This is the uniform teaching of the Scriptures. It expresses a higher principle and more exalted character than generally prevails. The man or woman who would forget a kindness or ignore a benefaction would be

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esteemed as "mean" by everybody, civilized or heathen. There the world draws its line and declares by action, if not by word, that enemies are to be hated, opposed and

grilled as opportunity may offer. Anyone who would be uniformly good to friends, neighbors and enemies would surely be godlike, to such an extent that he would be out of touch with the sympathies of his neighbors and friends. He would be considered soft and unmanly if he did not oppose his enemies and inappreciative of his friends if he treated his enemies generously. But we are not to follow the world's ideals.

It was our Lord who set the example and gave the message, "Love your enemies. Do good to them that hate you

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and persecute you and speak evil of you." It was he who said, "If ye love them that love you, what thank have you? Do not publicans and sinners the same? But be ye like unto your Father in heaven, for he is kind to the unthankful and sends his rain and sunshine upon the evil and upon the good." Thus we see the spirit of the Lord manifested also through his apostles' words and the exemplification of these heavenly teachings should be manifest in the life of every follower of Christ. We are told we will thus glorify our Father which is in heaven, and thus also we shall form in ourselves and in others with whom we have influence the character-likeness of our Redeemer and of our Father.

#### "REJOICE EVERMORE"

From the worldly standpoint these must seem to be strange words to come from a man who for years had been serving Christ as a missionary, not only voluntarily depriving himself of the comforts of a home, the advantages of his station in life and training and Roman citizenship, but additionally enduring buffetings and scourgings, and, according to his own language, being treated as the "filth and offscouring of the earth." Why should he think of rejoicing and, above all, why should he write to the Church at Thessalonica to rejoice? Was it not he that brought upon them the persecutions they had to endure? Without his message they would have known none of this. What an incongruous word to such people under such circumstances --Rejoice! Ah! the world knoweth us not, and it knows not the mainspring of our joy and peace. How can the world understand that those who receive the Divine message into good and honest hearts and the unction from the Holy One have a continual source of refreshment, not only in the Divine providential care in all of life's matters now, but additionally the inspiration of the "exceeding great and precious promises," which include the crown of glory and life eternal and the Divine nature.

#### "PRAY WITHOUT CEASING"

To some, prayer at any time is irksome, tedious, but to the true Christian prayer constitutes one of the greatest

of God's blessings. His privilege of approaching the throne of the heavenly grace to obtain mercy and also to find grace to help in every time of need, is a privilege the value of which cannot be too highly esteemed. The Lord's people are glad to assemble themselves frequently for prayer and worship, not only on Sunday, but in mid-week. They are glad to bow the knee in prayer every morning, giving thanks to the Giver of every good gift for the favors of life--for all of life's blessings and privileges. They are glad at the close of day to review it and to give God praise for his blessing and protection, for mercies enjoyed, for the promises fulfilled, for petitions answered. They are glad also to have the opportunity of recounting the experiences of the day and of making apologies and asking forgiveness for shortcomings, and to renew their vows of loyalty and faithfulness in the name and strength of the Redeemer. These blessed privileges of prayer belong to the Lord's family because they are his and have access to him continually through their great Advocate, their Redeemer.

However, the Apostle speaks of "praying without ceasing." What does he mean? We answer that the following statement is explanatory: "In everything give thanks." In a word, the life of an advanced Christian should be a life of prayer in the sense that a desire to know the Lord's will should be continually before his mind, and in every stress of life, in every trial, in every victory, in every undertaking, the will of the Lord should be sought and accepted and thanks should be given. The interests of the day committed to the Lord in the morning should be continually remembered as being in his loving care throughout the day. The experiences of life as they come should be accepted thankfully as under the Divine will; and thanks should be rendered for them, whether agreeable or disagreeable to the natural man, "For this is the will of God in Christ Jesus concerning you." This is what would please God. This is living up to the high privileges his grace has provided for us. Let us seek more and more to live up to the very highest pinnacle of our privileges. Proportionately we will find ourselves nearer to the Lord, and developing in his character likeness and rejoicing in hope of the glory of God and the precious things which he has in reservation for those that love him.

#### "QUENCH NOT THE SPIRIT"

The Scriptures represent God as being a light. "God is light." In the Tabernacle he was represented by a brilliant light on the mercy-seat called the Shekinah glory. Our Lord Jesus, filled with the light of the holy Spirit, was called "the true Light." And it was he that said of his followers, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Similarly the Divine power at Pentecost was represented

by flames of light, cloven tongues of fire. Similarly the Spirit of the Lord from his Word is in the Scriptures pictured as the blaze of light from a lamp. As we read, "Thy word is a lamp to my feet, a lantern to my footsteps." The flame of sacred love, the holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the holy Spirit. In proportion as we have fed this flame (the Spirit) with the Truth we have become burning and shining lights in the world--the Spirit of the Lord in us.

But how easily such a holy flame may be extinguished --how quickly too! A sufficient draft of the spirit of the world might extinguish our flame, quench it; or, even to put it under a bushel, we may shut off from ourselves the Divine supply of oil and spiritual oxygen and would soon quench the flame of love--the holy Spirit. We have not mentioned the Adversary; yet he is one of the potent influences to be contended against. He is continually attempting to get us into such a position as would extinguish our light and quench the Spirit. If not in one way, then in another our besetments come from the world, the flesh or the Adversary. Yet the Apostle intimates that we, and we alone, have the determining of the matter,--whether the holy Spirit in us shall be quenched or not. This is the Divine arrangement: We can take ourselves out of the Lord's hands if we choose, but neither saint nor sinner can do this for us. The Adversary himself is powerless to touch one of the Lord's "little ones" so long as he abides in him in faith, in love, in obedience. He himself, therefore, alone has to do with the matter, because God has promised that he will not suffer him to be tempted above that which he is able to endure, but will, with the temptation, provide a way of escape. As the flame of love is to be kept burning in our individual hearts so in the Church it is to be guarded, favored.

#### "DESPISE NOT PROPHECYINGS"

We are not to despise prophecies, but to respect them and to heed them. But this is not what the Apostle refers to. By the word prophesying he meant teaching, public utterance. Do not despise what anyone may publicly utter as a child of God in the Church of Christ. If he is a true Christian so far as you can discern, not only in his professions of faith in the Redeemer and his sacrifice, but also confesses him in a consecrated life, be willing to hear such. Receive him not to disputation of his doubts, but permit him to tell his view of the Truth of the Divine Plan, if he has something in harmony with the foundation which he seems to believe would be additionally helpful to others and to the Church. In a word, be not above hearing any of the brethren.

Nevertheless prove all things and hold fast that which is good--that which stands the test. Because a brother is sincere, is earnest, does not prove that he is right in

his Scriptural expositions. God could hinder such from having any opportunity in the Church. Nevertheless, his permitting them may work a blessing to all who are in the right heart attitude. Even if you cannot accept his proposition,

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the study of the subject, the searching of the Scriptures in the proving may be of lasting benefit to yourself, establishing you more than ever in the Truth. But let us be sure that we hold fast to the good. We have known cases in which this advice was not carefully followed. Some of the bad was taken with the good, and the result was untold mischief.

"ABSTAIN FROM ALL APPEARANCE OF EVIL"

According to the revised version, this is to abstain from every form of evil. Ah, yes! how comprehensive is the language of the Apostle. The Adversary, through the old nature, would have us believe that while it is true that some grosser forms of evil should be abstained from, it is not needful or proper that we endeavor to abstain from evil of every form. The plea is that we should give "the old man" a chance, and not kill him off too rapidly. Happy is he who heeds the Lord, says the Apostle, and pays no attention to "the old man." The first step in abstaining from every form of evil is to resolve or vow so to do. The fixing of the will, the purpose, the intention, must come before successful battling can be done. The will decides on which side of every question we may

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stand. Such a resolve to God is a Vow and such a Vow to abstain from every form of evil and every appearance of evil to the best of our ability is the very Vow we have recommended during the past year and which has been taken by so many of the readers of this Journal and which they report has been the source of so many blessings to them.

Some say, Yes, we approve of every feature of that Vow as being consistent with the instructions of the Word of God--every item of it without exception, but we have not taken it. The fact is that we do not like to bind ourselves. We wish to retain our liberty, and to decide every question upon its merits. Our reply is that our Covenant to the Lord upon us is that every one of life's interests should be shaped according to our understanding of the Divine will and to glorify the Lord and to be of the greatest source of blessing to others and to ourselves. The question is how much liberty this leaves us. If we hold our liberty unto the moment of temptation our original Covenant binds us then to do and to be what would please the Lord. The difference seems to be that by making the Vow in a wholesale manner and covering practically



every source of temptation for days and weeks and years to come we are more fully than before decapitating the old man and preparing him for burial. He prefers to have us prolong the agony and decide, if we must, at the last moment. Why so? Because he hopes that now and then the temptation may come in a most subtle form or at an unguarded moment and thus he might, even if only momentarily, gain a little advantage and liberty to the injury of the New Creature. Is it wise or is it unwise to make provision for the flesh, even to the extent of holding on to our personal liberties to the last moment? Would it not be to the advantage of the vast majority of people to settle these questions once and forever and thus cause the old man's hope to die and him the sooner to surrender?

#### "THE GOD OF PEACE HIMSELF"

Now we come to the concluding verses which we noticed at the beginning--the summing up, the character picture. If we follow the course outlined by the Apostle, God himself will sanctify us wholly, completely. Is not that what we desire? "Faithful is he that calleth us, who also will do all of his part." Hence the responsibilities lie with us.

The Apostle carries his argument beyond the individual question to the Church, the Spirit of the Church, the Soul of the Church, the Body of the Church, which he prayed might be preserved entire and without blame to the coming of Jesus. Undoubtedly it would have remained unto this day had it maintained its early and proper relationship to the Lord. But departing from this the Church at Thessalonica was not preserved. There is no trace of it today. Let us, individually and collectively as an Ecclesia of the Lord's people, seek to have this sanctifying power of God wholly, fully in control of every power in us, and of our tongue, that we may glorify God in body and spirit which are his. We who are living in the end of the age may realize that the time has come, not only that judgment has begun at the house of God, but also that all the faithful may be preserved and experience part of the glorious change "in a moment, in the twinkling of an eye"--"the First Resurrection."

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#### A LITTLE WHILE

A little while with weary feet to tread the narrow way,  
A little while, the time will not be long,  
A little while the sinless One to follow day by day,  
A little while to suffer and be strong.

A little while with faltering tongue to testify for God,  
A little while to suffer scorn and shame,  
A little while with voice and pen to spread the Truth abroad,

A little while to glorify his name.

A little while with humble faith to wage the goodly fight,  
A little while, grasp firm the two-edged sword,  
A little while, Satanic hosts shall all be put to flight,  
A little while, then, trust thou in the Lord.

A little while, a little while, Oh, let this be our song,  
A little while, lay not the armor down;  
A little while, a little while, the strife will not be long,  
A little while, and we shall wear the crown!  
G. W. S.

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#### ASIA HEARD THE WORD OF THE LORD

--ACTS 18:23: 19:22.--AUGUST 15.--

Golden Text:--"The name of the Lord  
Jesus was magnified."--Acts 19:17.

OUR present lesson connects up St. Paul's experiences during a period of about two years and a half. He left Corinth probably six months after writing his letter to the Thessalonians, journeying to Jerusalem, determined, if providence permitted, to attend the next feast of Passover in the Holy City--not the Jewish feast, of course, but the substitute; as St. Paul explains, "Christ our Passover is slain; therefore let us keep the feast." (1 Cor. 5:7.) With the Apostle traveled Aquilla and Priscilla, who were about to make Ephesus their home. St. Paul himself stopped there briefly and, according to his custom, went into the synagogue and addressed the Jews. He was well received and urged to remain, but he hastened onward, promising, if possible, to return.

When he did return on his third missionary journey he made a two-year stop at Ephesus, one of the principal cities of the world at that time, reputed to have been next to Athens in its culture and art and surpassing it in painting. Its temple of Diana was reckoned one of the seven wonders of the world. Thus it was a religious city after the heathen ideal.

#### INSTRUCTED HIM MORE PERFECTLY

After St. Paul was gone from Ephesus a Jew named Apollos, a convert to Christianity, came there and preached Christ with considerable boldness, knowing only the baptism of John, the baptism of repentance, which was for the Jews only. Aquilla and Priscilla were attracted to

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this eloquent man and privately instructed him in the way of the Lord more perfectly, more fully explaining to him, doubtless, respecting the Pentecostal blessing and the unction of the holy Spirit possible to all believers. Their course was commendable in that they did not publicly oppose Apollos but appreciated the work that he was doing and sought to assist him to a more complete, a more thorough ministration of the Gospel. It is the word spoken in season, not only the proper word, but in the proper manner, that the Lord is pleased to bless and to own. Let us each remember this and seek and pray to be wise as serpents and harmless as doves in the dispensing of the bread of life.

Evidently Apollos had not been sufficiently convinced to lead him to attempt a further elaboration of the Gospel, and so when St. Paul returned for his stay of two years at Ephesus he found certain Christian brethren there earnest but lacking certain of the usual evidences of that time--the holy Spirit as a gift, as a power to speak with tongues, to heal, etc. Considering the case peculiar he inquired whether they had not received the holy Spirit since believing. The reply was that they had never understood it. Apollos had not taught them; and Aquilla and Priscilla, although clear in the matter themselves, had not been recognized as authoritative teachers. They were very ready to be taught of St. Paul, however, and gladly received his message and further demonstration of the Gospel. St. Paul directed that they be baptised again because the baptism which they had received was merely John's baptism for remission of sins. That was not sufficient for these men, because they were by nature Gentiles, and John's baptism was only for the Jews. Hence St. Paul directed that they be baptized afresh with the correct understanding--first, that they be justified, and second that baptism meant to them an immersion into the Body of Christ as members. Following the directions of the Apostle they were made sharers in the gifts of the holy Spirit.

#### HARDENED AND BELIEVED NOT

For three months the Apostle had liberty in the synagogue amongst the Jews and used it in ably presenting Christ as the Fulfiller of the demands of the Law Covenant, the Messiah, the Redeemer, and the glorified Head of the Church, at whose Second Coming the promised Kingdom of God under the whole heavens would be established.

"He spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God." He did not stop to dispute heathendom nor to dispute Greek philosophies. He had a message from the Lord and delivered it--the message of the Kingdom, understood today by so very few of the Lord's dear people.

St. Paul testified that the Truth is a "savor of life unto life and of death unto death." Either it has a tender, a softening, a lubricating effect upon the mind and the life and the character, making it more loving and Christ-like,

or, reversely, it has a hardening effect, an embittering effect, turning the opponent away from the Lord and his message. It does not surprise us that this was the effect at Ephesus; yea, and everywhere today, as well as then, wherever the Truth is spoken clearly, thoroughly, intelligently.

Today, Catholics can preach in Protestant Churches; so can Jews. Unitarians and Trinitarians, believers in Election and Free Grace, believers in something and believers in nothing, can all mingle in so-called Christian harmony and fellowship and without a thought of persecuting one another. Why? Because, while they differ one from the other, they have a sufficiency of error in harmony with each other to constitute a basis of agreement. The evidence of this is that as soon as the Truth, the whole Truth and nothing but the Truth is proclaimed in their midst it is denounced by every one of them, opposed, slurred, falsified, vilified, lied about; and all associated with it come more or less under a social ban, a spirit of persecution. They do not like the savor of the Truth. To them it has an odor of

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death, of self-sacrifice, which is contrary to all of their hopes, aims and desires. Some of the opponents of the Truth today are hardening their own hearts by their attitude, just as did Pharaoh thirty-five hundred years ago, and just as did the chief priests, scribes and Pharisees eighteen centuries ago. We are sorry for them, but what can we do?

#### HE DEPARTED FROM THEM

When the opposition in the synagogue became unkind and bitter, malevolent, the Apostle departed, not from the city, which had not persecuted him, but from the synagogue, which was opposing his teaching. Here we have our suggestion also as to our own course. First we should be faithful to God; secondly, when our message is rejected, we should not stay to bore people with it, but go to those who have an "ear to hear." We should "preach the Gospel to the meek."

Tyrannus had a school near the synagogue which, under the Lord's providence, by rental or in some other manner, became available as a preaching place for the proclamation of the Word, and St. Paul used the opportunity faithfully for about two years. The result was that from Ephesus "the gateway of Asia Minor," or, as it is sometimes called, "The eye of Asia," the Word of the Lord was carried to various cities by the traveling public, including Jews and proselytes.

We remember that some two years before this St. Paul had endeavored to go into Asia Minor; but, "the Spirit suffered him not," is the explanation of his not going. The time for the message to reach Asia Minor had not yet arrived. How evidently God knows the conditions; not only

the conditions most favorable for the character development of his faithful Apostle, but also the times and seasons most suitable for his own work in every place, including the arrangements of matters so as to draw out the various epistles which for centuries have proven so great value to the Household of Faith!

#### MIRACLES BY THE HANDS OF ST. PAUL

When we think of the gifts of the Spirit conferred upon this great Apostle, the gifts of tongues, healing, etc., we appreciate these evidences that he was a servant of God, yet these do not arouse our highest esteem. Accepting them as of the Lord we nevertheless appreciate still more highly as from the same source his gift of interpretation of the Divine Plan of the Ages, his elucidation of the philosophy of the same, his exposition of the types and the prophecies, his admonitions and exhortations along the lines of character-building. By these miracles through the pen of the Apostle, God has given us rich blessing--far more than natural sight and physical healing. Our faith has been made stronger, as well as our hope and our love for God and for the brethren.

There were evil spirits then, as there are today, the difference being that today such obsessed ones are styled insane and treated accordingly, whereas probably one-half of the inmates of the insane asylums are really obsessed of the evil spirits, whose brains are not physically disordered. As St. Paul, amongst other miracles, cast out evil spirits in the name of the Lord, some of his opponents claimed that he did so merely by hypnotic influence, and that others could do the same if they would. Carrying out the thought they attempted to exorcise an evil spirit, with disastrous results. They commanded the spirit to come out of the man in the name of Jesus, whom Paul preached. But "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." As these opponents were prominent men the matter became generally known both to Jews and Greeks at Ephesus and the result was a spirit of reverence, and the name of the Lord Jesus was magnified.

#### BOOKS OF MAGIC, WITCH-CRAFT AND HYPNOTISM

We read that "many that believed came and confessed and showed their deeds." They exposed the fact that many of their deeds were by occult or hidden power and injurious. They brought their books and burned them openly. They did not sell them to others and thus permit the evil influence to spread, but did their share towards its

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destruction. So should it be still. Those who turn to the

Lord from darkness and sin should publicly confess the transformation of their hearts and lives and should destroy everything calculated to exercise an evil influence, either upon themselves or upon others. It is the thorough-going convert--converted from center to circumference--who has taken a radical stand for righteousness, as he previously took it for sin, that the Lord permits to honor him; and sometimes at the sacrifice of earthly interests. The testimony is, "So (thus) mightily grew the Word of God and prevailed."

The Apostle's diversified experiences as a servant of the Lord are remarkable. At the beginning of his ministry he was beset and persecuted in nearly every city, while subsequently, as we have seen, he was comparatively without persecution for nearly four years. Who hath known the mind of the Lord? Faith assures us that all of the steps of the Apostle were Divinely, wisely ordered. Perhaps he needed the rougher experiences at the beginning of his ministry to polish him, to prepare him for his further service, the writing of his epistles, etc. Doubtless we shall understand his experiences better, and our own experiences better, when, by and by, beyond the veil, we shall see as we are seen and know as we are known. Until then the Lord requires that we exercise faith and confidence in him, nothing doubting.

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#### SAMPLES OF INTERESTING LETTERS

OUR BELOVED PASTOR:--

Please accept this as our farewell greetings, hoping you may have a safe voyage and many blessings while you are separated from us.

May the Lord bless and keep you until you return. Our prayers shall ascend in your behalf.

Yours in our precious Redeemer and King,  
BROTHER AND SISTER C.,--Pa.

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DEAR BROTHER RUSSELL:--

Greetings from Oakland! We all wish you a happy voyage and a profitable, pleasant trip in Europe.

We wish as a family and individually to express our love and appreciation once again to you for the beautiful Truth which came to us through you. We all eagerly look forward to the coming of the TOWER; it has been so very helpful to us.

We now have a mid-week service, taking up the 5th volume. Some of the little class say they wish all days were Sundays or Wednesdays.

May our heavenly Father's richest blessings be yours and may he guide you to the end. Much love

from all the family.

Your sister by his grace, M. WEBER,--Md.

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OUR DEAR BROTHER RUSSELL:--

The Church at West Medford send to you love and greeting. Also to our dear Brother Bundy.

We wish we could express in words our love and thankfulness to you, as our dear Lord's faithful servant. Our prayers are for you, that the power of the Highest be with you; that the peace of God which passeth all understanding shall keep your heart and mind.

May the harvest message that you carry prosper; may the people understand how glorious a God we worship; how that his attributes are perfect and his Word vindicated; that his Word shall prosper in the thing whereto he sent it, and that his Truth does shew forth his praise.

Of this European convention we pray, "Father, glorify thy name!" The Lord bless thee, and keep thee, our beloved Pastor.

Yours in his grace, F. E. RILEY,--Mass.

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DEAR BROTHER RUSSELL:--

I know that you will have plenty to keep you busy on your voyage, but I do want to write just a note to reassure you of my continued love and prayers on your behalf. My thoughts and prayers will be with you, especially on your trip, and every day while you are traveling in the narrow channel over the waves of ill-will, bitterness and persecution--on to; yes, almost there!--to the glorious Kingdom on the other side.

The enclosed card I have kept in my Bible for some time. I have looked at it so much and thought of what you said in April 1st TOWER. Will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with the literal stones or the symbolic arrows (the bitter words), is he not able to succor us that we be not overwhelmed?

With increasing love and earnest, heartfelt prayer,  
Your sister in him, E. W.,--Tex.

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DEARLY BELOVED BROTHER:--

I hope and pray that your voyage may afford you some rest and refreshment for the coming itinerary, and while you cannot "touch bottom" you may know that we follow your journey with the loving interest of the Body.

We brethren in this locality are having some valuable experiences and trials, and are learning both how to sympathize with others and to realize that it is only

"through much tribulation we shall enter the Kingdom."

But oh! how glad I am to believe that these very things indicate the final testings and siftings. How careful we should be, lest a promise being left us any should seem to come short of fulfilling the just and wise conditions of it.

With the exception of a possible half dozen the brethren here are appreciative of and in harmony with the unfolding of the Truth re the Covenants, and have enjoyed the presentations in the TOWERS as "meat in due season."

I am more than pleased with recent "Interesting Letters." Pray for me, dear Brother Russell. I shall pray daily for you.

Yours in the love of Christ,  
E. H. THOMSON,--D. C.

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GENTLEMEN:--

Find \$1.00 enclosed, for which please enroll me as a subscriber for two copies of PEOPLES PULPIT for five years beginning with Vol. I, No. I.

Am very much interested in your new publication and want further information on the subjects discussed therein.

Yours truly, WM. E. HAWKINS,--Del.

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PEOPLES PULPIT ASSN.,

DEAR BROS.:--You will find enclosed one dollar for ten subscribers for the PEOPLES PULPIT for one year each. This is what my little seven-year old boy Bill did last Monday evening.

Yours truly, JEFF BUNCH,--Okla.

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SEE SPECIAL NOTICES ON SECOND PAGE

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Please address all letters to us at Brooklyn, N.Y.;  
the Allegheny, Pa., office is closed.

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PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT  
ASSOCIATION OF BROOKLYN, N.Y.

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SECURE SEATTLE LODGINGS NOW

The brethren at Seattle believe that there will be a scarcity of lodgings there, because of the Exposition and cheap excursions. They suggest that all desirous of securing accommodations write for them at once, addressing F. A. Acheson, Ballard Station, Seattle, Wash. Give full particulars.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

NEW BRITAIN, CONN., JUNE 20

Morning session for Rally, Praise and Testimony at 10:30 in O.U.A.M. Hall, 277 Main St. Afternoon meeting for the Public at 3:00 o'clock in the Russwin Lyceum. Subject, "Where are the Dead?" Evening meeting for the interested at O.U.A.M. Hall at 6:30 o'clock. Arrangements can be made for the entertainment of any required to remain over night by addressing Bro. C. W. Ambler, 21 South Burritt St.

GLENS FALLS, N. Y., JUNE 27

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