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OUR WESTERN CONVENTION TOUR

THE SEATTLE CONVENTION

OUR train reached Seattle Thursday morning, July
22nd, and the four days of our stay will surely
long be remembered by all who participated in

the blessings of this Convention. The weather was ideal; the arrangement excellent; and the cheap railroad rate brought many friends living within a radius of five hundred miles. One brother eighty-three years old told us that he had come a distance of over two thousand miles. The friends were very warmly enthusiastic and gave many evidences of great love for the Lord, for the Truth and for each other. As our company of ninety alighted at Seattle station we were greeted by approximately one hundred and fifty, who welcomed us warmly in the name of the Lord and his children. We returned the salutations and quickly realized that we were in the loving company of the Lord's brethren.

The Convention opened at 10:30 o'clock. Brother Acheson, of the Seattle class, as its representative, greeted us and assured us of the love of the local Church and of their happiness in having us with them. Following this, Brother Baker, speaker for the friends of the entire Northwest, greeted the Convention tourists, assuring us that the friends of the extensive district which he represented were of one heart and mind in thanking us for our coming, and in anticipation of Divine blessing for the Convention, and laden with prayers for Divine benediction upon the services which were to be held.

Next, as the President of the Watch Tower Bible and Tract Society, we greeted all the dear friends in attendance at the Convention, assuring them all of our Christian love and good wishes and that we were pleased to be in their midst and to receive their welcome and to return to them our cordial greeting. We assured them of the Society's endeavors at all times and under all circumstances to look out for the interests of the Lord's flock and to do everything in our power to aid the dear sheep to a full appreciation of the length and breadth and height and depth of the love of God. We then introduced Brother J. F. Rutherford as the permanent chairman of the Convention, which was opened with a testimony meeting, at which many hearts unburdened themselves, telling of their love for the Lord and the Truth; how in Divine providence the Truth had first come to their attention; how they had been growing in grace and knowledge; how their love for the Lord and for the brethren kept increasing; how they realized the closing of the age and that the harvest would soon be past and the summer of Divine favor soon ended, and how they were striving by Divine grace "to make their calling and their election sure."--2 Pet. 1:10.

Following a praise service in the afternoon we addressed the Convention from the text, "Who hath known the mind of the Lord, or who hath been his counsellor?" (Rom. 11.32.) We outlined the Divine Plan as outlined in the Scriptures, beginning with Satan's deflection, and showing the testing of the angels in connection with man's fall, and the lessons of man's fall and redemption and restitution and final test. We endeavored to make

clear that obedience to God is the ultimate test by which all of his creatures on any plane will be tried. None but the obedient shall have eternal life. All of the disobedient shall be destroyed. We endeavored to note what the Divine injunctions are which must be obeyed, and found that they include faith, humility and loyalty, and these out of a pure heart inspired by love, and that this love not only relates to the Father and Son, but must be a general element of character applicable to all men and in proportion as they are in accord with the Divine character and applicable also even to the new creation.

In the evening after praise service Brother O. L. Sullivan addressed the Convention. We did not have the pleasure of hearing the address, having accepted an invitation to visit a Brother and a Sister, residing at Everett, who were physically unable to attend the Convention. We were most cordially received and found that they were rejoicing in the Truth and strong in the Lord. The Brother is eighty-seven years old and physically in a most deplorable condition, but his heart is happy and his face bright, because of the light of the knowledge of the Lord which had shined into his heart. His affliction is of a rheumatic character and has affected his joints, so that the slightest movement of them is with intense pain. Cheerfully and patiently he told me that he was waiting for the Lord's time for his "change," and that his entire consolation is the Truth. The dear Brother who took us to see him remarked that whenever he felt discouraged or in any wise inclined to murmur he took a little run up to see this Brother, with the result that he always concluded that in comparison he had no difficulty, no trials, no pains, and that if this dear Brother can praise the Lord under such conditions not a murmur or a sigh should escape those who are in a more favored condition, except the sigh of sympathy.

Friday morning we had another praise and testimony meeting, after which Brother F. A. Acheson, of Seattle, gave what was reported to be a very interesting discourse. In the afternoon we conducted a Question Meeting for over two hours and greatly appreciated the questions, which indicated breadth and depth of thought. In the evening one of the local brethren, Brother W. A. Baker, addressed the Convention, evidently much to its satisfaction.

Saturday, July 24.--The day opened with a testimony meeting, reported to have been most interesting, and this service was followed by a discourse by Brother J. A. Bohnet, of which we heard excellent reports. We regretted inability to be present when others were speaking, but

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our time, in harmony, we believe, with the Divine will, was given to private appointments with friends who had particular and private matters to discuss. In the afternoon

we gave a discourse on Baptism, its import and its symbol, following which eighty were immersed, forty-three brethren and thirty-seven sisters. In the evening we had a symposium on the gifts and graces of love, nine dear brethren participating to the pleasure and profit of the Convention.

Sunday, July 25.--The meetings of this day were held in New Armory Hall. Brother J. F. Rutherford spoke in the forenoon, the congregation being composed chiefly of the friends of the Truth, to the number of about five hundred. His text was Malachi 3:2, the particular point of the discourse being the trials of the present time--Who will stand? and, What assistances the Lord has provided for them.

The afternoon service was specially for the public, our topic being, "Where are the Dead?" A large and very intelligent audience was present--residents of Seattle, and people from all parts of the world attending the

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Seattle Exposition. The crowd was estimated at 4000. We had closest attention and in conclusion many were the warm greetings and expressions of joy, hope and pleasure connected with the "good tidings of great joy which shall be unto all people." The evening session was a love feast, when we said farewell to one another and "God bless you. Let us hope to meet again in the Great Convention on high, where we surely shall be if faithful to him who called to us out of darkness into his marvelous light." Probably one hundred accompanied our party to the train. Those on board and those on the platform united their hearts and voices in sweet songs, "Blest be the tie that binds," "God be with you till we meet again," etc.

AT SPOKANE, WASHINGTON

Our train arrived in time for the appointed meeting at 3 p.m. About twenty of the dear friends met us in the depot as representatives of the congregation. We were escorted to the hall, where about one hundred others were waiting. In other words the total number of friends gathered was in the neighborhood of one hundred and fifty--including a goodly number from surrounding towns. We had a most enjoyable season of fellowship together for about two hours. We received the greetings of the local congregation through Brother Field and assured the brethren of our love and our appreciation of the privilege of being with them.

Our address was from the text, "Keep thy heart with all diligence, for out of it are the issues of life." We endeavored to show that the testings of the Lord are all along the line of fitness for life eternal or death eternal; that so it will be with the world during the Millennium and that so it is with the Church at the present time.

We endeavored to make clear that it is the heart condition that the Lord is inspecting; that according to the loyalty or disloyalty of the heart will be the decision. The loyal shall have eternal life through Jesus Christ our Lord; and the disloyal, the wages of sin, death eternal. We pointed out the numberless privileges and favors and blessings and advantages every way which, by the grace of God, we have enjoyed. All these are indications that God is for us; that he desires that we shall make our calling and election sure; and hence that the whole responsibility for success or failure rests with us and depends upon our loyalty to him, our keeping of our hearts in a proper relationship to God. We showed that this keeping, to be successful, must be done with all diligence, because the world, the flesh and the Adversary are continually offering to us seductive temptations to disloyalty, which must be resisted. The Lord permits these temptations, because he desires to test us, to prove us. "The Lord your God doth prove you, whether or no ye do love the Lord your God with all your heart."--Deut. 13:3.

The evening session was for the public, the topic being, "The Thief in Paradise; The Rich Man in Hell; Lazarus in Abraham's Bosom." A very intelligent audience was present and gave close attention for two hours. The number was estimated at fifteen hundred. From the meeting we went direct to our train, accompanied by a considerable number of the friends.

BUTTE, MONTANA

On the arrival of our train we were met at the depot by about twenty friends of the Truth, eight of them local residents and the remainder from nearby towns, who escorted us to the meeting hall, where we addressed the friends from the text, "You hath he quickened, who were dead in trespasses and sins."--Eph. 2:1.

We endeavored to show something of the difference between the dead world and the quickened "new creature" in Christ Jesus, to whom all things have become new. The world, in ignorance and superstition, has little conception of the object of its creation. Eating, sleeping, working, and endeavors to have pleasure constitute the sum total of life for the few years of earthly existence to the masses. Added are fears respecting the future-- horrors and torment of mind lest the next life should be worse than the present one. On the contrary, the Christian has much advantage every way, not only as respects future prospects, but as regards the present living also. To him there comes an object for living, a purpose, an end to be sought, a heavenly ambition. Additionally we showed that the figure or illustration here used is that of a human embryo. After begetting must come the period of quickening, of energizing; otherwise there would be no life, no growth, no preparation for birth. Thus the Christian, begotten of the holy Spirit

through the message of the Lord, must reach the quickening stage, the vitalizing period, the stage of activity, so surely as he makes progress. In this condition of activity he must still progress and become strong and ready for the birth of resurrection, that he may share with the Lord in the glory, honor and immortality of the First Resurrection and be born from the dead, incorruptible.

In the evening we had a service for the public, but only about three hundred and fifty were present. These, however, gave excellent attention to our discourse on "Where are the Dead?" At the conclusion the free literature was eagerly taken and some expressions were made which indicated that a considerable degree of interest had been aroused in the minds of several. Here appeared a man who had heard the Seattle discourse. He declared that he had been all over the world and that, after hearing and examining all religions in existence, he had become an infidel, until at Seattle for the first time he had heard God's Truth and was promptly fully converted to faith in the great Author of the Divine Plan of Ages.

After the public meeting a number of the friends accompanied us to the railway station and we started on our journey for Denver.

DENVER, COLORADO, CONVENTION

A ride of two nights and nearly two days brought us to Denver in time for an afternoon meeting Thursday, July 29. The Denver Convention had already commenced. A good Testimony Meeting had greatly refreshed the friends already gathered and assisted in making them acquainted with each other. The total attendance of the interested was about three hundred.

Our discourse for the afternoon was based upon the text, "The Fear of the Lord is the beginning of wisdom." (Psa. 111:10.) This we treated as upon a previous occasion, emphasizing the fact that as our coming to the Lord was inspired by reverence for him so our faith in Christ was based on reverence for God's message of grace. Then consecration followed, a result of further reverence. Then reverence aided in perfecting our sacrifices and kept us back from presumptuous sins and helped to fix the characters God had predestinated should alone be acceptable to the elect. In such faithful ones personal ambition will not only be subjected to the Divine arrangement, but will be crushed out, "mortified,"

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eradicated, and the highest ambition of the heart will be that expressed by our Lord, "I delight to do thy will O my God; yea, thy Law is written in my heart." (Psa. 40:8.) Such delight in sacrifice in the Lord's service and never forget that obedience is still more highly prized of the Lord than sacrifice. Such the Lord will keep by his own power, "As the apple of his

eye," "In the hollow of his hand." (Deut. 32:10.)
Nothing shall by any means injure these. All things must work for good to these. Even their weaknesses and blemishes shall not stumble them, because their hearts being loyal, their unintentional imperfections are covered by the Lord's grace and will be made to serve them as stepping stones instead of stumbling stones. Should they lack in talent or education, the Lord will make up to them such deficiencies in his own way. He stands pledged to do so through Christ, because they are members of his Body.

Thursday evening meeting was for the public, the topic being, "Where are the Dead?" Over one thousand were present, filling the First Christian Church, and several hundred were turned away. We had the closest attention and trust that some were profited.

On Friday morning at 10:30, following a praise service, we conducted a Question Meeting for the interested. Many of the questions were deeply interesting and important and indicative of study in the Truth. A number of them related to the Covenants, sin-offering, etc., and indicated that the dear friends were thinking considerably along proper lines. The attendance was about four hundred.

Shortly after noon we were obliged to bid the friends goodby and proceeded onward to the St. Joseph Convention. If the program we outlined was followed the afternoon service was a discourse on baptism by Brother Frank Draper and was followed by symbolic baptism in water (25 were immersed we since have learned) and then in the evening by a Praise and Testimony service. On Saturday Brothers F. L. Hall and G. M. Hunt delivered addresses, and on Sunday Brother Frank Draper and Brother F. L. Hall were the speakers. The closing session was a symposium on Love, participated in by several of the brethren.

THE ST. JOSEPH CONVENTION

We preceded the excursion party and reached St. Joseph Saturday morning, July 31. The Convention had already been under way two days with Brother Rutherford as chairman. Brother S. D. Senior gave the opening address of welcome, which was responded to by the chairman. Then followed a most interesting praise and testimony meeting. The friends seemed very early in the Convention to reach a goodly degree of

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spiritual fervor. On Friday a.m. Brother S. D. Senior gave an address. In the afternoon Brother P. S. L. Johnson spoke and was followed in the evening by Brother Raymond. Brother G. B. Raymond spoke on Saturday afternoon and Brother J. F. Rutherford in the evening.

At the time of our arrival on Saturday morning the Praise and Testimony Service, already under way, had just reached its conclusion. We stepped upon the platform while the dear friends were singing that precious hymn, "Blest be the tie that binds our hearts in Christian love." The scene was very affecting. Many eyes were moist and the entire congregation, estimated at 800, seemed deeply affected by the occasion and the appropriate words they were singing. We joined heartily with the friends in the singing and then addressed them from the text, "The blessing of the Lord, it maketh rich; and he addeth no sorrow therewith."-- Prov. 10:22.

We showed that the blessing of the Lord had not made rich the world, but would do so in God's due time. We pointed out that the blessing of the Lord had made father Adam rich, but that the sin of disobedience had spoiled his blessing and brought upon him instead the sentence of the curse of death. Next we showed the promise of new blessings in the Divine Covenant with Abraham and that the knowledge of this coming blessing means refreshment and joy to all who can see it and hear it with the eyes and ears of faith. We traced the fulfilment of the promise in Christ and the Church and noted how rich the Divine blessing is to all who will receive even the present foretaste. We concentrated attention upon the thought of the fulfilment of the Divine promises in God's due time--how the blessing of the Lord in the end would make the Church rich indeed, to the extent of the Divine nature and glory and honor and immortality promised to those who will be then joint-heirs with the Lord Jesus in his Millennial Kingdom and his work of blessing to the world.

We pointed out the truth of the statement of our text, "He addeth no sorrow therewith." We showed that the sorrows are not of the Lord's providing or adding, but come as a result of sin and imperfection and that in proportion as we reverence the Lord and seek to walk through life close to him, in that same proportion we shall avoid the sorrows which come from outside sources. We noted also the fact that it is the Divine intention that those who would live godly should suffer persecution, but that such persecution is not of the Lord, though permitted by him, and that with his grace in sufficient supply we may be enabled to "glory in tribulation also."

We pointed out the Divine order for all these blessings: that our Lord Jesus, born under the Law Covenant as well as under the Abrahamic Covenant, was thus obligated to keep the Law, and did so perfectly; and that thus he was declared to be the one perfect man through whom accrued all blessings to us from the Lord, including the opportunity of becoming members of "Abraham's Seed." (Gal. 3:29.) By fulfilling the Law Jesus was entitled to everything that father Adam had originally possessed as a perfect man, everything he had lost through disobedience. Thus Jesus was entitled to

everlasting human life and fellowship with the Father--entitled also to be the Ruler or King of earth and to all the earthly dignity and honor from God which this implied --having dominion over the beasts of the field, the fowls of the air and the fish of the sea, as well as over the fallen race. Had our Lord chosen to exercise those earthly rights he might indeed have blessed the world to a considerable degree through wise laws and regulations respecting diet, etc., etc. But his empire would still have been subject to death, because the death sentence would still be hanging over Adam and his posterity.

Such a blessing was just about what the Jews had expected as a result of the Abrahamic promise. They awaited the Messiah, who, as their Instructor and great King, would rule and guide and bless them and ultimately extend that rule and blessing to all the families of the earth with generally favorable and uplifting influences. God, however, had higher plans for mankind. For "as the heavens are higher than the earth, so are God's plans higher than man's plans and his methods higher than man's methods."--Isa. 55:9.

In harmony with the Divine plan our Lord Jesus, instead of keeping the earthly life and empire to which he had a right as the obedient heir of the Law Covenant, sacrificed it--laid it down in death. This was the Father's proposition--that if he would show his faith and obedience to the extent of fully sacrificing the earthly life and rights the Father would raise him up by power Divine from the dead, not to earthly conditions again, but to heavenly conditions--"Far above all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:21.) It is the Father's proposition that being thus exalted he might still possess the earthly rights which he had sacrificed--possess them as an asset or valuable possession which he might give away for the blessing of Adam and his race, whose lives and earthly rights were forfeited by sin. We showed that our risen, glorified Lord had in his possession when he ascended up on high enough of blessing to mean the restoration of Adam and every member of his race, or as many of these as he might choose to apply this benefit

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to. Christ's one sacrifice was sufficient for all if so applied. We requested all to notice that the blessings which Jesus had to give away were earthly blessings, earthly life, earthly power, earthly Paradise, etc., and not heavenly things.

THE NEW COVENANT

We reminded the friends that the Israelites under the Law Covenant had been hoping for these great earthly blessings from Messiah. At first they thought that Moses should be the great Deliverer, through whom they

would get the wonderful blessings. But as they perceived that Moses and all of their race were dying, they to some extent realized that their (Law) Covenant was not bringing them the great blessings they had anticipated. Then the Lord sent to them through the prophets assurances that he would make a New (Law) Covenant with them after certain days, thus implying that the (Law) Covenant in which they had trusted was not wholly satisfactory and could not accomplish for them what they needed. They, of course, knew that if they would have a New Covenant, it must also have a mediator. And the Lord, through the prophets, indicated that the great Messiah would be that Mediator. The Lord spoke of those things yet future as though they already were. He spoke of them prophetically. Thus also our Lord was referred to as the Lamb of God slain (in the Divine purpose) from the foundation of the world. Similarly Jesus, before his birth, was mentioned prophetically as the Mediator of the New Covenant--neither the Covenant itself, nor its mediator, being in existence, except in the promise of God. God said to Israel--"Behold, I will send my Messenger,...even the Messenger of the Covenant, whom ye delight in [the servant or Mediator of the New Law Covenant for whose coming you are so desirous]. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."--Mal. 3:1,2.

We pointed out that even though Israel slew the Redeemer it was done ignorantly and that our reasonable expectation might have been that after our Lord had finished his sacrifice at Calvary and had ascended up on high and appeared in the Father's presence, his appearance would have been for Israel, as the Mediator of the promised New Covenant--to make application of his blood as the sealing of that New Law Covenant. Thus he would have given to Israel the right of earthly life, earthly honor, earthly dominion, which he had a right to through keeping the Law, but had sacrificed so that he might give it to Israel, and through Israel to all the families of the earth. But to our surprise he did nothing of this kind. Instead of showering the blessing of restitution upon natural Israel he did the very reverse. He said to them, "Your house is left unto you desolate. Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"--at his second coming as the King of glory, the great antitypical King, Priest and Mediator between God and men--between God and the world. (Matt. 23:38,39.) The Apostle declares that Israel was blinded, but he equally assures us that their blindness will not last forever, and that Divine favor will return to them under their New Covenant.

What did our Lord do with those earthly rights, earthly honors, earthly life privileges, etc., which were his to bestow? We remember that it is written, that "He

ascended up on high, there to appear in the presence of God for us"--for the "household of faith," the antitypical Levites, including the antitypical priests. We called attention to the apparent incongruity of this, namely, that the Church is hoping for spiritual blessings, glory, honor and immortality on the spiritual plane, and not hoping to get earthly rights, earthly life, etc., such as Jesus had to bestow. We pointed out, however, that the offer made to the Church is from the Father, who, co-operating with our Lord Jesus, has given us who are now called a similar invitation to that which was given to our Lord Jesus. Our Lord Jesus tenders to us first the earthly rights and blessings which he acquired through obedience to the Law and which, by virtue of his sacrifice, he has now to give away. He offered them all to us --to the "household of faith" of this Gospel Age, but conditionally and not otherwise. The conditions are that we shall, as he did, agree to sacrifice these earthly rights, to abrogate them, to lay them down, to die to those earthly restitution rights and privileges and honors. In

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so doing we shall be following the example of our Lord, walking in his footsteps, and be obeying his Word, and shall be accounted worthy of a share with him in the heavenly glory, honor and immortality, and in his Millennial reign.

Explaining the proposition to us the Master says that we may first of all count ourselves justified by faith--justified freely from all sin, as though we were actually perfect. But this justification by faith is merely granted to us for a purpose and for a time--to furnish us the opportunity for sacrificing those earthly rights. And whosoever does not use the opportunity and make the consecration, his justification will lapse--will amount to nothing. If, however, any desire to be his disciple and to follow his leading, to share in his death, to share in his sacrifice, to be dead with him, that disciple may have the assurance of participation with him in the heavenly state, condition and glory. "If any man will be my disciple, let him take up his cross and follow me," "and where I am there shall my servant be." In line with this the Apostle exhorts all believers, all members of the household of faith, to present their bodies living sacrifices, counted as "holy," justified freely from sin through the merit of the blood of Jesus, which makes them "acceptable" sacrificers and enables them to become joint-heirs with Christ in the heavenly glory on the same terms and conditions that the Father granted to their Redeemer.--Rom. 12:1.

We thus saw that by this Divine program the merit of Christ's death, earthly rights, restitution privileges and honors will pass through the Church without the slightest diminution; for all that the Church receives by faith through Christ must be laid down again in sacrifice. So,

then, at the close of this Gospel Age, the merit of Christ will be neither more nor less than at the time he died; but, in God's providence, that merit will meantime have been used as the basis or condition upon which the "elect" Church shall have been lifted, not only out of sin and death conditions, but out of earthly conditions altogether --to heavenly conditions, to the divine nature.

We paused a moment to consider with the Apostle the wonderful wisdom of God and to say with him, Who knew the mind of God in advance or who was his adviser in this wonderful, economical, judicial, loving and generous arrangement by which we, the "elect" of this Gospel Age, receive grace upon grace or favor upon favor and are permitted to share with our Lord in his great work of blessing the world of mankind with an uplift, social, mental, moral and physical?

"MERCY THROUGH YOUR MERCY"

Then we inquired, What next will Christ do with this merit of his own sacrifice? We hearkened to the Apostle, who explains this entire matter in Romans 11:25-33. He assures us that Israel was not cast off forever, but merely until we Spiritual Israelites shall first have been sought and found, polished and fitted and brought to perfection. Then "all Israel shall be saved" from the blindness which God sent upon them at the beginning of this age. By that time the Deliverer shall have come out of Zion. The Head, our Lord Jesus, was brought to the birth more than eighteen centuries ago. His Body, the Church, is now being born in the end of this Gospel Age by having share in "his resurrection."--Phil. 3:10,11.

Israel and the world have been waiting for the development of this great Deliverer--Jesus the Head and the Church his Body. This is the great antitypical Mediator like unto Moses, of whom Moses said, "A prophet the Lord our God shall raise up unto you of your

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brethren, like unto me." (Acts 3:22.) The Head was raised up nearly eighteen centuries ago. The Body is now being raised up and, with the "change" of the feet members, the antitype, Mediator, Priest and King of the world will stand forth. We are not left to doubt as to how and when and where the blessing will begin. The Divine blessing is to reach the world of mankind through Israel and under their New Covenant. They have been blinded and turned aside, waiting for the Deliverer--waiting for the Mediator. Shortly he will be completed. His first work will be to pass to the credit of the New Covenant that same "precious blood" which, during this Gospel Age, has blessed and comforted the Church and opened for us the way to joint-heirship with the Redeemer through sacrifice.

The blood of Christ represents his sacrificed life and all

the earthly rights represented therein. His right to the earthly life, by his obedience to the Law, is still his asset or merit, passed through the Church, which is his Body. It now becomes the blood of the New (Law) Covenant, the basis of reconciliation between God and Israel. It seals that Covenant, which, through Israel, shall extend the privilege of eternal life to every nation, people, kindred and tribe. This blood of the New Covenant our Lord invites his Church to share in, saying, "Drink ye all of it." And again, "Are ye able to drink of the cup that I shall drink of?" Except we partake of the merit of his flesh and are thus justified by the merit of his sacrifice, and unless additionally we share in "his cup" as partakers of his blood, "his death," his sacrifice, we have no life in us. Sharing with him in his cup, partaking of his sufferings of this present time, buried with him by immersion into his death, we shall be associated with him as members of the Mediator in the work of dispensing the blessings of that New Covenant, under its terms, to whosoever wills to accept them.

"Oh glorious hope of heavenly love!
It lifts us up to things above;
It bears on eagle-wings.
It gives our joyful souls a taste
And makes us even here to feast
With Jesus, priests and kings."

We note the Apostle's comments further. In verse 27, still speaking of Israel, he says, "This is my [New] Covenant unto them when I shall take away their sins." We pointed out that the Apostle could have referred only to the New Covenant promised to that nation, and the fact that their sin should be taken away at the time when that Covenant is sealed--made operative. St. Paul continues, declaring that natural Israel was treated as God's enemy and turned aside during all this Gospel Age--that we might have the privilege of becoming members of the Spiritual Seed of Abraham under the original, primary Covenant. St. Paul points out that as soon as the Church, the Deliverer, shall have come out of Zion and their New Covenant has begun to operate the effect will be, not only to "save" them from their blindness, but also to "turn away their ungodliness."

We noted especially that St. Paul declares of natural Israel, blessed under its Covenant, that "They shall obtain mercy through your mercy." We pointed out that this does not signify that the mercy to Israel, the earthly seed under the New Covenant, will not be Divine mercy, nor does it signify that it is not the mercy of the Lord Jesus Christ. On the contrary, it will be of the Father and by the Son and through the Church. "They shall obtain mercy through your mercy." We reminded the friends that every good and perfect gift cometh down from the Father of Lights and that every blessing comes to us by his representative, our Lord Jesus Christ, and that we, the Church, are by and through him. Hence, the expression, "They shall obtain mercy through your

mercy," is merely bringing to our attention the fact that the Divine purpose is to honor the Church by passing through her the Divine blessing, which from of old had been promised to the natural seed of Abraham.

A FATHER OF MANY NATIONS

We pointed out that in Ezekiel 16:45-60 the Lord clearly indicates that his dealing with the outside nations will be through natural Israel. Referring to the Sodomites and to the Samaritans the Lord used these two nations as illustrations of the other nations of the world and how they are received to Divine blessing, saying, "I will give them unto thee for daughters [to be instructed], but not by thy Covenant." Their Covenant of that time was the Law Covenant of Sinai. But the Covenant under which these are to be given to them will be their New (Law) Covenant--instituted by the better Mediator--the Christ, Head and Body.

We showed that thus all the nations of the world will be privileged to come back into harmony with God under Israel's New Covenant. This would imply that to have the benefit of the New Covenant they must become Israelites indeed, with true circumcision of the heart. Thus Abraham will become gradually "a father of many nations." We reminded the friends of the prophecy which declares that after the time of trouble and after the Ancient Worthies shall have been established as the rulers of natural Israel, and after God's blessing and the New Covenant shall have begun to operate toward them, the other nations of the world will begin to take notice. Sin and death will still be reigning amongst them, but they will behold in Israel the beginning of the reign of righteousness unto life eternal. Then they will say to each other, "Come, let us go up to the mountain of the Lord's house"--let us come into line with the Divine government established in Israel; Israel's great Lawgiver then will be our Teacher also and we will walk in the paths which he directs; for the Law shall go forth from Mount Zion [the glorified spiritual Church] and the word of the Lord from Jerusalem, the earthly representative of the heavenly dominion.--Micah 4:2.

SATURDAY AFTERNOON

Brother Coward was on the program for Saturday afternoon, but the excursion party did not arrive in time to permit him to serve. Instead the congregation of the

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Convention was greatly edified by a Berean Scripture study conducted by Brother P. S. L. Johnson. Since the congregation was too large to be treated as one general class, Brother Johnson called for the Elders of various congregations to indicate themselves, and then asked

them to come forward and sit together in the front rows. He conducted the Berean study with these, asking them the questions and drawing out from one and another the proper answers to them. It is hoped that the lesson was very helpful and that the custom of using these Berean Lessons will grow in the future as they have been doing for some time past. We request that the Pilgrim brethren shall give one sample of the Berean Scripture Study at each point visited. Through these the dear friends at every place may have extremely helpful, profitable and interesting meetings. The classes using these, we believe, are making the best of progress.

After a Praise Service at 7:30 p.m., we conducted a Question Meeting at which some excellent queries were presented, which showed that many of the dear friends were thinking earnestly and deeply on the features of the Divine Plan. True, many of the questions are already answered in the "Dawn-Studies" and some of these we preferred to reply to by referring to the reading matter, assuring all that the answers would be more satisfactory than would be possible for us to make in the few moments at our disposal. On the whole the meeting was a good one.

SUNDAY, AUGUST 1

The Sunday morning topic at 8:30 was baptism and its import. We addressed the friends with all the earnestness of which we were capable, explaining the True Baptism and how it differs from many erroneous theories respecting it. Following the service those desirous of symbolizing in water their burial or baptism with Christ into his death were invited to come forth, and after being questioned, were given the righthand of fellowship

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in "the Church...whose names are written in heaven." Ten street cars were waiting to carry the large audience to a not distant lake, where thorough arrangements had been made in advance for serving the friends. One hundred and twenty-six (126) adults were baptized symbolically in water. It was a deeply impressive occasion, the surroundings all favoring.

Our afternoon topic was an address to the public-- "Where Are the Dead?" It had been very thoroughly advertised and a splendid audience, estimated at 4,500, was present. The closest of attention was given, some, notwithstanding the great heat, standing throughout the service of two hours' length. In the evening, after a praise service, Brother Johnson again addressed the Convention.

On Monday morning from 8:30 to 10:30 the friends enjoyed a very delightful season of refreshment in the praise and testimony meeting. Promptly at 10:30 we addressed the Convention. After explaining that Brother

Jones would deliver a discourse in the afternoon, and that a Symposium on Love would be the last meeting of the Convention in the evening, we in a sense drew the Convention to a close, giving a vote of thanks to the brethren of the congregation for the favors received at their hands in connection with the very wise and helpful arrangements provided for our comfort; and also to the Business Men's Club, which had, through their local committee, granted us the use of the fine Auditorium in which we were meeting. We called to mind the blessings of the Lord in connection with the Convention and how we owed to him more than to all others thanks and praise and reverential service. We reminded all that from him cometh every good and perfect gift; to whom we should render all the service of our being. We considered the improbability of our ever all meeting again this side of the vail, but the possibility of our all meeting with the Lord, if faithful, beyond the vail. Our hearts looked forward yearningly to the "General Assembly of the Church of the Firstborn." We considered the loved ones who had gone before, and the dear ones who, in the spirit of their minds, were with us at the Convention, although unable to be with us in person; and the fact that we would soon part; and the blessed assurance that when the new conditions should be reached there would be no more such uncertain partings to those who should be found worthy to a share in the fellowship Divine. While longing for the "change" and that the trials of life shall be ended, and while trusting to hear the Master's "Well done!" we resolved to be patient and to remember that a true reverence for the Lord forewarns us that we should wait patiently for his time, and meantime accept his providences as being for our highest welfare.

Following this the Pilgrim brethren were called to the front and to each one was given a plate of bread. Then the Elders of the local Church were called to the front, with the Pilgrim brethren on either hand. Then the Colporteurs were called and, to our surprise, responded to the number of nearly two hundred. Then the congregation was given opportunity to pass along the line and greet us all with a handshake, that they might interchange with us a word of God-speed while we shook hands and bade each other Goodbye! The congregation meantime sang familiar hymns, while those participating in the fellowship were often moved to tears. It was a blessed and most affecting experience and surely many will long remember it and be strengthened by it to know and to do the Father's will. The service closed with a word of prayer commending us all to the Father's protecting care and remembering the loving ones everywhere not permitted to be with us. We were then taken to dinner and afterward in an automobile to the railway station. Some of the dear friends were there for a final adieu. The afternoon ride and then all night and until noon of the next day brought us to Aberdeen, S.D.

ABERDEEN, S.D., CONVENTION

The Aberdeen Convention met on August 1 under Brother G. H. Draper as chairman. He addressed the Convention with greetings from the local Church and vicinity and was responded to on behalf of the Society by Brother Henry Hoskins, Sr., in suitable terms. Then followed a hearty Praise and Testimony Meeting until noon. In the afternoon Brother Hoskins addressed the Convention. In the evening after a praise service Brother George Draper gave a discourse. Monday morning was fully given over to praise and testimony on the part of the dear friends attending the Convention, who were chiefly from North and South Dakota and Minnesota. Many of them spoke of it as being their first Convention and told how precious the Truth is to them and how much they enjoyed meeting others of like precious faith and experiencing the fellowship of kindred minds so like to that above.

Brother George Draper delivered a discourse on Consecration, following which opportunity was afforded for symbolic immersion for those who desired to avail themselves of it. Sixteen were immersed. In the evening, following a praise service, Brother John Hoskins gave a discourse.

TUESDAY MORNING, AUGUST 3

Brother Henry Hoskins, Sr., addressed the Convention and we arrived in time for a short discourse before dinner in the nature of a greeting and exhortation. The afternoon discourse, which had been advertised, was well attended by the public. Our topic was, "The Overthrow of Satan's Empire." We had an excellent hearing, especially considering the fact that it was a week day afternoon and quite warm. The attendance was estimated at between six and seven hundred. The other sessions of the Convention showed an attendance of about two hundred. In the evening at 6:30 p.m. we addressed the friends of the Truth from the text, "Be careful for nothing, and in everything give thanks." We endeavored to show how secure God's people are and that, while they are all the time to exercise the fear of reverence, proper fear will cast out all other fear and that the more we know of the great Creator the more we shall appreciate his faithfulness and his ability and willingness to fulfil his good promise to make all things work together for good to us, because we love him, because we are seeking to make our calling and election sure. We endeavored to show that those who keep their hearts thoroughly loyal to the Lord and their earthly all upon the altar of sacrifice have no cause for murmuring or complaining, because our Lord is willing to make his grace abound to all that are his and because the privileges of service and sacrifice are our assurances of coming glory, honor

and immortality, and because without these "sufferings of Christ" we cannot be "his members."

We exhorted the dear friends to encourage all of the Lord's people everywhere to rejoice, whatever their earthly condition may be--in sickness, in poverty, in wealth, in honor, in dishonor--because they are his and because the King of Glory is supervising their experiences. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (1 John 3:1; Rom. 8:17.) Even in tribulation, the Apostle assures us, we may triumphantly rejoice. However, it requires some maturity of faith and of reverential trust to permit of rejoicing in tribulation. We exhorted all to grow in grace and in knowledge and suggested the illustration of St. Paul and Silas in the prison with their hands and feet fast in the stocks and their backs wounded and lacerated from scourging. We remarked that if they were able to sing praises unto God under those conditions, so we, under the same promises and inspired by the same hopes, may likewise rejoice in tribulation. We rejoice that, under Divine providence, we are in preparation for the Divine Kingdom and that, under the supervision of our Heavenly Lord, all things are working together for our good, permitting us to rejoice therein and in the glorious hope of being with him soon.

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We closed the address with some words of comfort and cheer and reminders of the time when we all hoped to meet our Lord and each other and all the faithful in Christ Jesus in the heavenly Kingdom. Then came our love feast, which closed the Convention. It was a blessed season and our hearts melted and flowed together. We experienced oneness in fellowship in the Body of Christ in the Church and rejoiced therein and in each other's love, with best wishes and hopes for each other indicated by word and grasp.

A number accompanied us to the train. On the platform we had further blessed intercourse and parted while singing to each other and to the Lord hymns of praise and gratitude. Soon we were speeding on our way towards St. Paul, Minn., where we arrived an hour late and found about forty of the friends on the platform awaiting us. We had barely time to shake hands and to make connections, but did so, thanking God for the spirit of love and oneness which unites all the children of peace. As we parted, songs of thankfulness ascended from both hearts and lips to the Giver of every good gift.

One of the Milwaukee friends boarded our train before we reached their city and prepared us to meet about twenty-five of the Milwaukee Class, who greeted us on the platform during the ten minutes stop. We had a

delightful experience with them. Some told us of their intention to attend the Saratoga Springs Convention, but one dear Sister, asked if she were coming, said, "No, I cannot come; but I am in hopes to meet you at the great Convention on High and I am living in hope of that." Surely the dear friends everywhere manifest the Spirit of the Truth and show forth its fruitage in their words and conduct.

Arrived at Chicago we found that the dear friends there had arranged for a meeting. We fell in line with the program and spoke to them for thirty-five minutes. Many of them then accompanied us to the depot, including five who accompanied us to the Toledo Convention. Again we had very affectionate farewells, "God bless you's," etc. About forty were united in heart and voice in song when the train started.

THE TOLEDO CONVENTION

We arrived at Toledo Thursday morning, August 5. A committee met us at the depot and escorted us to breakfast and, later on, to the meeting-place. The Convention had already been in session for two days with a large degree of interest manifested on the part of all. A baptism discourse and service arranged had been conducted on the morning of our arrival. It was reported a very solemn and impressive occasion. An even one hundred were immersed. The whole number of friends at the Convention was about six hundred.

In the forenoon we had a Question Meeting and the questions were good and to the point and the service interesting. This service was followed by a Love Feast, in which the six Pilgrims present participated and about one hundred and twenty Colporteurs, ranged on either side of them, while at the very center of all stood the four Elders of the Toledo congregation. The friends filed past as usual, extending their greetings by hand and voice, seeking to encourage each other to faithfulness and zeal in the Lord's cause. It was a happy occasion. The afternoon session consisted of a discourse by Brother Dr. L. W. Jones. During the afternoon we had a "trouble corner" which, we trust, resulted in the helping of some over difficulties and perplexities. The evening service was for the public and gave a large attendance--about eleven hundred. We had closest attention while we endeavored to present "The Past, Present and Future of Man from the Bible Standpoint." En route to the depot refreshments of ice cream soda were supplied and soon goodbyes were said and we were off for Pittsburgh, five accompanying us.

THE PITTSBURGH GATHERING

We had extreme pleasure in meeting the dear friends of Pittsburgh and vicinity, their faces bringing back to us pleasant memories of bygone days. The Bible House

Chapel was packed even into the entryway. We assured the dear friends that we had had the Lord's blessing and precious and repeated spiritual feasts during the Convention tour, but that no meeting gave us greater pleasure than the present one, and that while our heart-love is broad and deep towards all of the Lord's dear flock, we will ever think with loving interest of the dear ones of Allegheny. We then gave a discourse in which we endeavored to set forth certain features of the Divine Plan which, we hope, were helpful to our dear hearers--relative to the Covenants, tracing the same back to father Abraham and into the glorious consummation at the close of the Millennial Age. The meeting closed at 9:10 p.m., but we soon found that we had not left a sufficiency of time for saying Goodbye and, as the dear ones discovered that we must go without greeting them, in order to catch our train, we were "most kindly mobbed," and tried to satisfy them by shaking with both hands. We finally reached the sidewalk and then the depot, to find that a considerable crowd had gathered there, where fresh adieus were said. Saturday's rest at Brooklyn prepared us for Sunday, another enjoyable One-Day Convention.

AT BROOKLYN, AUGUST 8

The forenoon service consisted of a Prayer, Praise and Testimony Meeting, which was well attended and the testimonies were full of fervency of spirit. It was good to be there. Such of the congregation as were from outside the city and had never had a meal at "Bethel" were invited to embrace the opportunity and take dinner with us. About forty responded, the Bethel family joining with the remainder of the congregation in a luncheon in the Tabernacle chapel.

The afternoon service was well attended for a mid-summer day, about six hundred being present. For nearly two hours we discussed with them the Word of the Lord found in Isaiah 40:1, "Comfort ye, comfort ye my people, saith your God." At the conclusion we were told that the difficulty with the service was that it was not long enough. Our evening luncheon was participated in by about two hundred. Then came the evening service of praise from 7 to 7:30, followed immediately by a Question Meeting attended by about four hundred, who gave the closest attention. The questions were excellent.

Our attention is drawn to the fact that in preparing the San Antonio Convention we omitted the notice of the public service on the evening of July 13. It was held in the Opera House, and was in every way successful so far as we can judge. The edifice was crowded and the attention excellent. We spoke for about two hours on "Where Are the Dead?" The literature was taken freely

at the conclusion of the service. About thirteen hundred were present.

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"THE WILL OF THE LORD BE DONE"

--ACTS 21:1-17.--SEPTEMBER 12.--

THIS lesson indicates to us how the Apostle and others of the early Church were subjected to difficulties, disappointments and opposition, as we of today are. The fact that the Lord's power was with them, the gifts of tongues, of miracles, of healing, the casting out of devils, etc., was offset by the other fact that their course of life was not, by any means, smooth. Even when on missions of mercy and peace, even when not doing evangelistic work, they were directly battling with the Adversary and his forces of darkness. Leaving Miletus, St. Paul and his companions were dependent on natural laws and regulations. No swift yacht happened

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to sight them and take them on board and carry them to their destination. Instead, they were obliged to take a cargo sailboat, which stopped here and there in the interest of its business, quite regardless of the important Jew and his eight companions aboard. Truly surprised will some of these sailors be when, by and by, during the Millennium, they will come forth and be brought to a knowledge of the Truth and learn that once they had the privilege of carrying the noble St. Paul. We may be sure that any acts of kindness performed to him or his companions will be duly remembered and rewarded, in harmony with our Lord's promise that a reward shall be given to those who give even a cup of cold water to even one of the least of his disciples.

We are to remember that "the world knoweth us not, even as it knew him not." If humble of mind we shall not expect great things for ourselves or special attentions from those with whom we are in company--nor from the Lord should we expect miracles. Rather we should esteem that a miracle of the Lord's grace is manifested in us--in the favor which has brought to us the good tidings and the privilege of being its servants--ambassadors of God. Besides, under these conditions, walking by faith and not by sight, we shall doubtless make better progress as New Creatures in character development than if the Lord carried us along on flowery beds of ease without storm, without opposition, without difficulties. The difficulties call forth faith and draw our hearts to the great Fountain of blessing, and thus are amongst the "all things" working for our spiritual welfare.

While the ship was unloading her cargo at Tyre, St.

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Paul and his companions looked up some of the Truth people, with whom they had evidently a special season of fellowship during the seven days of waiting. This reminds us of how the Lord's followers in the present time love to meet the Pilgrims on their journeys and how the Pilgrims with yearning hearts seek for those who know and love the Redeemer, "Even as many as the Lord our God has called." Here the Apostle got a message from some of his friends urging him not to go to Jerusalem; but he continued his journey, nevertheless. When leaving the friends of Tyre, men, women and children accompanied them to the ship, for the city evidently was at a little distance from the dock. Then on the beach together, in communion with the Lord and with each other, they asked a blessing upon those who went and upon those who remained. How this reminds us further of present experiences and the love, the fellowship, the interest which we have in each other--stronger than any earthly tie!

A stop of another day afforded another opportunity to meet the brethren at Ptolemais--another One Day Convention, we may be sure! The next stopping place was at Caesarea, at the home of Philip, the Evangelist, who was one of the seven deacons chosen at Jerusalem--the martyr Stephen being another of the seven selected for the care of the temporalities of the Church at the time when an unsuccessful attempt at communism was permitted of the Lord as a demonstration of the inexpediency of such an arrangement in the Church.

Incidentally, it is mentioned that Philip had four virgin daughters "which did prophecy," but just what is signified by this we may not surely know. We are not to assume hastily that these four young women were public teachers in the Church, in the face of the Apostle's clear statements on the subject. They may have had some public occupation along the lines of public speaking or teaching--possibly they were school teachers. The teaching of that time was not, as now, through the study of books, but by oral presentations or prophecy. We prefer to understand the passage in this light and in harmony with the general teaching of the Scriptures, which everywhere commits to the brethren the public teaching in the Church.

"SONS AND DAUGHTERS SHALL PROPHECY"

The marginal reference in our common Bible identifies this reference to these four virgins with the prophecy of Joel, "Your sons and daughters shall prophecy; your old men shall dream dreams, your young men shall see visions." We see no connection between the prophecy and this statement respecting Philip's four daughters. Indeed, there is not even a suggestion that they had made a consecration of themselves to the Lord or received the holy

Spirit. The fact that they were virgins would imply nothing of this kind. Incidentally, it may be well for us here to point out in few words what we do understand the words of the Prophet Joel to signify.

St. Peter identifies the prophecy as a whole with the Pentecostal blessing upon the Church ten days after our Lord's ascension. This does not mean, however, that the prophecy was fulfilled as a whole there. St. Peter says this which they witnessed was that, or a portion of that of which the Prophet Joel spake. Is there any indication that the holy Spirit was poured out upon the sons and daughters of believers at Pentecost? None whatever! It came only upon the consecrated believers themselves. Do all the young Christians who receive the holy Spirit have special experiences in seeing visions? And do all old, experienced Christians have special experiences in dreaming dreams? Assuredly not! Properly not! The prophecy divides into two parts; one relating to this Gospel Age and the other relating to the Millennial Age. The Lord hid the understanding of the matter to some extent by referring to the Millennial Age blessings first and to this Age and its blessings afterward.

The two ages and their blessings are distinguished, therefore, by the expressions, "In those days," as signifying the Gospel Age, and "After those days," as signifying the Millennial Age. We are still in the Gospel Age, styled "In those days." And we still have the blessings promised in this Age, namely, the bestowment of the holy spirit upon God's servants and handmaidens regardless of age, sex or national distinction. This blessing began at Pentecost and will close with the anointing of the last member of the Body of Christ. Then will begin the other part of the blessed promise, namely, "After those days I will pour out my spirit upon all flesh." This blessing surely does not apply to the present time; and just as surely it will have fulfilment under the ministration of the Millennial Kingdom. Then will come the time when "Your sons and your daughters shall prophecy," shall teach. That will not be a teaching in the Church, nor of the Church, but a teaching of the world by the world, under the supervision of the glorified Christ on the spirit plane, and the perfected Ancient Worthies on the human plane as the earthly representatives of the heavenly Kingdom.

Now notice the expression, "Your old men shall dream dreams and your young men shall see visions." We prefer a different translation, which, we believe, gives the intended thought, namely, "Your young men will see the glorious visions (of Restitution, blessings, etc., in process of fulfilment) of which your ancient men dreamed (the things respecting which they vaguely hoped and dimly understood and greatly longed for)."

"WEEP AND BREAK MINE HEART"

Agabus was possessed of the spirit of prophecy, after

the manner of the ancient prophets, so that he foretold future events. He was well known to the Church. It was he who had prophesied the great famine throughout the world, which came to pass in the days of Claudius Caesar. (Acts 11:28.) He came to Caesarea while St. Paul was there, and, taking St. Paul's girdle, bound his own hands and feet and declared that the holy Spirit testified that thus the Jews at Jerusalem would bind St. Paul, the owner of the girdle, and deliver him to the Gentiles. This prophecy was fully in harmony with other predictions of harm to the Apostle. No wonder, then, that his friends who accompanied him and others at Caesarea urged him to forego the visit and thus escape the harm indicated to be performed if he went. Ordinarily we would have supposed that the advice was good and that it were not wise to go into difficulty. But St. Paul apparently had some other advice from the Lord,

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under which he was operating--something compulsory upon him, which led him to brave anything to fulfil his duty. We are not to think of the Apostle as stoically, coldly going into this trouble. Such a thought is dismissed when we notice his reply to his insistent friends. Full of feeling for them, as well as for himself, he replied, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Heroic words! Noble sentiments! Faithfulness personified!

Evidently the Lord was testing the Apostle, developing in him character, stability, faithfulness. Not that he did not have these qualities before, but that all these experiences would tend to deepen and fix that character.

He intimates to us that he went to Jerusalem under a vow, under some solemn pledge to the Lord, in faithful performance of some duty. The question now was, Would he keep this vow? Would he fulfil the obligation or would he be turned aside from it by fear of what man might do to him or by the entreaties of friends? We rejoice in the Apostle's spirit, in his faithfulness, his courage. Since he understood it to be the Lord's will that he should go to Jerusalem, he knew that the Father would overrule all things, in harmony with the counsel of his own will.

Apparently his visit to Jerusalem was opportune, we might say necessary, to the cementing of the "household of faith," and to the assisting of some of them to a clearer position in regard to the obligations of the Law and the liberty from the Law to those who accepted Christ. Besides, from this place the Lord had ordained that the Apostle should go to Rome to declare his name there also, in the political capital of the world; and that he should first declare the Gospel to Agrippa and Festus and other notables, and through them be called to the special attention of the Emperor and others in authority

at Rome. It was quite proper that the Apostle's friends desisted from further entreaty. First, because they recognized that he was doing the will of the Lord; and because, in the second place, further effort would evidently fail to move him from his purpose--prove fruitless. Third, because they were making it still harder for him to bear, breaking his heart.

Let us all remember that all of the Lord's special dealings with his people during this Gospel Age are with a view to developing them in character, not only good character, but fixed character. It is not sufficient that we accept Christ, nor sufficient that we should preach him to others. To be fit for the heavenly Kingdom we must develop characters in harmony with our Lord--gentle, yet firm; sweet, yet strong. This is signified in the terms of our discipleship. We are to copy our Teacher, who is also our Redeemer. We are to let his light shine. It is important that we see this fact. The difficulty apparently with the majority of people is that they do not see and do not understand the purpose of life; hence valuable opportunities and precious lessons are wasted upon them.

Mr. Marden has recently said, "I know a man whose accomplishments have been the marvel of all who knew him, who in his boyhood made the resolution: 'Let every occasion be the great occasion, for you cannot tell when fate may be taking your measure for a larger place.' If he was in school, he kept thinking, 'I must not skip the hard problems, for they may rise up in my manhood

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and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson and cultivate a habit of overcoming, a habit of faithfulness and accuracy."

This is merely an elaboration of what the Good Book says, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in the grave whither thou goest." And again, "He that is faithful in that which is least will be faithful also in that which is greater."

Difficulties in the way would not prove that it is not the right way. Bunyan's Pilgrim, in traveling toward the heavenly city, found the Hill of Difficulty in his way. And our Lord forewarned all who would walk in his steps that their pathway must, of necessity, be full of tribulation--testings. The reward is to them that overcome. There could be no overcoming unless there were difficulties.

HOW TO DECIDE THE LORD'S WILL

The Apostle does not tell us the basis of his confidence in doing the will of the Lord in going to Jerusalem, but we may be sure that he had substantial reasons for believing

that he was walking in the Lord's way. His entire character shows us that he would be too cautious, as well as too faithful, to go in any direction contrary to the Divine will.

As to how we may decide as to what is and what is not the Lord's way for us, we find that the rule which George Mueller tells us he followed is so nearly the one which we follow ourself that we take pleasure in quoting it:--

"I seek in the beginning to get my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the holy Spirit guides us at all, he will do it according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will, in connection with his Word and his Spirit. I ask God in prayer to reveal his will to me aright. Thus by the prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and, if my mind is thus at peace, I proceed accordingly."

HIGHLY HONORED MNASON

In due time the Apostle and his companions started for Jerusalem. We read, "We took up our carriages, and went up to Jerusalem." This word carriages is not now generally in use. It is old English and signifies baggage or luggage; bag, baggage; lug, luggage; carry, carriage.

Mnason of Cyprus, for a long while a disciple, with whom the travelers lodged at Jerusalem, met the travelers at Caesarea and with some of the brethren at the latter place accompanied them to Jerusalem. They were a happy company of probably a dozen, yet a fearful company, in view of their expectation that something would surely befall their beloved Brother, the Apostle Paul-- because, "If one member of the Body suffer, all the members suffer with it." Arrived at the home of Mnason still other brethren welcomed them, though the regular meeting and official greeting did not come until later through St. James, who seems to have been the chief or spokesman amongst the brethren.

Mnason evidently appreciated his guests and enjoyed the privilege of their entertainment. But how much his joy must have been subsequently enhanced we can only imagine. The future years of the Apostle's life, his prominence before the Church, the blessings that went

from him to all in a public way, must have been with him, also, in the course of daily life and have blessed its amenities. While it was a great honor to entertain the Lord, as Lazarus and Mary and Martha did at Bethany; a great honor to entertain the Apostle as Mnason did, it is also a great honor today to entertain any of the Lord's disciples, whether weak and little or notable in the eyes of the world. Every Christian must have this desire, if he have the brotherly love. And each one who entertains a prophet may expect a prophet's reward --a reward in proportion to the honor of the prophet in the sight of our Great King, whose ambassadors

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we all are. While it would be far greater honor, in one sense, to entertain the Lord himself than to entertain any of his brethren, nevertheless personal attention to our Redeemer being impossible he has assured us that he will accept any and everything done to the least of his brethren, as done to himself.

BE PATIENT, BRETHREN

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure:
That nothing we call work can find an entrance;
There's only room to suffer, to endure.

Well, God loves patience! Souls that dwell in stillness,
Doing the little things or restful quite,
May just as perfectly fulfil this mission;
Be just as useful in the Father's sight,

As they who grapple with some great evil,
Clearing a path that every eye may see,
Our Saviour cares for cheerful acquiescence
As much as for a busy ministry.

And yet he does love service--where it is given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Christ never asks of us such heavy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation--
He oftentimes counts a service most complete.

He sometimes wants our ear--our rapt attention--
That he some sweetest secret may impart.
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

Then seek to please him, whatsoe'er he bids thee--
Whether to do, to suffer, to lie still;
'Twill matter little by what path he led us
If in it all we sought to do his will.
J. C. LARDENT.

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EARLY MISSIONS AND PRESENT ONES

--REVIEW LESSON.--SEPTEMBER 19.--

Golden Text:--"So Mightily Grew the Word
of God and Prevailed."--Acts 16:20.

AT FIRST it may strike some minds as peculiarly out of order that we should institute a comparison between missionary journeys of the Apostle Paul and Pilgrim-missionary work at the present time in which we are privileged to engage. Nevertheless we see many strong resemblances.

(1.) St. Paul's labors were during the Harvest time of the Jewish Age. The mission was to the Jew first. The converts were largely from amongst them. Secondly he told the good tidings of the Kingdom to the Gentiles. We are in the Harvest time of the Gospel Age. We preach the harvest message of this dispensation to those who are professedly God's people, not with the expectation of bringing all Christian people to see the glorious features of the Divine Plan, but with the hope of finding amongst them such as have the hearing ear and of interesting them and ripening them for the garner. We, likewise, go outside of nominal Spiritual Israel to the Gentiles, to the worldly, when our message to Christians fails to bring results.

(2.) Now, as eighteen centuries ago, the laborers in the Harvest field, whether as Colporteurs or Volunteers, go forth bearing the precious seed of Truth, the Gospel of the Kingdom, for those who have the ears to hear. A few in every place may be found. In some places the results are tongue-lashings and exclusions, ostracism and scorn. In other quarters the message is more favorably received. Evidently now, as then, all who are anxious to serve the Truth find opportunity to suffer for the Truth's sake, for righteousness' sake. Now, as then, all the dear laborers in the harvest field may note the Lord's providential care over them and his direction in the interests of the harvest work. Now, as then, we have much to encourage, as well as to discourage. Now, as then, there are surprises to the Lord's people in respect to where the Truth will be received

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and where it will be rejected. For instance, we have good word of the progress of the light in "darkest

Africa," while frequently we have evidences that some of the scribes and Pharisees and Doctors of the Law of our day are not worthy of Present Truth. Now, as then, the Lord's providences seem to tell us that bonds and imprisonments and difficulties await us, if we continue active, faithful, zealous; but now, as then, the faithful of the Lord's people are not deterred by these experiences, but, with the Apostle, say, "We are willing, not only to be bound, but to suffer death for Christ's sake."

Our Golden Text seems likely to have a partial fulfilment in a parallel way very soon. The message is gathering impetus day by day. Although opposed by various blinded ones in Babylon and by false brethren from our midst and by ravenous wolves in sheep's clothing with back-biting tactics and midnight howls, nevertheless the Truth is prospering.

It would be a mistake, however, to suppose that the Truth will soon, or ever, become popular while the Prince of this world is free to oppose it and to stir up bitter envyings and strife against it and to blind the minds of so many.

The lesson for us is, Faithfully onward, Christian soldiers, battling for the Lord, for the Truth, for the brethren--against sin and selfishness!

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BIBLE STUDENTS' CONVENTION

SARATOGA SPRINGS--BROOKLYN
--AUGUST 31--SEPTEMBER 6

SOME time ago we announced that the final General Convention for the year 1909 might be expected at Brooklyn. Subsequently, under what we believe was Divine providence, we were led to arrange that the main part of the Convention shall be held at Saratoga Springs, N.Y., for four days, beginning August 31. Then on September 4 the Convention party, which will probably number two thousand, will come down the Hudson River on one of its palatial steamers. The daylight ride will permit of seeing some of the most interesting scenery in the world; and, still better, permit Christian fellowship amongst some of the most interesting people in the world--Bible Students, "whose lamps are trimmed and burning."

The steamer will be due to reach New York City at 6:30 p.m. September 4. Sunday may be considered the last of the Convention proper. Its program will be a full one, beginning at 10:30 a.m. with intermissions for dinner and supper. All meetings will be held in the Brooklyn Academy of Music, the largest auditorium of the Borough, located on Lafayette avenue. The next day, September 6, "Labor Day," will afford opportunity

for visiting "Brooklyn Tabernacle" and "Bethel" and such other points of interest as the friends may think proper.

A large attendance is anticipated, but it is very desirable that we know in advance whom we may expect. Saratoga Springs is a famous Summer Resort, known the world over. It has plenty of fine hotels, whose rates range from three dollars to five dollars per day. And there are plenty of such hotels also in Brooklyn. Such of the friends as desire accommodations of this kind

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need not write to us on the subject. But all who desire accommodations at less prices should do so--giving particulars, stating sex, and if colored. Such as desire to occupy one room should so state. A 50c. per night lodging will mean two in a smaller room or four in a larger room. A good room for two would cost at least 75c. each. A good room for one would cost at least one dollar per night. Meals and luncheons will be arranged for at from 15c. to 25c. upward, so that you can take your choice. No one should think of attending the Convention at a cost of less than \$1.25 per day. Hotel accommodations with meals, \$1.25, \$1.50, \$2.00 per day.

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Be sure to let us engage your lodging, both at Saratoga Springs and at Brooklyn, unless you wish to go to a high-priced hotel. Send us full particulars at once.

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RAILROAD AND STEAMBOAT FARE

The Railroad Trunk Lines Association have granted us a special rate of one fare and a half to Saratoga and return, certificate plan. Bring certificate. However, tickets from points west of Buffalo, N.Y., and Pittsburgh, Pa., may be had at a still less rate, namely, one fare and a third on the regular Saratoga Excursion. We presume that the same rates will apply on all roads south of Washington City. Friends from Canada and the northern States may find it cheaper to buy New York City Excursion with stop-over at Schenectady, N.Y., with side-trip from there to Saratoga Springs. All railroad tickets from Albany to New York are available for passage on the Hudson River steamboat September 4.

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Friends from New York and vicinity can go cheapest via the Hudson steamers, day or night, \$2, connecting by electric cars at Troy or Albany 60 cents. The return boat trip we supply for \$1.25 from Albany.

SPIRITUAL PROFIT HOPED FOR

It is hoped that in many respects this will be one of our grandest Conventions--thus far. Such of the Lord's dear people as possess his Spirit of Love and Obedience to the Truth, such as desire to follow on in the same narrow way that the Lord has hitherto led us by his Word and its Spirit, will be cordially welcomed by the Watch Tower Bible and Tract Society, under whose auspices the Convention will be held. "Grievous wolves" with their "midnight howl" are surely not wanted at the Convention or elsewhere. It would be too much, however, to expect of such the meekness, gentleness and unobtrusiveness characteristic of the true sheep, hence, as the Scriptures inform us, we may expect at the Convention and everywhere to find "wolves in sheep's clothing," seeking an opportunity to backbite the sheep and to inoculate them with the virus of their own rabies. We urge, therefore, that all of the Lord's sheep who attend the Convention shall come to it so filled with the spirit of Truth--meekness, gentleness, patience, long-suffering, brotherly kindness, Love--that they will have no sympathy for the works of the flesh and the devil--anger, hatred, envy, malice, strife. We read that when the sons of God came together Satan also came with them; this is still true. He still presents himself as an angel of light to deceive and to lead into darkness those whom he can influence.

Satan still "works in the hearts of the children of disobedience." Let us all, therefore, beware of this spirit of disobedience in our hearts--of any alienation from the Lord or disposition to insubordination to his Word and providential leading. The sentiment of our hearts should be, "I delight to do thy will"; thy will, O Lord, not mine, be done--in thy time and through whatever channels thou art pleased to use. "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own interest; and by good words and fair speeches deceive the hearts of the unsuspecting." --Rom. 16:17.

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BROTHER RUSSELL'S SERMONS WEEKLY

Friends have sent us samples of the "Red Rose Magazine," which has recently been publishing Brother Russell's sermons. The publication is a different class than that usually styled a "magazine" in the United States. We agree

with the friends that it cannot be recommended as a family paper. The Lecture Bureau which supplies the sermons has been notified to discontinue the service with the close of the contract, September 18. We understand that the same publishers issue "The Weekly News" and that it is more of a family newspaper: possibly the sermons may appear in the latter journal. Look out for them and act accordingly. In any event be careful to follow our advice set forth in DAWN-STUDIES, VOL. VI.--Be careful of your reading matter and of that which you place in the hands of your family. Weekly papers generally publish "stories" and "sporting news." To this we cannot object. We do object to the sermons appearing in papers wholly given over to stories and in no sense newspapers.

The friends of the Truth will be glad to know that more than three hundred newspapers in the United States and Canada are now publishing sermons. We trust that they will be encouraged by you all in proportion to their general worthiness and especially because of the sermons, and that the editors will receive frequent commendations and encouragements. The "Peoples Pulpit" for June contains a list of such of these papers as give us a clubbing rate and special price. Give these the preference and send subscriptions to us. Colporteurs (who give all their time to the work) taking new subscriptions under this clubbing proposition will receive a credit of 50 cents each on account, as an allowance for the time they may spend in this branch of the service. "Watch Tower" subscribers who have already prepaid for the year may send the difference and obtain the other papers.

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BROTHER JONES' CONVENTION REPORTS

For some time past our dear Brother Dr. L. W. Jones, 2024 Washington Boulevard, Chicago, has been getting out Convention Reports. We are confident that he has the best of intentions in respect to this matter. He informs us that he receives many letters indicating that the friends of the Truth are both interested and profited by the reading of these. On the contrary, some of the Pilgrim brethren tell us that they believe that any good results from these reports are more than offset by the fact that the dear friends who read them correspondingly neglect the reading and re-reading of the DAWN-STUDIES. They point out that the latter, being connected, logical treatises of the entire plan, are more necessary and more helpful than any oral presentations could be. We much incline to agree with this thought. It is our experience that those who keep up a regular daily reading of twelve pages of "Scripture Studies" and thus go through the entire six volumes every year are the most thoroughly rooted, grounded and built up in the most holy faith--the best established in the teachings of the Bible.

Being perplexed we have in the past followed our usual

custom of simply letting alone all publications which do not emanate from our office--Bibles, Concordances, etc., excepted. This year, however, the matter of publishing the Convention Reports reached a crisis when our dear Brother Jones assured us that he would not continue to get them out except with our approval, although he had already received some subscriptions. Put thus to the test we were in a quandary and decided to endorse the issue for 1909, to the extent of announcing it in these columns and to look for the Lord's further leading in respect to the matter.

In harmony with the foregoing we hereby notify the friends that Brother Jones is preparing a Convention Report, 1909, which will include the different Conventions connected with our Convention Tour of the Far West just ended, and also include the Saratoga-Brooklyn Convention, elsewhere more particularly announced in this Journal. It is proposed that the Report shall give more or less detailed reports of the discourses at the different Conventions and photo-engravings

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of the speakers and of the Brooklyn Tabernacle and Bethel. It will be in magazine form, somewhat like the "Watch Tower" in size, but of more pages. The price will be One Dollar. Orders may be sent to the Society or to Brother Jones, as above--preferably to the latter, as thereby the freight will be saved and the trouble of mailing them.

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STANDING AT THE MARK

WE HAVE heretofore suggested what we now wish to further, if possible, emphasize; namely, the fact that there is a Divine standard of holiness, of righteousness, which, if it be not attained, will mean our non-acceptance by the Lord as members of his Elect Church; and, more than this, our unfitness for eternal life upon any plane. This standard of character, or mark of perfection, as we have pointed out, is not a standard or mark of fleshly perfection, because the Lord accepts amongst his consecrated disciples those of various degrees of mental, moral and physical degeneracy. The justification which he provides makes up for the blemishes of each, for the more blemished as well as for the less blemished. The robe of his righteousness imputed is as necessary to the noblest as to the most degraded, and renders the latter as acceptable as the former.

From this standpoint it is recognized that the heart, the renewed mind, the renewed will, is the spirit-begotten New Creature which is on trial before God. It has professed a thorough consecration to righteousness and opposition to sin, a complete deadness to it, and a determination to mortify, to deaden, the will of the flesh

to the extent of its ability. From the very start this condition is pleasing and acceptable to the Lord. Nevertheless, it is Scripturally represented at first as being merely a "babe" condition, according to one illustration, and according to another merely a "begotten" condition. Progress must be made, character must be developed, and then, further, it must be tested. "Not every one who saith, Lord, Lord, shall enter the Kingdom." Not every one who professes consecration, and newness of life, and self-sacrifice in the interests of truth and righteousness, can be accepted as a joint-heir with Christ. Time must be given for development and for proving.

Love for God they have, from the very outset. But it is not love of the highest type. As already shown, it is largely, if not entirely, duty love. The "babe" in Christ must feed upon the sincere milk of the Word, that he may grow strong. As the spiritual food is appropriated, and spiritual exercise is taken, strength of character comes in, the eyes of our understanding open more widely, and lengths and breadths and heights and depths of the Divine character are discerned which were not visible at the first. This brings us to a higher type of love for God--a love for his glorious character.

Meantime, also, a sympathetic love for the world is gradually developing in the spiritual "babe." As the principles of the Divine character are seen and appreciated, the New Creature begins to apply these to everything in life, and hence increases in sympathetic love toward man and beast, friend and foe. Another element of love is gradually attained also: At first the "babe" in Christ loves some of the brethren--the nobler, the gentler, the better educated ones, etc.; but gradually, as the Divine character is discerned, and the Divine love becomes shed abroad in the heart, this love broadens out so that it includes every member of the family of God and every member of the fallen race--yea, even enemies. With this development comes spiritual activity, called in the Scriptures quickening--"You hath he quickened." This quickening implies activity in the service of God, and the service of the brethren, and if outside opportunity beyond this permit, it would mean an activity in the service of all needing assistance such as we could give.

The Christian life here illustrated, which began as a "babe in Christ," has by this time reached the standard of manhood in Christ, and is at the Mark of Perfect Love--for God, for the brethren, for the neighbor and for the enemies. Not until this point shall have been reached could such a person be considered fit for heaven, or for eternal life on any plane.

We are to bear in mind that there is no development in heaven, and hence perfection of character must be attained by the saints before they die. And, similarly, the world during the Millennium must attain this perfect development before the close of the age in order to be fit for eternal life according to the Divine promise

and standards.

Is it asked to what extent will this standard of perfect love in the heart manifest itself in the flesh? We answer, that during the Millennial Age it will manifest itself perfectly in the flesh, for the world then will be judged according to the actual attainments in their flesh, and perfection by restitution will be not only possible, but required. But as for us of the Gospel Age, we who are being judged not according to the flesh but according to the spirit, to what extent will the new mind, the new nature, when at the Mark of Perfect Love, be able to govern and control the flesh? Our answer is, that the degrees of control will vary much, according to the degrees of imperfection with which the mortal body is afflicted.

The only standard which we can set forth is that the new nature, new mind, new will, would be very regretful, very sorrowful, in respect to any laches, or errors, of its mortal body. The Lord would know (and perhaps the brethren also to some extent) of the New Creature's endeavor to control the mortal body by the degree of its grief in connection with every error, and its continually renewed effort to bring every power of the body, and even every thought, into complete subjection to the will of God in Christ. Any sympathy with sin is an evidence that the New Creature is not at the Mark. And no sympathy with sin, but constant endeavor for righteousness, is evidence that it is at the Mark.

Some may be at this Mark for a longer and some for a shorter period. Our Lord was surely at it from the beginning of his ministry. He was tested there, while at the Mark of perfect love. All the besetments of the Adversary and of the world failed to move him from that position of perfect love. He laid down his life at this Mark. St. Paul was surely at this Mark for many years before his actual death. He was continually laying down his life for the brethren, continually serving his enemies and praying for them; and surely he was continually loving and serving the Lord with his every power and talent.

No Christian should be satisfied with a long delay in reaching the Mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of Divine Truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the Mark--temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as

we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in His Kingdom.

Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal,

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his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks.

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BEREAN STUDIES ON THE ATONEMENT

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

Questions on Scripture Study V.--
Man for whom Atonement was made

OCTOBER 3

(1) When we read, Man became a living soul, why is there so much difficulty in understanding the expression? Page 320.

(2) Give the Methodist Bishop's definition of a soul, and say whether or not it fairly represents the so-called "orthodox" view of the subject and elaborate the same. P. 321.

(3) What foundation is there for such fanciful speculations? P. 321, par. 2; P. 322, par. 1.

(4) Man has a body and he has a spirit; but has he a soul or is he a soul? P. 322.

(5) What is the meaning of the word soul as found in the Scriptures? P. 322, par. 3.

(6) Has a soul a soul, or Is a soul a soul? and Why? What say the Scriptures respecting lower animals and the soul qualities? P. 323.

(7) Give illustrations from the Scriptures respecting the application of the term "living soul" in the lower animals, and explain why this is hidden from the ordinary English reader. P. 323.

OCTOBER 10

(8) Quote and cite ten passages of Scripture in which the word "soul" is applied to the lower animals. Pp. 324, 325.

(9) Does the fact that all animals, tadpole or whale, mouse or elephant, are souls imply a future life for these

by resurrection or otherwise? P. 326, par. 1,2.

(10) In what does the difference between human souls and brute souls consist? P. 326, par. 3,4.

(11) If the power to reason is shared to some extent by the lower animals as well as man where shall we draw the line between the brute soul, which has no future hope, and the redeemed human soul, which has a future?

(12) What are and what are not the real differences between those lower animals and mankind? P. 327, par. 1,2,3.

OCTOBER 17

(13) What theologians teach that the human soul is indestructible, and where is their authority for the assertions?

(14) What do the Scriptures teach on this subject? Cite proof texts. P. 328, par. 1.

(15) What is implied in the Scriptural suggestion that some "sleep in Jesus"? Explain this matter in the light of the Scriptures. P. 328, par. 1,2,3.

(16) How does "sleep" represent the condition of the dead? Is it claimed that those in eternal torment are asleep and oblivious to it, or that any sleep in Purgatory, or that they sleep in heaven? If not, in what sense do they sleep? P. 329, par. 1,2.

(17) Was the original death penalty a sleep for a limited period of time from which there would be an awakening? If not, why is this expression "sleep" used in the Scriptures in reference to the death state? P. 330, par. 1.

(18) Is the Second Death to be everlasting? and is it styled in the Scriptures a "sleep"? If not, why not? P. 330, par. 1,2,3,4.

(19) Explain the difference between Adamic death and Second death, giving detailed Scriptural proof texts, etc. Pp. 331, 332.

(20) What two difficulties have tended to blind the Bible student respecting the subject of the soul? P. 333, par. 2.

OCTOBER 24

(21) Have we additional assistance in our search for the Truth on the subject today? If so, where are some of the assistances? P. 334, par. 1.

(22) How many times does the word "soul" occur in the Old Testament translated from the Hebrew word neh-phesh? P. 334, par. 2.

(23) Is this word neh-phesh always translated by the same English word in the Bible? If not, in how many different ways is it translated? P. 334, par. 2.

(24) State the different words in which neh-phesh is translated in our Bible and how many times each. P. 334, par. 3.

(25) In the New Testament, where the Greek word

psuche is used to express the thought of sentient being or soul, and which corresponds to the Hebrew word neh-phesh, how many times does the word psuche occur and how is it translated? P. 335, par. 1.

(26) Are these various translations and mistranslations alike helpful or alike injurious? P. 335, par. 2.

(27) Which translations most seriously confuse the mind? Quote the passages. Give citations and show the proper meaning. Pp. 335-338.

OCTOBER 31

(28) Explain the signification of soul and ghost in comparison and state if there is danger of error in supposing the body to be the soul--showing from the Scriptures that they are not the same. P. 338, par. 9,10.

(29) Take the account of man's creation in Genesis and explain the process of his creation according to the Scripture--his various parts and his completion as a soul. P. 339.

(30) Is man's superiority to the brute the result of a better spirit or a better body or a better soul, or what? P. 340, par. 1.

(31) In the light of the foregoing give the definition of human soul. Show the effect of death upon it. P. 340, par. 2.

(32) Is it the body or the life or the soul that dies? Give proofs of your answer. P. 341, par. 1,2.

(33) Illustrate the human body, life and soul, by a candle, its lighting and its extinguishment. Pp. 342, 343, par. 1.

*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.

GLASGOW (SCOTLAND) CONVENTION
--IN THE--
LANGSIDE HALLS, CROSSMYLOOF,

September 25, 26, 27, 1909.

Bro. J. Hemery, the Society's British Representative, will serve the Convention as Chairman. Applications for lodgings, rates, etc., should be made to Bro. G. Mackenzie, 61 Glencairn Drive, Pollokshields, Glasgow.

Visiting friends will be heartily welcomed.

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BROOKLYN TABERNACLE EVERY SUNDAY

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"

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BROOKLYN BETHEL HYMNS FOR OCTOBER

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto 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 Oct. are indicated below to permit all who so desire to join with us:
(1) 16; (2) 144; (3) 19; (4) 136; (5) 280; (6) 230; (7) 229;
(8) 296; (9) 32; (10) 119; (11) 293; (12) 191; (13) 279;

(14) 324; (15) 172; (16) 9; (17) 179; (18) 204; (19) 141;
(20) 307; (21) 29; (22) 7; (23) 325; (24) 1; (25) 79;
(26) 208; (27) 328; (28) 155; (29) 273; (30) 312; (31) 113

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VIEWS FROM THE WATCH TOWER

DR. AKED'S CONGRATULATIONS

THE CHURCHES may now add to Mr. Rockefeller's responsibility for the taint of wealth, that through his university he has tainted the nation's theology. George Burman Foster has finally been ousted from membership in the Chicago conference of Baptist ministers.

But he still remains a member and a minister of that denomination, as well as the professor of comparative religions in what is generally known as Mr. Rockefeller's Baptist University. It was a merry war, filled with expletives and unchurchly heat, which ended Mr. Foster's ministerial affiliation.

But now comes Dr. Aked, pastor of the Fifth Avenue Baptist church of New York, "the Rockefeller church," and agrees with the professor, though he can see no excuse for a book dealing with the fundamental tenets of the Christian religion, and "dashed off in thirty days," like a best seller.

He approves, however, of its purpose, which he says was to supplant the foundations of the faith of our fathers with something unbelievers may believe, but which more likely was to put cash in a purse that felt a money hunger.

Dr. Aked also congratulates "the whole church of God" upon the admission to the Presbyterian ministry of three young men who refused to accept the birth of Christ as miraculous, or the story of Adam and Eve as told in Genesis, or some of the miracles of the New Testament as authentic. He calls them "young men who think and are prepared to advance in the fulness of Christian thought and Evolution."

--Duluth News Tribune.

THE ROMAN CATHOLIC REPLY TO CHRISTIAN SCIENCE

"Current Literature," presents briefly the Roman Catholic reply to Christian Science, as set forth by the Rev. L. A. Lambert, LL.D., as per the following extract:--
According to Mr. McCrackan, "Christian Science

teaches that there is but one God, a God who is Infinite Spirit and Creator, the universe, including man, consisting of an infinite number of expressions of this One Spirit." This conception of God seems to approach the Christian concept; but actually, Dr. Lambert contends, it is something very different. As he puts it:

"You say, 'God is Infinite Spirit.' Why not say an Infinite Spirit? Why persist in avoiding the individual article an? You say, 'God is Infinite Creator,' but in the same sentence you deny that he is Creator when you say the universe, man included, consists of an infinite number of expressions of the One Spirit, or God. If by 'expression' you mean that the universe, with all its phenomena of changes and individuations, is only subjective changes and evolvments of the Deity, you should say it frankly, as the Pantheists do, and take your place among them, and drop the word Creator from your philosophy. If you mean by the word Creator what Christian philosophy means by it--the production by God, from nothing, of things distinct from himself--you should drop the term 'expression' and use the word Creator. Exact science does not tolerate the use of both these terms in the same sense. Not the least objection to Christian Scientists is their misuse or vague, non-committal use of terms; it is characteristic of all their literature."

Christian Science, Mr. McCrackan asserts, "does not deny the existence of the universe. It does not question the reality of a single object in the universe. But it teaches that this reality is an expression of mind, and not matter." But this statement, Dr. Lambert holds, is a mere subterfuge. "There can be no doubt," he observes, "that Christian Science denies the reality of the universe in the sense that Christians affirm it. In saying it is an expression of mind they deny its creation; in saying it is not matter they contradict the common sense of mankind." The argument proceeds:

"Christian Science denies the real existence of the typewriter by means of which Mr. McCrackan wrote his letter, and the paper on which he wrote it, and the train that brought it to us. All these, it tells us, are mere mental expressions, having no real existence outside of and distinct from the Divine Mind. The bullet that entered the body of President McKinley was only an idea of a bullet existing in the Divine Mind, as was also the President, and the assassin who killed him, and the chair in which the assassin sat to receive the idea of a death shock from an idea of electricity, is only the idea of a chair, existing nowhere but in the Divine Mind. And the human mind that believes in the material reality of the bullet that killed, and the wretch who shot it, and the chair that he sat in, and the electricity that killed him, is, according to Christian Science, a mind victimized by delusions and hallucinations. The assassination was, in reality, only a clash of incompatible ideas in the Divine mind, and one of them went down into the idea of a grave, which also exists only in the Divine Mind; and the idea of a government of the State of New York

sent the other antagonistic idea to the Divine idea of a grave. And the idea of the world will continue to revolve --in the One Mind--as heretofore."

From this fantastic statement of the implications of Christian Science, Dr. Lambert passes on to an affirmation that the new creed is sheer Pantheism. The very essence of Pantheism, according to his definition, is the denial of the creative act. "Those who hold to that ism," he remarks, "do not say that God is in matter, but that all that is, is God; that all the phenomena of which we are conscious are but the visible unfolding or evolvment of the

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Divine nature, as the rose unfolds itself, all unconscious of what it does; and this universe, as seen by us, is to God what the surface of the ocean is to the ocean, whose waves and bubbles rise and fall back into it, never ceasing in all their changes to be a part of it. Pantheism looks on the universe and all its changes--including thought--as phases or forms of the Divine Being, evolving and ever to evolve or unfold, by a fatal necessity." But this is precisely what Christian Science teaches. Addressing himself directly to Mr. McCrackan, Dr. Lambert says:

"As you deny the existence of all spirits except the Infinite Spirit, and deny the existence of the material world also, there remains nothing in existence but the Infinite Spirit; hence you can, by the term 'expression,' mean only some form, state or change of this Spirit Himself. The term 'expression,' then, in your sense, clashes with creation; it goes further, and denies creation, leaving nothing but subjective change, development or evolvment of the Infinite Being. This is Pantheism pure and simple. You may not intend this, but it is the inevitable conclusion from your Christian Science principles.

"You confirm this conclusion when you say: 'The only real universe is mental. Things are thoughts.' That is, thoughts in the mind of God. If things are nothing more than thoughts, existing only in the Divine Mind, then things --this universe--are eternal, for God's thoughts are eternal and unchangeable. Consequently, there never has been a creation; for, had there been, there would be something more than thoughts. There would be thoughts plus their realization in time and space by the creative act. You see, then, that when you deny the existence of everything but thought, you deny creation. It will not do to say that God created his thoughts, for that would necessarily imply that he had to do something--create--before he could think--a supposition too absurd for a sane mind. To say, therefore, that only divine thoughts exist is to deny creation and fall into Pantheism. While you hold such views you should eliminate the term 'creation' from your Christian Science vocabulary; it has no place there whatever.

"In contrast with this is Christian philosophy, which teaches that from all eternity the archetypes, patterns or exemplars of all things that have real, substantial existence

were in the Divine mind, as the plan of a yet unbuilt palace is in the mind of the architect, and that by the creative act of Divine Omnipotence copies or replicas of these eternal archetypes were brought from nothing into real being, separate and distinct from their Creator. Here it will be seen that the creative act is the mark of distinction between Christian teaching and Pantheism in all its forms, including Christian Science as one of its forms."

Proceeding to an examination of the Christian Science attitude toward evil and "mortal mind," Dr. Lambert quotes this statement of Mr. McCrackan's:

"The use of the word 'Mind' in Christian Science deserves special notice. Spelled with a capital M it is synonymous with Spirit. Thus God is spoken of as Mind or Spirit. Spelled with a small letter, mind is used to designate that human mind which rises in rebellion against the Divine Mind--that mortal mind which attempts to counterfeit the Immortal Mind. This Mortal Mind is the 'carnal mind,' spoken of by Paul, and is the fruitful source of all sin and sickness. It is--not to put too fine a point upon it--the lying serpent, the devil, which tries to separate man from his Creator."

This method of distinguishing the Divine Mind from the human mind is credited by Dr. Lambert with originality, if with nothing else. But it leads, he thinks, to an identification, rather than a differentiation, of the two kinds of mind. For if the Divine Mind is all, how can the existence of mortal mind be even imagined? To quote verbatim:

"The logical conclusion is that the human mind, alias mortal mind, alias the lying spirit, alias the devil, is an expression or mode of the Divine Mind. It cannot be anything separate and distinct from the Divine Mind, since according to the writer above quoted, what ever is not that Mind or a mode of it is absolute nothingness. A further conclusion

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is that sin, sickness, the spirit of rebellion and counterfeiting, the lying serpent and the devil, are in and of the Divine Mind and have no existence outside of it. They are all, therefore Divine in their nature, as the Mind of which they are but an expression or mode is Divine. The Universe, including man, is only an eternal thought existing in the Divine Mind, having no corresponding external reality. All the evils of this life of our conscious existence, sin, sickness, pain and death, are only ideas in the Divine Mind! Such, it seems to us, is the god whom the Christian Scientists call Infinite Love, Perfection and Truth!"

There is, we are told, no escape from this dilemma. Either "mortal mind" was created by God, or it was not. According to Christian Science, it was not. The sole remaining alternative is that of an uncreated mind apart from God. Dr. Lambert says:

"You tell us that this being was not created by God. As it could not create itself it is, therefore, eternal, because uncreated. You have then an eternal liar eternally facing

and defying God; one the origin of good, and the other the origin of evil. This dualism is the necessary result of what you say of mortal mind. It is Manichaeism, that combination of Magism and Buddhism that was condemned by the Christian Church in the third century."

In his consideration of the therapeutic methods on which so much of the success of Christian Science rests, Dr. Lambert has little or nothing to say of the results accomplished. He makes some telling points, however, against the theories that underlie the methods. When Mr. McCrackan urges, "It does not appear that Christ and the Apostles taught that God healed the sick by material means," he replies: "Neither does it appear that they taught that God appeased the hunger of the hungry by material means. There was no need to teach what everybody understood and believed. The fact that our Lord and his Apostles did not contradict the common and universal belief is the best possible proof that the belief corresponded with the truth." He goes on to argue:

"When the deaf, the dumb, the blind and the paralyzed came to him to be healed, what more opportune time could there be to correct the errors of their mortal minds by telling them that their diseases were only in their deluded minds and not in their bodies, for they had no bodies to be diseased, no ears to be deaf, no eyes to be blind, no limbs to be paralyzed. Instead, however, of talking in this Christian Science vein, our Lord received the sick and treated the diseases they complained of as real bodily diseases, and used his supernatural power to miraculously heal them. The leper said: 'Lord, if Thou wilt Thou canst make me clean.' And Jesus put forth his hand and touched him, saying, 'I will; be thou clean,' and immediately the leprosy was cleansed.--Matt. viii. 3. No suggestion here of error of the leper's mortal mind. All is real, both the leprosy and the miraculous cure."

The Christian Science theory of healing, it is contended, can not claim a New Testament basis. It involves its exponents, moreover, in a dilemma almost as bewildering as that raised by the theory of "mortal mind." For Christian Scientists, be it remembered, teach that the material body, even when eaten by cancer or tortured by pain, has no real existence outside of mind, and that as existing in the mind it is a delusion, a phantom lie told by the mortal mind to itself. They teach that the testimony of the five senses, which bear witness to the reality of our material bodies and the material universe about us, is not good testimony, for it has to be constantly corrected. And yet they at the same time claim--in proof of their doctrines--that they have effected many cures. Dr. Lambert points out:

"Now these three positions make it necessary for the Christian Scientists to answer the following questions: How can their claim to have healed diseases be proved? How can they get their evidence present to our consciousness, or before the court of our mind, except through the senses? And if we cannot rely on the testimony of our senses how can we know that the cures they claim to have effected are

real cures and not delusions?"

In illustration of his point, Dr. Lambert offers the following short dialogue:

"Christian Scientist:--We have cured many diseases.

"Christian:--Give us a case in proof.

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"Christian Scientist:--Well there is the case of John Doe, who had a cancer on his cheek. You see, it is now entirely healed. Nothing but a scar remains.

"Christian:--It would seem so, and I would be inclined to believe it were it not that you have told me that my senses are not to be trusted. My senses are the only means by which I can know that the cancer has been healed. Now, as you say they deceive me, I cannot say on their testimony that I know anything about the cure which you speak of. Therefore, until you admit that my senses are credible witnesses, I cannot admit any of your claimed cures.

"Christian Scientist:--But I can bring many other cases.

"Christian:--But the same difficulty remains as in the cancer case. Before your cures can be proved to me you must admit that my senses are reliable witnesses, and if they be reliable enough to prove your cancer cure they are equally reliable when they tell me that the cancer was a real one and that the body it was on is a real material body, and not a mere idea existing in some mind. You cannot use the testimony of the senses to prove your claimed cures, and reject it when it disproves your doctrine. It is good in either case, or it is good in neither."

The attempt to give Christian Science philosophy a Christian purpose, direction and end is pronounced by Dr. Lambert utterly futile. "It is the antithesis of Christianity," he says. He sums up the whole matter thus:

"Christian Science is a revulsion against gross materialism. It is the opposite extreme. Materialism denies the existence of everything that is not matter: Christian Scienceism denies the existence of everything that is not spirit or mind. They are both errors, equidistant from the truth, which is that both material and spiritual beings exist."

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NOCTURNAL HALLUCINATIONS--"WAKE UP!"

IN A recent issue we mentioned a Brother in Australia, once tenderly referred to in these columns as "our beloved son Timothy," who has apparently gone blind respecting spiritual things. We noted that he had broken out into print to proclaim that for seventeen years, as he now sees it, he labored under the delusions of our teachings, and to apologize for having done his best to re-echo the same. Poor man! We wonder if his wife induced him to write so foolishly? Yet all those seventeen

years both he and his wife have proclaimed were the most blessed years of their Christian experience, the years of their best growth in grace and knowledge. Now they declare that what they then believed was the very key to the Divine Plan of the Ages, was a false key--namely "the mystery"--that the Church, the Body of Christ, is to be sharer with her Lord in his glory, by virtue of being privileged "to partake of his sufferings," "to be dead with him"; "For if we suffer with him, we shall reign with him; if we be dead with him, we shall live with him." This "mystery," this key to the understanding of the Divine Plan, they now declare to be the rankest error--so rank that it makes the Editor of this journal and the thousands rejoicing in this Truth and the light which it sheds upon the Divine Word amenable to the Second Death.

It is truly remarkable what a twist can come into the human mind when once it cuts loose from the cord of Truth saying, "Let us break their bands asunder and cast away their cords from us." Fancying that they have themselves gotten out of Second Death conditions (from which it is impossible to renew anybody), they are now intent upon helping all of "The Watch Tower" readers out of this same Second Death condition; reasoning, doubtless, that if they could escape after seventeen years, others who have come in more recently might have as good a chance; but of course there would be no chance for the Editor of "The Watch Tower" left alone. Poor him!

Still filled with this notion, the same Brother and Sister have issued a leaflet entitled, "Wake Up!" Having gotten "awake" themselves they are anxious to awaken others--to what? Presumably to the condition they were in seventeen years ago, when first they came into the light of Present Truth shining from this Journal and its subsidiary publications. We assure this dear Brother and Sister that seventeen years ago, and since, all in our power has been done to awaken them and all of the dear "household of faith" everywhere. We believe that they were awakened and that now they have gone asleep again and are merely dreaming in their sleep--having a nightmare experience. Would that we knew how to properly awaken them, that they might comprehend their present experience as nocturnal hallucinations. We wish to say again, however, that if anybody knows of a better interpretation of God's Word than that which we present, we advise him by all means to accept it. More than this, if anyone has thoroughly examined our presentations of the Divine Plan and does not find his heart and his head at rest and his longings satisfied as nothing else could do, we advise him or her to search further. As for ourself, we can only say that we are so satisfied with the Divine Plan that we could not part with a single feature of it. During the thirty-five years of the harvest time in which we have been proclaiming

these truths, we have had nothing to discard, nothing to reject as erroneous. On the other hand, our pathway, as promised, has been shining more and more as it led onward. No steps have needed to be retraced. We have no expectation that the Lord leads his people in a wrong way for thirty-five years, nor for seventeen years, and will then need to wake them up to retrace their steps. On the contrary, "Our King is marching on!" and all who are following him will continue to find that he leads in a right way and that their "pathway shineth more and more unto the perfect day."

CLEARER LIGHT TO BE EXPECTED

Someone may ask, Do you, then, claim infallibility and that every sentence appearing in "The Watch Tower" publications is stated with absolute correctness? Assuredly we make no such claim and have never made such a claim. What motive can our opponents have in so charging against us? Are they not seeking to set up a falsehood to give themselves excuse for making attacks and to endeavor to pervert the judgments of others? Did Moses or Aaron or Joshua or David or Solomon or any of the prophets ever make such a claim for themselves? Or would anybody make such a claim for them? The very suggestion is absurd. The most we could claim for the best of them would be that they were loyal to God in their hearts, that they sought to do his will and to be guided by his Word and providences, and that God did make use of them in one way and another for the service of his cause and the blessing and instruction of his people. What need would we have to claim more than this for "The Watch Tower"?

In the above we are not instituting comparisons as to the degree of use or usefulness of the parties named. Some the Lord used more and some he used less. Some made fewer mistakes and others more. We are merely pointing out the unreasonable position taken by our opponents. The degree of their heart disloyalty to God and unbrotherliness toward us, which impels them to make such unkind and untruthful presentations, is not for us to determine. They are not our servants. We are neither responsible for their utterances, nor competent to determine the degree of their sin or the proper punishment therefor. They profess to be servants of Christ, as do we, and to the Master each of us must give an account. Nay, since we are in the day of accounting, it is but proper for us to understand that each one is now giving an account and that the Lord is saying to each, "Out of thine own mouth will I judge thee." (Luke 19:22.) The merciful, kind, loving, may expect mercy; they are of the kind to whom the Lord has promised the

riches of his grace. The unmerciful, the bitter, the hard, the cruel, may not expect mercy. They have not the heart development which would make them proper subjects for mercy. They are in that condition which, for their own good, will necessitate their being cast into the outer darkness of the world, where shortly there will be much wailing and chagrin and gnashing of teeth and disappointment in the great time of trouble with which this age will close. This tribulation will be with a view to melting their hearts and sweetening their characters; or, failing of this, will mean to such the Second Death.

THE CHARGES AGAINST US

Our opponents make various claims inconsistent one with the other. Let us examine these criticisms:--

(1) They claim that we have improperly applied Matthew 24:45, etc., to "The Watch Tower" publications and that, upon that assumed authority, we have sought to take away the liberties of the Church and to "lord it" over God's heritage. We reply, Not so. Not until our Sept. 15 issue, were even the counter claims re Matt. 24:45, presented in these columns. Those applications were made by our enemies as something they could combat. And the more they have combatted their supposed man of straw, the more they have shown up their own impotence and the truth of the proposition they wished in advance to discredit. Thus our opponents have called attention to a matter which our modesty would have hindered our mentioning. The more they have attacked our position the larger is the number who have realized its truthfulness.

(2) When the above argument goes against them our opponents next declare that if "The Watch Tower" be recognized as "that servant" of Matthew 24:45, then they believe that verses 48-51 should be expected to have fulfilment upon us. The wish of their minds is father to the thought--that they see the dreadful things of these verses fulfilled in us. By hook or crook they must seek to prove that "The Watch Tower" now claims that the Lord delayeth his coming. They must try to prove that "The Watch Tower" is smiting its "fellow-servants" and gluttonously eating and drinking with drunken Babylon. An evil mind and a large imagination can prove anything to its own satisfaction, just as the scribes and Pharisees, at our Lord's First Advent, accused him of being a gluttonous person and wine bibber, keeping company with prostitutes and the lower orders of society, with which they would have nothing to do. Just so they claimed that he was "Beelzebub, the Prince of devils." He was charged with blasphemy and executed as a criminal. His words to us forewarn us to expect similarly false accusations and cruel treatment, for "the servant is not above his Master." To these charges we reply:--

We are by no means affiliating with Babylon and no

one appreciates that fact or would substantiate our claim more thoroughly than Babylon herself. We have not smitten the brethren. The files of "The Watch Tower" for thirty years prove this. Even our enemies are referred to in kindly and generous terms. On the contrary, those acquainted with the facts know that both publicly and privately "false brethren" have smitten us on both cheeks, as well as backbitten us, slandered us and done everything mean and contemptible and contrary to the Spirit of the Lord. We have committed our case to the Lord; or, rather, we have recognized that our case is the Lord's. We are confident that we are doing his will in not rendering evil for evil nor slander for slander, but contrariwise, blessings in return for injuries. We continue to do all in our power to hold forth the Truth in its glorious beauty, that, peradventure, not only its friends will be the more charmed and blessed, but that possibly some of its enemies may be recovered from their folly.

To the charge that we have boasted and that we have sought and are seeking to bring the people of God under bondage to human systems, we reply: These charges are surely false, so far as our heart is concerned, as the Lord knows our heart. It is wholly his for use in his service for the promulgation of his Truth, for the blessing of his people. Moreover, we believe that all the facts of the case viewed by any conscientious mind, fully, thoroughly and permanently contradict the claims of our opponents. Our publications continually set before God's people the Divine standard, the Bible. They uphold it as no other writings in the world do. They appeal to it on every occasion for the answer to every question for the instruction of God's people in every particular, as no other publications do, so far as we are aware. If there are any other publications on earth which so clearly set forth the rights of the Church as against all popes, bishops, clergy, and their enslaving tendencies, we have no knowledge of them and would be gratified to see them and to know that others have either equaled or surpassed our efforts to have God's people know the Truth, that the Truth should make them free.

Indeed, we have wondered if our faithfulness to the Church in pointing out the liberties and authority of the ecclesia, and that pastors, elders and deacons are the servants of the Church, and not her lords, may not be the very reason why some of the elders and leaders amongst them seem especially opposed to "Scripture Studies," Vol. VI. Some instances have been brought to our attention in which the liberties of the Church have been usurped by the leaders who, wishing to maintain the usurpation, have tried to hinder the Lord's flock from hearing the Shepherd's voice telling them their proper course from "The Watch Tower." It is not for us to judge any. "The Lord will judge his people." It is for us to forewarn all with whom we have influence that the nearer they get individually, and as classes and Churches,

into exact harmony with the teachings of the Lord's Word, in that same proportion will they be ready and able to stand the crucial tests that are upon us now.

May we suggest that to our understanding the special trials of this "hour of temptation" begin with the leaders and progress more and more amongst those who have been called out of darkness into God's marvelous light? Later on this will reach the clergy of the nominal Church and its laity, and eventually, the wholly unregenerate masses. The Apostle's words represent well our own sentiments toward all with whom we have influence, namely, "Remember, that by the space of [thirty] years I ceased not to warn every one night and day."-- Acts 20:31.

"CONFESS YOUR FAULTS ONE TO ANOTHER"

It is charged against us that our teachings on vital truths have changed and that still we are sending out to the public "Scripture Studies" which give forth our former teachings and that thus we are guilty of dishonesty. Our opponents ought to be glad if this were true, for they give the impression that they agree with the publications as they are going forth, but would disagree with them if they were changed. This is another case of "deceiving and being deceived." Our opponents wish for something to quarrel about and to charge against us; so they seize upon this matter, which we will shortly show is a subterfuge, and misrepresentation, whether from misunderstanding or not is not for us to judge. It will be noticed, however, that so far from loving the "Scripture Studies" and trying to buy up a whole edition of them in their present form and before any changes are made, these opponents have no love for the "Scripture Studies," are not circulating them

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at all, and many of them have been adverse to them for some time and merely awaited an opportunity and an excuse for striking a murderous blow at "The Watch Tower"--"that servant."

The fact is that we are teaching no new doctrine and disowning no old doctrine. And we debated for a time whether or not it would be worth while at all to make the very few changes in "Scripture Studies" necessary to bring them up to the light of the present moment. We finally concluded that it would be wise to make these

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few changes. We did not think worth while to mention the trifling changes to those who are readers of "The Watch Tower," but since the subject has been brought up by our opponents we shall take pleasure in showing forth the slight changes that have been deemed expedient. Our

readers will be surprised to note their nothingness. Our opponents, anxious to justify themselves and to scatter error and to interrupt the harvest work (which they cannot do), have seized upon these points of clearer light and sought to make out of them something great, revolutionary, opposed to everything before presented; opposed to Christ; opposed to the Ransom; opposed to everything that is good and holy. To effect this end they are ready to twist and turn and double upon their own track times out of number. Their "midnight howl" might well be, "Anything for a cudgel wherewith the beat 'that servant,' and to kill him, as far as spiritual influence is concerned, and to get possession of the Vineyard!"

Perhaps it would be dignifying these opponents too much to ask if they are amongst the princes who counsel together and at whom "the Lord shall laugh and have them in derision."--Psa. 2:2-4.

We have always held that Jesus is the Mediator of the New Covenant. We have always held that the Church is the Body of The Christ. We have always held that the New Covenant will go into effect with Israel and with the world through Israel at the Second Coming of our Lord, after the Church shall have gone up into Mt. Zion--into the spiritual Kingdom in the power of the First Resurrection --"His Resurrection." We have always held that this Mediator, Jesus the Head, and the Church his Body, will stand between God and the world of mankind during the Millennium--that the world will have no intercourse with God, the Father, until after the Messiah, the Mediator, "that great Prophet," antitypical of Moses, shall have accomplished for Israel and the world all the blessed provisions of the New Covenant. We are still holding and still teaching all these things.

We have always held that the Church, as the Body of Christ, partakes with him of Divine favor on the spirit plane as heirs of the Abrahamic Covenant--not as heirs of the Law Covenant, nor as heirs of the New Covenant. (Gal. 3:29.) We still hold this. We have always held and still hold that natural Israel cannot attain to Divine blessings under the Law Covenant and that the privileges and hopes of that Covenant all passed away when Jesus inherited all of its blessings and rights at his death and in his resurrection. We have held and still hold that the Law Covenant, although devoid of any power to give life or blessings to the Jew, is still a bondage upon that people and will continue upon them, and that the only way that they can get out from under its sentence of death is either by accepting Christ as their husband now, and becoming his associates in the spiritual Kingdom as members of the Church, or else by participating as a nation in the blessings of the New Covenant, which will be opened to them at our Lord's Second Advent, when the Church is complete and when the New Covenant will go fully into effect.

What, then, is the difference?--what then the enlightenment on the pathway which we now see and to which

our opponents find an opportunity for declaring hostilities long rankling in their bosoms? This: Recognizing that the New Covenant will during the Millennium bless Israel and all nations with Restitution privileges, human perfection, etc., we formerly assumed that in some sense, which we could not explain, its influence came in advance to the Gospel Church during this Age, giving us justification or Restitution to human rights through faith, instead of actually, as the world will have these during the Millennium. This view was essentially right, but not in every particular. The fact is that, as the Scriptures say, we are "justified by faith," and not by any Covenant. The New Covenant has nothing whatever to do with justification by faith. Under it the glorified Christ will grant to Israel and the world, not a reckoned restitution, but an actual one, through works which they will be assisted to perform.--Rev. 20:13.

We now see still more clearly than before that the New Covenant and its Mediator is the Divine provision between God and the sinful world only. We see that God, during the present age, is calling for a special class who have the eye of faith, the ear of appreciation and the heart of obedience--"even as many as the Lord your God shall call." He calls no others than these. By his providences and his Word he calls them to accept Jesus as their Redeemer, through whom alone by justifying faith the Father may deal with them, and accept them as "members of the Anointed." Through faith in the Redeemer (not through any Covenant) he offers these the privileges of consecrating their reckoned earthly rights and their share in the resurrection or restitution blessings coming to the world. He proposes that such as accept this arrangement may be counted in with Christ as sharers in his sufferings and as dying as his members, and may be rewarded with a share with him on the heavenly plane as members of the promised Seed of Abraham. When now we look at the Lord's Word we find that we were confusing our vision by trying to apply the New Covenant to ourselves and by supposing that it had anything whatever to do with justification by faith or that justification by faith needed any Covenant.

We can see now that the New Covenant is not in operation yet; hence the Mediator of the New Covenant is not performing his work under that Covenant yet. His first work will be to seal the Covenant. We saw before that all the blessing, all the resurrection life, all the future opportunities to any member of Adam's race must come through the precious blood of Christ and that it, therefore, must contain the value which will ultimately seal the New Covenant and secure its blessings to Israel and the world. We still see this, but we see that our Lord, instead of at once applying his blood to seal the New Covenant, did something very different. He applied it for the sins of the "household of faith," who, during the Gospel Age, would believe in him and

make consecration of themselves to the Father's service and be begotten of the holy Spirit. For over eighteen centuries his blood has been efficacious for these and for these alone and has brought to these and to these alone reckoned restitution rights. Israel did not receive actual restitution because their New (Law) Covenant, which provides for this, has not yet been sealed.

Evidently the New Covenant was not sealed at our Lord's First Advent, although Jesus there, as "the Mediator of the New Covenant," shed his precious blood, necessary to its sealing. Yet Jesus surely has not given up the office of Mediator of the New Covenant which he undertook. He has not refused to apply his blood to the sealing of the New Covenant. He is merely doing something else first, in harmony with the Father's will from before the foundation of the world.--2 Pet. 1:2,3.

Jesus, the Mediator of the New Covenant, tarries before he mediates that New Covenant, to gather together the "very elect," who are to constitute his members, his Body, his joint-heirs, in the Millennial glory and mediatorial work. He is the Messenger or servant of the New Covenant and each one of the Church now being called and chosen becomes an underservant and messenger of the New Covenant. As St. Paul declares, "He hath made us able ministers (servants) of the New Covenant." (2 Cor. 3:6.) This work of qualifying the Church, the members of the Body of the Mediator, prepares them for a future service in helping Israel and the world under and through the terms of the New Covenant. And additionally St. Paul and the other Apostles and each of the Lord's faithful ones are ministers or servants of this New Covenant now, in that they are engaged, as the Lord's mouth-pieces, in calling the members of the Body of Christ, and engaged also as the Lord's representatives in edifying one another and building one another up in the "most holy faith," preparing

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one another as members of the Body of the Mediator, the Body of Christ, to be associated with him in the work of his Mediatorial Kingdom of a thousand years.

Surely there is no change, no casting away of any item of Truth, in connection with these matters. On the contrary, the whole subject of the New Covenant is still further clarified by our seeing that it has nothing whatever to do with the justification of the Church--that it is still future; that it has not yet been sealed; that on the contrary, the offer to our Lord's followers is that they may partake with him of his cup, of his sacrifice, of his suffering. Our sharing with him as members of the Body of the great Prophet, Priest, King of the world and Mediator of the New Covenant, under which Israel and the world will be blessed, is made dependent upon our having share with him in his sufferings. This explains why the blessings of the world did not begin

eighteen centuries ago. This explains why Israel was cast off and its New Covenant not entered into for all these centuries. (Jer. 31:31.) This explains why restitution could not come to Israel and through Israel to the world until the Second Coming of Christ, when the "elect" number of his followers would have drank his cup of suffering of sacrifice, of self-denial. "If we suffer with him, we shall also reign with him; if we be dead with him we

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shall also live with him." If we be justified by faith

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in his blood, and be accepted as members in his Body through consecration unto death, we then shall be members

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of the Spiritual Seed of Abraham, through whose mercy natural Israel shall obtain mercy and become the earthly Seed of Abraham under the New Covenant arrangement and be used in dispensing the blessings of God to all the families of the earth. See Romans 11:25-36.

It is charged that to deceive and to mislead, "The Watch Tower" made a false quotation in its issue of January 1, 1909, page 12, quoting, "This is the blood," instead of "This is my blood." This objection is far-fetched. As is well known, the different Gospels state our Lord's words in slightly different form. Luke says, "This cup is the New Covenant in my blood, which is shed for you." (Luke 22:20.) Mark says, "This is my blood of the New Covenant, which is shed for many." (Mark 14:24.) Matthew says, "This is my blood of the New Covenant, which is shed for many." (Matt. 26:28.) What is the difference between these expressions, the blood of the New Covenant, and, my blood of the New Covenant? Is not Jesus' blood the only one that could be meant? This is exactly our contention, that the cup represented our Lord's sufferings and that he gave it to his disciples, saying, "Drink ye all of it"; Divide it amongst yourselves. Our contention is that it was Jesus' cup of which he drank and that he gave it to his disciples to finish--that thus symbolically we were invited to be partakers of the sufferings of Christ.-- 2 Cor. 1:5-7.

It is our opponents who deny that the Lord drank of the cup--that it was his cup. They, not we, claim that he drank of one cup and we of another--that his sufferings were of one kind and ours of a different character. We have pointed out their error, citing them to I Cor. 10:16, "The cup of blessing which we bless, is it not the communion, [Greek, Konomia, participation] of the blood of Christ"--the sacrifice of Christ? And again, "After the same manner also he took the cup, when he

had supped, saying, This cup is the New Testament in my blood." (1 Cor. 11:25.) It is our contention that is supported by these Scriptures. They show that the cup represented the blood, the death, the sacrifice of Christ, whose purpose or intention is the sealing of the New Covenant; and they show that our Redeemer invited us to participate with him in that cup of sacrificial death.

Such objections are merely dust-throwing. The text means the same thing exactly whichever way it is read, for Christ's blood is the blood, the only blood, by which the New Covenant can be sealed. And it is this blood, this merit, which shall ultimately seal the New Covenant, that our Lord now passes through us, the Church, members of his Body--permitting us to drink of his cup, that we may also participate in his glories. Thus he said to the disciples who desired to sit upon the Throne, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22.) Our Lord there indicated clearly that none will ever sit with him in the Throne except those who share with him in his sacrifice--not a different cup, not a different sacrifice. As to how the my was changed to the we may never know, as the matter passed through the hands of the stenographer, the type-setter and proof reader. But we emphasize the fact that no violence was done and that our argument would have been better served by the my than by the the, as that is just what we are upholding, that we share with our Lord in his cup.

OUR REPLY TO A LETTER

The opposing Brother and his wife want to know why we did not answer at length a not very kindly-worded letter received from them. We did answer the letter in a kindly way; that we hoped might be most helpful to them. We did not write a book, nor even a pamphlet, thinking or hoping that by the time their letter had reached us their minds would have clarified to some extent, and that no answer would really be necessary.

The fact is that when the heart gets soured spiritual truths and harmonies lose their beauty--no amount of explaining will prove satisfactory. The heart that is contentious and that sitteth in the seat of the scornful, is not in a condition to receive the blessings of the Lord. On the contrary, we read, "The meek will he guide in judgment and teach his way." We quote below from our letter, to show that we did not neglect this Brother's spiritual interests, but treated him according to the best wisdom granted to us of the Lord. The closing paragraphs of our letter, dated November 24, 1908, read:--

"Dear Brother, were I to judge of your heart from the phraseology of this letter alone, I should be inclined to suppose that your faith in the Lord and in Present Truth had wholly lost its anchorage. The intimations of your letter would seem to imply either that the Lord

had nothing whatever to do with what we call the Harvest and the Harvest Work, and that the whole matter is an error and a fraud, or else that you had gradually been reaching a very severe judgment of his poor methods of conducting an unwise selection of instruments for it and that you feel half inclined to tell him so, and to give him pointers all along the line, whereby he might profit and not let his work go to smash before the Harvest time is ended.

"Dear Brother, I love you and nothing herein is written in any harsh or unkind spirit, but quite to the contrary, to, if possible awaken you to a realization of the fact that you are in a very dangerous attitude of mind --that after years of faithfulness and devotion you are in danger of making shipwreck within sight of the heavenly port. Dear Brother, search your heart diligently with the candle of the Lord's Word and find and destroy anything that may be there in the nature of leaven. We are surely in the "hour of temptation," and the principal tests upon us will be faith and love--faith in the Lord, the Supervisor of the Work, and faith in all those who are truly his--and who love the Lord and the Brethren.

"I assure you of my continued love and interest for yourself and wife and all the members of the Lord's family, everywhere, and remain,

"Your brother and servant in Christ."

FILLING UP SUFFERINGS--FOR THE CHURCH

We have applied to the Church as a whole the Apostle Paul's words respecting himself (Col. 1:24) to show the participation of the Apostle and of all the fellow-members in the Body of Christ in the sufferings of our Head. He says, "I Paul...fill up that which is behind of the afflictions of Christ in my flesh for his Body's sake, which is the Church." We have called attention to the fact that when all the sufferings

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of the Church, the Body of Christ, are complete, the blood of that sacrifice, antitypically sprinkled in the "most holy," will be on behalf of and in cancellation of the sins of "the people" (Leviticus 16:15), "The sins of the whole world." We have pointed out specifically that all the merit was in our Lord Jesus, typified by the bullock sin-offering, and that the Church's share in the "better sacrifices," represented in the Lord's goat sin-offering, is of grace and not of merit.

Our opponents think they find an objection to this in that portion of the text quoted above, which says, "for his Body's sake, which is the Church." They say, "The Watch Tower" declares that the merit of the sacrifice of the "Lord's goat," those accepted as members of Christ's Body, will be sprinkled upon the mercy-seat for the

cancellation of the people's sins, while St. Paul says his sufferings were for the Church. We reply that there is no conflict here. The sufferings of Christ came to him in connection with his services to the Church; and the sufferings of the members of his Body come to them similarly in the service of the Church; but as to what application of this merit the High Priest will make is another matter. The Scriptures show us that the merit of his own sacrifice, "the bullock," was sprinkled or applied on behalf of the antitypical priests and Levites and that his secondary sacrifice of the flesh of those accepted as his members, "The Lord's goat," will be applied "for the people." In other words, the Church is exhorted, "We ought also to lay down our lives for the brethren." This is our Lord's new commandment to us. But as to how he will apply the merit of this part of his sufferings in cancellation of the sins of the people is explained to such of us as can understand "the mystery." Our knowing or not knowing how the High Priest applies his own blood, passed through the Church, has nothing to do with the fact that it will be applied "for the sins of the people."

THE FATHER'S DRAWING AND THE SON'S DRAWING

It seems difficult to make sufficiently lucid for some, the fact that while all of Adam's race are sinners, "children of wrath," nevertheless they are of two classes-- (1) Those who have eyes and ears to discern the Lord's provision of mercy in Christ and whose hearts are obedient to the same, and (2) others whose ears and eyes are closed to the message of grace and whose hearts are rebellious. The first of these, amenable to God's grace, are drawn now by the Father--"even as many as the Lord your God shall call." These, because not rebellious, are drawn to Jesus for faith-justification. He becomes their Advocate and they, begotten of the holy Spirit, are at once sons of God.

The second class, "carnally minded," rebellious, "not subject to the law of God," cannot be dealt with in the same manner. For them God has provided the Millennial Kingdom of Christ, which shall put down rebellion by force, bind Satan and scatter the powers of darkness and flood the world with the true knowledge of the Lord. The world for a thousand years will be under what is termed "Martial Law." In other words, it will be under a Mediatorial Kingdom whose mission will be to establish harmony between God and men--between God and the world, from which the Church will have been previously selected. By the close of the Mediatorial Kingdom peace and harmony will be established, and then, as a pacified province of God's great Empire, it will be turned over to Jehovah. In other words, the

world will require 1000 years to reach that peace with God which the elect class of this age reaches almost instantly, by faith similar to Abraham's.--James 2:23.

Abraham needed no Mediator to justify him. He was "justified by faith," and so are we. (Rom. 5:1.) But Abraham did need a Redeemer, and so do we--Jesus Christ the righteous, who died for our sins and through faith in whose blood we have remission of sins. (Matt. 26:28; Acts 10:43.) In Bible usage the word Mediator is always used in connection with a Covenant. Moses was the Mediator of the Law Covenant; Jesus is the Mediator of the New (Law) Covenant, under the terms of which he will shortly establish his Mediatorial Kingdom for the blessings of Israel and the world.--Jer. 31:31; Ezk. 16:60,61; Rom. 11:27,31.

Abraham needed no Advocate; but we need one: not to secure forgiveness of original sin, but as our Head to represent our every interest as New Creatures. Because of ignorance, and weakness, and having the treasure of our spirit-begetting in earthen vessels, we as sons of God could not hope to make good our consecration vows. We need an Advocate and have been provided one--"Jesus Christ the righteous," "who ever liveth to make intercession for us"--as new creatures, his members.

In view of these indisputable facts is not the Scripture teaching reasonable when it declares that the Heavenly Father, during this age, "draws" or "calls" such as he chooses for "members of the Body of Christ" --the Prophet, Priest, King and Mediator of the Millennial Age? And is it not equally reasonable that we are told that during the Millennium Christ will "draw all men unto himself"--whether they hear or forbear?

We reiterate, therefore, that all the drawing thus far done from the time of our Lord to the present has been done by the Heavenly Father himself--not by a mediator nor by an advocate. It is our Lord himself who declares, "No man can come unto me except the Father which sent me draw him, and he that cometh unto me (by the Father drawn) I will by no means cast out" (reject). (John 6:44,37.) Our Lord followed the same thought when he declared that he is the Vine, we the branches, and the Heavenly Father the Husbandman, and that this Vine, the Church, is of the Father's own right hand planting--separate and distinct from the world. Jesus gave the same thought in the parable which represents the Heavenly Father as making a Marriage Supper for his Son, and sending forth his servants to invite the bidden ones. When those already bidden did not satisfactorily respond the Father sent forth other servants into the highways and hedges that the banquet feast might be provided with guests. The same lesson is taught by our Lord's words, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."--John 10:29.

The same lesson is typically taught in Abraham's sending his servant Eliezer to select a bride for Isaac. Abraham,

the type of God, sent his servant, the type of the holy Spirit, to select a Bride, type of the Church, for his son Isaac, type of Jesus. Rebecca needed no mediator between herself and Abraham, for she came at his call and was guided by his servant. She was related to Abraham before her invitation to become Isaac's bride, just as all those invited to become the Bride of Christ by the Father's invitation were previously related to him as members of the "household of faith." The marriage took place after Abraham's agencies for the selection of the Bride had accomplished their work. So now, with the completion of the Divine selection of the Church, will come the Heavenly Bridegroom to receive her to himself, in the field near the antitypical well, Laharoi. Later she will be presented before the Heavenly Father and the holy angels and will become the Bride-Consort of her Lord, her Head, her Redeemer.

Then the lifting up of Christ will be complete. Unto him "every knee will bow, of things in heaven and things in earth," the Church also acknowledging him her Lord, her Head. Then will come the time when the exalted One, Head and Body, will fulfil his promise, "I, if I be lifted up, will draw all men unto me." (John 12:32.) The drawing will continue throughout the Millennial Age, until every member of the race shall have felt its influence and impetus and all the willing and obedient shall have been blessed, uplifted, restored to perfection. We do not claim that our Lord's lifting up to the glory of power was separate or apart from his being lifted up on the cross. On the contrary, "no cross no crown." We hold that our Lord and subsequently his members attain

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to the position of glory by the "narrow way" of the cross of self-sacrifice; and that without this experience he would have had no authority or power to draw and uplift the world of mankind. In other words, the right of the Christ in glory to seal the New Covenant and to be its servant or Mediator, through whom all the families of the earth will be blessed, is based upon his sacrificial death. Truly "the prophets spake of the sufferings of The Christ [Head and Body] and of the glory that should follow."

Our Lord was lifted up on the cross that he might have the right to draw all men, but he was lifted up to resurrection glory that he might have the ability to draw all. The two thoughts are logically inseparable.--John 12:32.

In harmony with this we read of the Father's address to the Anointed, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." (Psalm 2:8.) St. Paul points out to us that the fulfilment of this will be at our Lord's Second Coming, after the Father shall have drawn the Church; after Christ shall have justified them, and the Father shall have begotten them by the holy

Spirit, and they shall have finished their course and been accounted worthy to attain to joint-heirship with their Redeemer as members of the Spiritual Seed of Abraham. Nothing can be plainer to those whose eyes of understanding are opened to appreciate the "Mystery." The whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God; waiting for the shining forth of the Sun of Righteousness; waiting for the drawing work of the great Mediator between God and the world to begin and to proceed to its glorious accomplishment.

EXPLANATIONS AND CORRECTIONS

In our issue, Z.'94, p. 349, we said, "The Jewish converts could scarcely realize the greatness of the change from the Law Covenant to the New Covenant." Instead of new we should have said grace Covenant, meaning the original Abrahamic Covenant, typified by Sarah. (Gal. 3:29; 4:28.) In the same article we remarked that Gentiles needed no longer to become Jews, but had access to God through Christ and [as ministers of the N.C. to participation in the mediation of] the New Covenant in his blood. This is a correct statement. The only reason for the calling of the Gentiles during this Gospel Age to be associated with Christ is that we may thus share with him in his blood of the New Covenant--his sacrifice, and subsequently share with him in putting that New Covenant with Israel into force during the Millennium.

Again in "The Tower" of '93, p. 372, we said, "Let us look at the Church under the New Covenant. Her relation to the New Covenant is during the Gospel Age. But to her the covering mercy of that Covenant is not to permit time to reach physical, mental and moral perfection, but to give her a standing before God, where she can offer herself to God a living sacrifice, holy and acceptable to God, through the merit of Christ--under the merciful provisions of the New Covenant." This is not a proper statement, as we now see the matter. The essence of it all is true enough, namely, that through Christ the Church has a reckoned perfection and standing before God, an opportunity to offer herself a living sacrifice, holy and acceptable to God through the merit of Christ. The only mistake is in the added words, under the merciful provisions of the New Covenant." This thought came down to us from the dark ages and was a mote hindering our vision. We now see that the Bible says nothing whatever about the Church being "under the merciful provisions of the New Covenant." God's merciful provisions for the world are all in that New Covenant, but not so with the Church. His provision for his called and drawn is Scripturally styled "justification by faith." Nothing here is changed or abandoned. The Church's justification is the same, and the New Covenant stands as ever, but in its proper place --a Covenant or arrangement by which the world will

receive its blessing during the Millennium.

In the same connection, p. 373, we said, "The New Covenant is absolutely necessary with its provision of the covering of our sins by the merit of our Redeemer's sacrifice." And again, "Our Lord gave himself a Ransom, a corresponding price, a substitute, for all, but he represents before the bar of Justice since the Resurrection only those who come unto God by him, under the gracious terms of the New Covenant, sealed or ratified by his death." The essential thoughts here are correct. The only error was in assuming that the New Covenant, which belongs to the next age, had anything to do with our justification, which is purely by faith in the blood of Christ.

Similarly, following the common error and neglecting the direct statement of the Bible, we wrote in "The Tower," 1901, p. 182, "Meantime throughout the Gospel Age the Lord's people, by the eye of faith, beheld the great High Priest as their Mediator who ever liveth to make intercession for us." We should have used the Scriptural term Advocate instead of the word Mediator. Again we said, "They are accepted with the Father, not directly, but indirectly, 'accepted in the beloved,' who is our intercessor, our Mediator." Again, instead of Mediator we should have said Advocate. We used the word Mediator in a loose, unscriptural manner, as others still do. We had not then noticed that the term Mediator in Scriptural usage is always connected with the mediation

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of a Covenant. Jesus is the Mediator of the New Covenant and, as St. Paul points out in Hebrews 12:24-28, we shall in the end of the age, as his Church complete, in the General Assembly of the Firstborn, come to him, the Mediator of the New Covenant, as his Bride and Joint-heirs in carrying out its blessed provisions for the uplift of Israel and the world.

Our Covenant is the original Abrahamic Covenant, the Oath-Bound Covenant, which God consummated four hundred years before the old Law Covenant. It needed no mediator, has no mediator, because, as the Apostle points out, it has no contingencies to be mediated. God promised that in his own time and way he would develop the Seed of Abraham. He has about accomplished this. "No man taketh this honor unto himself, but he that is called of God." (Heb. 5:4.) Our Lord Jesus was called first and responded loyally for the joy that was set before him. The Heavenly Father is now calling the members of the Body--"as many as the Lord your God shall call." These, holy and acceptable through Christ's sacrifice, he will soon "raise up with him" as participants in the Spiritual Seed. Then, with the Anointed complete and ready, the New Covenant promised centuries ago to Israel will go into effect.

Note another case in which we used the terms New

Covenant and Mediator improperly, though the thought behind was, and still is, entirely correct. We said, "If anyone lose his relationship to Christ through the loss of his faith in the precious blood or through the loss of the holy Spirit through wilful sin, such an one falls out of the protection, the care, the covering, of Jesus." That is all right, but we erroneously added the Mediator of the New Covenant. True, Jesus is the Mediator of the New Covenant, but, to bring in the fact here seems to imply that his mediatorship and the New Covenant have something to do with the Church. This is a mistake. Those words in bold type added nothing to the articles and injure them not at all by being omitted now.

In "The Tower" of '02, p. 223, we said, "It is nearly nineteen centuries since the New Covenant was sealed with the precious blood of our Mediator." We there said something for which there is no Scripture and hence something we should not have said and which we now properly correct. The New Covenant is not yet sealed. The blood of Jesus--the merit of his sacrifice--which will eventually seal the New Covenant at the end of this age, is now being otherwise used. It has been applied to the Church for her Justification, in order that she might have justified human rights to sacrifice and thereby might come into membership in the Body of Christ, the great Mediator, the antitype of Moses, whom

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God has been raising up during this Gospel Age. (Acts 3:23.) So far from telling us that Christ sealed the New Covenant, the Scriptures tell us the very reverse, namely, that he became the "surety" of it. (Heb. 7:22.) A sealed Covenant needs no "surety," but an unsealed Covenant does need a "surety." Thus we have a little more light upon the subject--not contradictory of any teaching or principle of Christian faith or practice, but further explanatory of the Divine purposes and arrangements.

In our issue of 1906, p. 26, we said, "Our Lord Jesus in his own person has been the Mediator between the Father and the 'household of faith' during this Gospel Age." This statement is incorrect. No Scripture so declares. It is a part of the smoke of the dark ages which we are glad now to wipe from our eyes. As already shown in this article we now see more clearly than ever how no man can come unto the Son during this Gospel Age except drawn by the Father, and that none will be in the elect Church except "as many as the Lord your God shall call," and as shall then make their calling and election sure, "for no man taketh this honor unto himself"--neither the High Priest nor the under-priests nor the Levites. We are all called of God to be his agents as the Spiritual Seed of Abraham in mediating the New Covenant for the blessing of natural Israel and the world.

IMPOSSIBLE TO DECEIVE THE ELECT

The great hour of temptation foretold in the Psalms and prophecies and by our Lord and the apostles, "The hour of temptation shall come upon all them that dwell upon the face of the whole earth," is upon us and, as the Apostle suggests, the question is not, "Who shall fall," but, "Who shall be able to stand?" Or, as stated through the prophet of old, "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi (the 'household of faith') and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."-- Mal. 3:2,3.

The Scriptures tell us that the angel of the Lord encampeth round about them that reverence him for their deliverance or protection. They intimate also that Satan and the fallen angels are very desirous of invading our minds and hearts and bodies with evil suggestions. To a greater or lesser extent we must surely believe that Divine providence through the human will has raised a considerable barrier for the protection of the natural man from the evil spirits. Otherwise, surely through evil promptings and obsessions, the world centuries since would have gone mad under such infernal impulsings. We may be sure, however, that as the Adversary specially opposed the Lord, so he marks out and specially assaults the faithful members of his Body--and the greater their prominence the more severe would naturally be the attack. "We are not ignorant of his devices," nor of the fact that "we wrestle not against flesh and blood, but against wicked spirits in influential positions." (Eph. 6:12.) Without Divine assistance surely all would be led captive at his will--misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness.

Our thought is that for the testings of this hour the Lord permits the Adversary to come very close to the tempted, so that the slightest inclination in their hearts towards evil would quickly put them in contact with the adverse influence of the Adversary. No wonder, then, it is the hour of temptation! No wonder all except the saints, the "very elect," will be unable to stand! The saints, as they find the close approach of the Adversary, will draw nearer and nearer to the Lord and feel restful and content only "under the shadow of the Almighty." And they will thank God for any help at hand, such as the Vow, which he may send to assist them into the "secret place of the Most High." As for those who come under the power of the Adversary we can only expect that their hearts and minds will become more and more perverse. Not only may we expect that they will "speak perverse things to draw away disciples after them," but

we are to remember further that "many shall follow their pernicious ways, by reason of whom the Truth shall be evil-spoken of."--Acts 20:30; 2 Pet. 2:2.

What may we not expect if the Lord in the closing hours of this age shall permit the Adversary and his supporters, through Hypnotism, Spiritism, etc., to come close to humanity and overcome the barriers of the will, which hitherto has been man's protection! What might we not expect as the result--anger, malice, hatred, envy, strife and general devilishness, inaugurating a time of trouble such as never was since there was a nation--every man's hand against his brother and neighbor!

The following are the changes made in "Studies in the Scriptures" to harmonize with the foregoing presentations on the subject of the New Covenant, its Mediator, and the Church's justification by faith and acceptance as the Seed of Abraham under the original Oath-Bound Covenant of Grace:

VOLUME I.

Page 113, line 16, "who hath sealed the Covenant with his own precious blood," changed to, "whose precious blood is to seal the Covenant."

Page 130, line 7, "Under the New Covenant the members," changed to, "Under the Covenant of Grace members." Last line, "(in this life or the next)" changed to, "(in the Millennial Age)."

VOLUME II.

Page 69, line 5, "sealed or," changed to, "secured."

VOLUME III.

Page 298, line 8, "but only for the remnant selected from the twelve and the residue selected from among the Gentiles," changed to, "It must first be sealed by the blood (death) of the Mediator--Head and Body, from Jews and Gentiles."

Page 342, lines 17, 18, 3416 inches, changed to, 3457 inches to agree with later accurate measurement, would seem to mark 1915. The former figures were "paper measure" from Piazzi Smith's illustration supposed to have been drawn to a scale, but found inaccurate.

VOLUME V.--later paging.

Page 28, line 15, "by divine prearrangement sealed," changed to, "made possible the sealing of." Lines 20 and 21, "The New Covenant had been sealed," changed to, "the redemption had been secured." Next to last line, "which sealed," changed to, "for sealing."

Page 121, line 34, "sealed the New Covenant," changed to, "opened up a new way of life"! Line 39, "New Covenant," changed to, "precious blood."

Page 139, line 29, "New," changed to, "Oath-bound."

Page 243, line 32, "reckoned," changed to, "thenceforth."

Page 426, line 26, "his own sacrifice, his own death as," changed to, "his own death (and his members) for."

Page 455, line 31, "was made," changed to, "becomes."

Line 34, "and having sealed," changed to, "that he might seal." Line 35, "made," changed to, "make."

VOLUME VI.

Page 88, line 13, "the call of this Gospel Age could not be promulgated or effected until our Lord had sealed the New Covenant with his blood," changed to, "the call

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of this Gospel Age could not be promulgated until first our Lord by his death had become 'surety' for the New Covenant."--Heb. 7:22.

Page 109, line 11, "New," changed to, "Grace."

Page 168, line 5, "sealed," changed to, "secures." Line 7, "reconciliation with him through this Redeemer, and his sacrifice only," changed to, "fellowship with our Redeemer in his sacrifice and reward." Line 13, changed to, "privilege of communion in Christ's blood."

Page 227, line 3, "New," changed to, "Grace."

Page 228, line 15, "New," changed to, "Grace." Line 16, "it, who," changed to, "the Law, but."

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Page 285, line 3, omit "six."

Page 357, line 30, "sealed," changed to, "suretied."--Heb. 7:22.

Page 358, line 16, "sealed, ratified," changed to, "suretied."--Heb. 7:22.

Page 362, line 26, "New," changed to, "Grace."

Page 392, line 29, changed to, "the high priest who made the sacrifice."

Page 397, line 27, "sealed," changed to, "suretied."--Heb. 7:22.

Page 401, line 25, "New," changed to, "Abrahamic." Line 26, omit, "sealed and."

Page 432, lines 11 and on from bottom, changed to, "received him as the antitypical Moses. As they were baptized into Moses in the sea and in the cloud, the acceptance of Christ, as instead of Moses, would imply that they were in Christ, as members of his Body, under him as their Head, and through association with him, ministers of the New Covenant, of which the complete glorified Christ, Head and Body, will be the Mediator."--Acts 3:23; 2 Cor. 3:6.

Page 434, line 13, "Mediator," changed to, "Surety." Heb. 7:22. Line 14, add, "which they engaged to serve."--2 Cor. 3:6.

Page 461, line 4 from bottom, "was sprinkled upon," changed to, "is efficacious for."

We recommend the friends to note the above changes in their volumes of "Scripture Studies." We submit to any honest mind that the changes, while trifling, are very helpful; but that they in no sense or degree affect our faith in the fundamentals of God's Word--that our Lord Jesus' death is the basis of all hope for both the Church and the world; that all the merit of redemption proceeds therefrom; that the privilege of sharing in our Lord's sacrifice, and subsequently in his Millennial glory, is "the Mystery" respecting which some never were permitted to see, and concerning which others are now evidently being blinded; that shortly Abraham's natural seed will be saved from their blindness and become the beneficiaries of the New Covenant and share the work of dispensing Divine mercy to all the families of the earth. This is God's Covenant with them--they shall obtain (Divine) mercy through your mercy.--Romans 11:27-32.

We close this article as we began it, with the suggestion that the dear friends who are shouting "Wake up!" are merely experiencing a nightmare. They have gone to sleep and their confused notions are merely "nocturnal hallucinations," which would be amusing to us did we not realize the seriousness of their condition. In their somnambulism they are in danger of falling from all the precious things which they and we had hoped they might attain. Those who have any influence with persons in this condition should use every energy to wake them up. Nevertheless let no harsh or unkind word be uttered, either to them or in respect to them. The present is a time of trial, of testing of character and of faithfulness, not only for them, but for all who have named the name of Christ.

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SELF-RESTRAINT IN LIBERTY

--I COR. 10:23-33.--SEPTEMBER 26.--

Golden Text:--"Let every one of us please his neighbor for his good to edification."--Rom. 15:2.

WE KNOW not to what extent intemperance and other vices prevailed in the Apostle's day. In a general way the Church is cautioned, warned against every form of vice, of sin, of intemperance. These are questions which might have been discussed with Jews and Gentiles entirely irrespective of religion. These are not the questions discussed in this lesson. Indeed, the Scriptures say little respecting the grosser vices, because the Apostle addressed Christians and not

the worldly. Note the address of each of the epistles-- To the believers, the "household of faith," the "saints." These, having left the world, having turned their backs upon sin and debauchery of every kind, needed not to be specially exhorted along the lines of vices. There were other questions more important to the saints and these the Apostle discussed.

Our lesson specially relates to a religious difficulty of that time. The Gospel teaching was that idols were nothing, and hence that offering of meat to these idols could do no harm to the meat. At the same time a question of principle was involved. Idolatry was so general at that time that it had become the general custom to offer upon the altar of sacrifice to their gods certain parts of the animals and the remainder might be taken by the sacrificer to eat at his home, or it might be given to the priests, or it might be sold in the market-place. Indeed, much of that which was contributed to the priests found its way to the markets. The public in general being fully in sympathy with this custom, were glad to purchase these meats, and they were in general use. When the question of the eating of these meats came up, some had much difficulty while others had none; the consciences of the former rebelled against their eating what had been offered to idols.

We can certainly sympathize with those who had trouble with their conscience in this way, even though we clearly see that the idols, being of stone or wood, could do the meat no injury. However, this was one of the burning questions of that time. Its discussion by the Apostle implies this. We can readily see that whoever would violate his conscience would injure his spiritual welfare and interests, regardless of whether the thing was right or wrong. We can readily see, too, how one might influence another. The brother of strong mind, discerning the situation, might eat with impunity; while his neighbor, less strong in mind, might be influenced by his example to eat, to the injury of his conscience. And, as a result of doing violence to his conscience he might be led out of the way altogether. This is the thought the Apostle had in mind in writing the lesson of today.

The essence of this lesson is that the Christian, by Divine arrangement, has a great deal of liberty to do good, to do everything that is proper, to do everything that will not injure himself or a brother or a neighbor. But he has no liberty to do wrong--no right to do anything that would injure himself or his brother or his neighbor. In other words, our liberties, while apparently absolute, are really limited. All the Thou shalt nots of the Law are removed, but the essence of that Law still remains, briefly comprehended in the statement, Thou shalt love the Lord thy God, and thy neighbor as thyself. The Christian is at liberty to do anything that does not conflict with this basic Law of his new nature--the Law of Love. This appears upon first sight to be a great

liberty, but, on closer examination, it is found to give us much less liberty than others exercise, as they think, with propriety. Not only does the Law of Love thus control us, because that is the Divine standard of justice, but additionally, God has accepted us in covenant relationship with himself under the Abrahamic Covenant, under Christ our Head, the Mediator of the New (Law) Covenant. Under this Covenant agreement with the Lord we are firmly bound to more than the Law or justice requirement; we are bound to sacrifice our rights and privileges, in the interests of others.

Below we furnish an arrangement of St. Paul's various expressions, touching this general subject, compiled by Prof. Wells:

With what weapons and in what spirit Christians should gain the victory.

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1. STAND BY YOUR PERSONAL LIBERTY.

Ye, brethren, were called for freedom.--Gal. 5:13.

Why is my liberty judged by another conscience?--
1 Cor. 10:29.

Whatsoever is sold in the shambles, eat, asking no question for conscience's sake:

For the earth is the Lord's, and the fulness thereof.--
1 Cor. 10:25,26.

2. BUT CONTROL YOUR LIBERTY BY THE LAW OF LOVE.

All things are lawful, but not all things are expedient.
All things are lawful, but not all things edify.--
1 Cor. 10:23.

Destroy not with thy meat him for whom Christ died.--
Rom. 14:15.

Let no man seek his own, but each his neighbor's good.--1 Cor. 10:24.

But take heed lest by any means this liberty of yours become a stumbling-block to the weak.--1 Cor. 8:9.

Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth.--Rom. 14:20,21.

Use not your freedom for an occasion to the flesh, but through love be servants one to another.

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For the whole law is fulfilled in one word, even in this:
Thou shalt love thy neighbor as thyself.--Gal. 5:13,14.

3. KEEP YOUR CONSCIENCE PURE.

Happy is he that condemneth not himself in that thing

which he approveth.--Rom. 14:22.

Each one of us shall give account of himself to God.--
Rom. 14:12.

4. CONSIDER THE EFFECT UPON THE CONSCIENCES OF OTHERS.

But if any man say unto you, This hath been offered in sacrifice, eat not; for his sake that showed it, and for conscience's sake:

Conscience, I say, not thine own, but the other's.--
1 Cor. 10:28,29.

Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling block in his brother's way or an occasion of falling.--Rom. 14:13.

5. THE PRACTICAL CONCLUSION.

Wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble.--1 Cor. 8:13.

Even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.--1 Cor. 10:33.

THE TEMPERANCE QUESTION

As already noted, the Apostle is not discussing a worldly question, but one applicable to the Church only. However, the same principle may not improperly be applied still more broadly to the world and the Christian's relationship to mankind in general along the lines of temperance. It is not sufficient that we appreciate our own liberties. We have a still further responsibility towards those who are not so strong or not so clearly informed as ourselves --a responsibility that we will not wish to pass by if our hearts are in tune with the spirit of Divine love. The Apostle gives us a lesson, saying that we should "do good to all men, especially to them that are of the household of faith." This thought can be well applied to the last verse of our lesson (33), "I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved."

If every Christian could apply these words of the Apostle truthfully to himself, the effect upon the world would be magical--suddenly energizing. They would see in Christians a renouncement of their own tastes and preferences in the interests of others, a principle which the world could very thoroughly enjoy and very quickly grasp. Should all those now enjoying Present Truth resolve to live henceforth, even in the spiritual affairs of life, up to the standard of the Lord, what an influence it would bring, what an influence would extend from their words, their thoughts, their deeds! Then the Church would become, indeed, a shining light in the world! It is for us to take our stand with the Lord and wait patiently for him to bring to us more than compensating blessings in

his own good time and way. The Vow is assisting many to do this. He who does not learn to sacrifice his own will, his own preferences, in the interests of others, will never, we fear, have that preparation of character which the Lord demands of those who shall be joint-heirs with himself in the Kingdom.

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VARYING DEGREES OF LOVE

THE article in a recent number of this journal entitled, "There Is a Sin Unto Death," appears to have created a very profound impression upon many of our readers. We are glad of this: "To be forewarned is to be forearmed." The central thought of that article suggested that possibly in the past we had underestimated the number who will eventually be remanded to the Second Death by the great Judge. It calls attention to the fact that none could reasonably and properly be acceptable to God and receive his blessing of eternal life except as they should first attain his character likeness. Because "God is love" this is the standard for all whom he will acknowledge as his children on either the heavenly or the earthly plane of perfect existence. The Divine Law, "Thou shalt love the Lord thy God with all thy heart, mind and strength and thy neighbor as thyself," must be fully complied with. The Church of this Gospel Age must reach this glorious standard in the spirit of their minds, in their hearts; the imperfections of their flesh being covered by the grace of God through their faith in Christ. The world during the Millennial Age must reach the standard of that perfect law actually. More than this, after the standard or mark is reached the Lord demands that character in harmony with this standard shall become fixed. To accomplish this, besetments and trials and testings are permitted and are especially severe, crucial, after this mark has been attained. "The Lord your God doth prove you, whether you do love the Lord your God with all your heart or no."

These premises our readers in general will recognize as sound, Scriptural and logical. It follows, therefore, that all who do not attain this standard of character cannot have the gift of God, eternal life through Jesus Christ our Lord. Fortunately this trial for life or death eternal is not now upon the world of mankind in general, but only upon the Church. Nor is it upon the Church nominal, but merely upon those believers who have made consecration of themselves and been begotten of the holy Spirit. If these shall fall away, "There remaineth no more sacrifice for their sins," the Apostle declares. Let us be glad that it is not ours to judge the hearts of our brethren. We are glad to wish well to all and to hope that the great Judge may see grounds for excusing many

of the blemishes of the brethren, which are manifest to us, and of our blemishes manifest to them. The Scriptures declare that the Lord judgeth the heart and not the outward appearance. It is ours, therefore, to hope all things favorable and to even doubt nothing, except as we may see evil fruitage in those claiming to be brethren--fruitage of conduct and spirit positively contrary to the Word and Spirit of the Lord. Even then we are not to bring against them any railing accusation, but to leave them in the Lord's hands.

With our most generous thoughts, however, we cannot blind ourselves to the fact that not many amongst the Lord's professedly consecrated followers give strong evidence of being at the mark of perfect love toward God and their fellow-beings. The Apostle intimates that for such we should fear and, bringing home the lesson, we should fear for ourselves--"Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it."--Heb. 4:1.

In view of the strictness of this Divine test and our own inability to see it lived up to by many and our carefulness

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and fear for ourselves, we can only hope that the great majority of professed Christians have never really been spirit-begotten and are not, therefore, subject to this searching test of character in the present life. Indeed, it seems rather remarkable that some of those who recently have "gone out from among us because they are not of us," seem to have their contention, partially at least, along these very lines: they dispute that any are spirit-begotten, or that God has made the path to glory a narrow one of self-sacrifice, or that the sufferings of Christ, the Head, are to be shared by the Church, the members of his Body. Such a position on the part of those once begotten of the holy Spirit and who have tasted the good Word of God and the powers of the coming age would seem to indicate a blindness which would imply the loss of the illumination of the holy Spirit, as they had once enjoyed it. And this would imply the Second Death. Let us prefer, however, to suppose that they never were really enlightened--never were really begotten of the holy Spirit; that they had merely made a consecration to God to live moral lives and to forward his cause--without making a full surrender in the proper Scriptural manner --laying down life and everything at the Lord's feet, "presenting their bodies living sacrifices, holy and acceptable to God and their reasonable service." Instead of understanding spiritual things they may merely have been repeating spiritual precepts, without true comprehension.

Here we are reminded of a conversation that we once had with a lady. She said, "My husband has made full consecration of himself to the Lord and professes to be begotten of the holy Spirit and to see various teachings in

"Millennial Dawn," "Tabernacle Shadows," etc., which, in connection with the Bible, give him a great illumination respecting the Divine will. I, on the contrary, have never made such a consecration, yet I can understand those same spiritual things. How do you account for it?" In reply we outlined the type: the Court of the Tabernacle with its Altar representing faith in the forgiveness of sins through Christ's sacrifice; the Laver representing the putting away of the filth of the flesh, etc. We reminded the lady that the tabernacle stood in this Court yet was separated from it by the first veil or curtain, which represented the death of the human will in complete consecration to the Divine will. We said to her, According to your own statement, you are outside that curtain. You have never yet made a full consecration of your all to the Lord. Your husband has made such a consecration, has experienced such a death of his will as is represented by passing under that curtain, and he has arisen on the other side of it a New Creature, begotten of the holy Spirit. He tells you what he sees--the golden walls of the Tabernacle proper, the heavy Curtain, or second veil, separating between the Holy and the

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Most Holy, the Table of Shew-bread, the Golden Candlestick whose light illuminates everything, the Incense Altar from whence proceeds the sacrifice of incense and prayer beyond the Second Vail into the Most Holy to cover the mercy-seat. You give attention to your husband's descriptions of these things; you have them all in mind; yet you do not see in the same particular sense and degree in which he sees. You are trusting to his word, in which you have absolute confidence. He is trusting in the everlasting actualities with which he is directly associated.

May it not be that many more are in this condition than have plainly told us so? Surely we have now come to the time when all who have not made an actual, bona-fide consecration of their lives to the Lord--a full and complete surrender of their wills--will be separated from the consecrated ones. "The Lord your God doth prove you, whether ye love the Lord your God with all your heart or no."

"STAR DIFFERETH FROM STAR"

Another question arises: Since it is evident that all must reach the standard of perfect love, in order to attain everlasting life on any plane, what would be the test by which the different degrees of glory will be awarded, as suggested by the Apostle's assurance that, "as star differeth from star in glory," so also will it be in the resurrection of the Church?

We reply that since the very least one admitted to eternal life must have reached the mark of perfect love,

it follows that these different degrees of reward will represent different degrees of loving zeal on the part of those after they shall have reached the standard of perfect love. For instance, St. Paul was not merely anxious to attain the fruits and graces of the holy Spirit; he was not merely willing to suffer with Christ, if need be; but his zeal led him beyond this--to glory in tribulations also; to rejoice to be accounted worthy to suffer for the cause of his Lord; to rejoice to lay down his life for the brethren. He was not only glad to have fellowship in Christ's sufferings and to drink of his cup, but he had so much zeal that he rejoiced if he could get more than his portion, more than his share. He was on the alert for opportunities for service. If others used them, well. If he could stir up the love and zeal of others, well. But if he found some work undone which he might accomplish, he delighted to do it. Well did he say that we might take him as an example in following after our Lord Jesus. Surely we may conclude that he will be one of the brightest shiners in the heavenly Kingdom and that in following his example we also may become more and more pleasing to our Lord--not by wildly beating the air, but with wisdom and prudence and faithfulness doing those things which the Lord had indicated would be pleasing in his sight, as evidencing our loyalty to him, his brethren and his Truth.

IS LOVE THE ONLY TEST?

Another inquires, "Is love the only test?" We find that some of those who have opposed the Vow and now are gradually becoming more and more opposed to the various features of the Truth are quite bitter, malicious and strifeful; but we know a few of them who at least have a form of meekness and who on this very account seem to exercise the more power to create discord, because some of the friends reason that he or she cannot have forsaken the Lord nor been forsaken by the Lord, else they would not have so kindly a manner. My question is, Is love (gentleness) the sole test of our membership in the Body of Christ?

Our answer is, No and Yes. No, it is not the only test as viewed by the ordinary mind, unguided by the Scriptures. Do we not know worldly people who are very kindly disposed and moral and gentle and patient and generous? Do we not know Christian Scientists and many others, whom we believe to be thoroughly out of relationship to the Lord and entirely cut off from the leadings of his Spirit, possessing these same traits of character--some of them to an admirable degree? From this standpoint we must answer the question negatively and say that more than such a love and willingness must be looked for as a test of character and relationship to the Lord.

But there is another viewpoint given us in the Scriptures, and from it we may answer this question--Yes,

Love is the only standard or test of relationship to the Lord and to the brethren. Let us elaborate. Gentleness, meekness and patience are indeed elements of the holy character, the holy mind, which the Lord will develop in us: but they are not the sum of this character which we call love. They are only twigs or branches, as it were, on the great tree of Christian faith and fellowship --twigs and branches which are duplicated to some extent on other trees and on other vines than that of "the Father's righthand planting."

In giving his command the Lord did not specify, first meekness, gentleness, etc., but, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." Hence the first test of relationship to the Lord is that of faithfulness to him and to his Word. "If they speak not according to this word, it is because there is no light in them."--Isa. 8:20.

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So, then, in looking for Christian brotherhood we should begin at the beginning and look for loyalty to God and to our Lord and to the Gospel message and to the brethren. Meekness, gentleness, patience, etc., are commendable qualities in any one, but they prove nothing of themselves. Does not the Apostle call attention to this when he says that some, with feigned words and smooth speeches, would make merchandise of you; that is to say, would use you for their own advantage, to prosper their own designs and ambitions? Is not this the same thought expressed by another Apostle who exhorts us that we should not love in word merely, but in deed and in truth? (1 John 3:18.) These words intimate that some do love merely in word--feigned words and smooth speeches. The real evidence of the sincerity or truthfulness of our love, as the Apostle points out, is evidenced by our deeds and not merely by smooth words. With the smooth words we should look for that zeal for God and for his Truth which would demonstrate its sincerity by looking out for and serving the interests of the Truth, by evident effort to control words and acts, in harmony with the interests of the Truth. Our Lord Jesus honored the Truth greatly when he made it identically himself, saying, "Me and my Word." Whoever, therefore, honors not the Lord's Word, and serves it not, lacks that evidence of love for the Lord himself.

The Lord puts the least of his disciples as his personal representative, assuring us that kindness done, or evil deeds done, or evil words spoken, in respect to the least of his followers, are counted as said or done to himself. Whoever vows to love the Lord with all his heart, mind, being and strength and to be zealous for his service will of necessity be on the lookout for the Lord's brethren, even the least of them--to honor them, to serve them--and certainly not to stumble them. Whoever, therefore, lends himself to stirring up strife and dissension in the

Church, which is the Body of Christ, furnishes this evidence that he has not the Lord's Spirit; that he is "none of his;" that whatever smooth speeches and honeyed words he may use are merely deceptions and do not make known, but on the contrary hide the real sentiments of his heart.

In addition to the honeyed words and smooth speeches some add honeyed deeds and little attentions, in order that they may have the better opportunity for injecting the poison of asps, which is under their lips. (Rom. 3:13.) These honeyed words and deeds are the baits behind which is fastened the hook of slander, evil-speaking, evil insinuations, etc., by which they foster discord and stir up anger, malice, hatred, envy, strife and other works of the flesh and the devil.

How dwelleth the love of God in these? How love these the Lord with all their heart, mind, soul and strength and their neighbor as themselves? Not at all. They are in the very gall of bitterness and bonds of iniquity, as the Apostle declares--however they may measurably deceive their followers and themselves to the contrary.

It is for each of God's people to be so filled with his holy spirit--with love for the Lord and for all the glorious attributes of his character--that he will be proof against such tools of the Adversary and, so far from having fellowship with them he will instinctively shun them, even as the Scriptures declare. We are to "Love righteousness and hate iniquity" and to "have no fellowship with the unfruitful works of darkness." Rather we should reprove them, not necessarily by word, but certainly by conduct, by having no fellowship with them, because we are of another spirit, the spirit of life, the spirit of peace, the spirit of truth, the spirit of brotherhood, the spirit of the Lord.

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INTERESTING LETTERS

BIBLE AND TRACT SOCIETY, GENTLEMEN:--

I have through the kindness of a friend here, a Methodist minister, been allowed the grand privilege of reading your first volume, entitled, "The Divine Plan of the Ages," and was very much impressed with it. Its ideas so nearly concur with my own that I am very anxious to have more of the light and beg to enclose herewith check covering the cost of the remainder of the books and "The Watch Tower."

I look forward to the arrival of "The Watch Tower," as I am very anxious to keep in touch with present-day happenings in relation to the Scriptures and feel that it

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will be a source of light to me at all times, as the books have and will be.

I wish to say that I have never been a Church member and have been called an infidel on account of my non-belief in a Father who could torture throughout eternity people created by him in his own likeness when they were born in sin and were so weak. The first glimpse of the "Divine Plan" made me feel that I was not entirely alone in my belief and that the coming of the Saviour could be looked forward to with great longings and happiness instead of misery, separation, torture, etc., to some probably who were dear to us.

I am a young man, a deep reader and have until finding your books been unable to secure much consideration from the ministers of the (sect) churches, as all of them left the impression upon me that one must be a member of some church to be saved.

Will you please forward books and paper promptly, as I do not wish to miss a single enlightening point, and have a dear wife and mother I am so anxious shall see the great light as I see it.

Yours very truly, E. M. VIQUESNEY--Ga.

DEAR BROTHER RUSSELL:--

In the early '90's, being a great reader of all kinds of literature--history, Biblical and profane books of all kinds--my wife thought she would purchase me an unusual book, and bought me a copy of Millennial Dawn, Vol. 1. I was interested in Prof. Totten, of Yale, in his prophecies in reference to the books of Daniel and Revelation, and subscribed for the "Christian Herald" to read what he had to say. So I read Millennial Dawn at that time, but some influence was against me, and for years the book lay in my library unopened. Last summer at one of our Baptist meetings down here, I heard a clergyman speak about the Russellites and their belief as being damnable heresy. It was a new name to me. I asked about these people; who they were, and tried to get some further light, reasoning that there must be something extra about these people to be so condemned. I had often read of Gamaliel's advice to the high priest and tried to follow it by granting all movements a reasonable hearing. I came home from the meeting, and asked my wife if she knew where that old book she had bought for me years ago was. We looked it up. I began to read it. I was ripe for it. I got tired looking up your references to the Bible and took the book as written. Not having the necessary money to buy the other five volumes at that time, I did the next best thing. I went right into the Bible as never before. I would to God I had not wasted all these years, but had done so at first.

Patiently bear with me, as I am full of this good news.

I live in the country on an R.F.D. route. Some one threw a little pink tract in the box. God's blessings on him! I read every word; then it was up to me to find out who put it there. I made careful inquiry and found a fellow by the name of Mr. Nunally, living about four miles away, who had a reputation as being a saint; just the fellow I was looking for. I drove over and got what I wanted. I am now near the end of Vol. 6, which has stirred me up to write to you. I must have the monthly paper as soon as I can get it. It is a severe trial for me to ask you to give me credit for the same until I can pay for it and also for "The Tower."

WM. BENNETT,--Va.

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

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

WOODSTOCK, ONT., SEPTEMBER 11, 12, 13

Request has come from the friends in this vicinity for meetings on Saturday the 11th and Monday the 13th, in connection with the Sunday meeting on the 12th, at which Brother Russell will be in attendance, with a morning session for the interested at 11:00 o'clock, and an afternoon meeting for the Public at 2:30 o'clock.

Visiting friends will be heartily welcomed.

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BROOKLYN TABERNACLE EVERY SUNDAY

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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