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CONTENTS.

The Saratoga Convention.....	291
"That Servant" and "His Fellow-Servants".....	292
"Ruler of All His Goods".....	293
Our Position on the Subject.....	293
Our Comprehensive Consecration Vow.....	294
Christ's Ambassador a Prisoner.....	295
The Fear of Man--a Snare.....	295
Rest in God's Will (a Poem).....	296
The Wrath of Man Overruled.....	296
"Thou Shalt Not Speak Evil".....	297
Itinerary for Tour Through Maritime Provinces.....	298
"Offended Because of Me".....	298
"The Sheep Shall Be Scattered.....	299
A Reply to Bro. McPhail's Tract.....	300
The Truth in Asia Minor.....	302
Some Interesting Letters.....	302

page 290

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R4481 : page 291

THE SARATOGA CONVENTION

AS WE had expected, quite a number of the dear friends pronounced this last Convention "the best yet!" For our own part they are all so enjoyable that we find it difficult to express a preference.

About 1,500 to 1,800 attended; and about 500 more came to Brooklyn only. We cannot recall any previous Convention at which such absolute harmony prevailed. Saratoga is in many respects an ideal city for such a gathering; it is quiet, healthful, has hotel capacity for thousands and a splendid Auditorium. The friends were made comfortable at \$1.25 to \$1.50 per day by special arrangement. Each Convention teaches us something along these lines.

But our special feasting was on the heavenly food and fellowship divine. Thirty dear brethren participated and their topics were timely and well chosen. We trust and believe that no hungry soul went away unfed. Several ministers of various denominations attended continuously and some of them expressed themselves as deeply interested and reading the "SCRIPTURE STUDIES" and determined to prove as true Bereans what they had heard.

Saturday's ride down the Hudson River on the steamboat Hendrick Hudson was a unique experience. Nearly four thousand people were on board; about one-half of them were our Convention people. It seemed the Lord's providence that we should thus use the regular steamer rather than charter a smaller and less palatial craft for our exclusive use. Besides, as we had surmised, the opportunities for presenting the Truth to others were considerable, and the dear friends improved them wisely, we believe.

The river views are grand; but the dear friends were so full of faith-views of the heavenly shore that earthly scenes were quite secondary to the majority. The time was spent in fellowship-talks along Truth lines, and in singing with hearts and lips melodies to our Redeemer and our Father.

The Sunday services at Brooklyn were all held in the Academy of Music, and opened with a Praise and Testimony Meeting at 10 o'clock. It was good to be there, but difficult to describe. The feelings of the friends ran deep as they told of their thankfulness to God for the Truth, and how much it had changed the current of their entire lives. The Vow also was lauded as a blessing from God which had brought more of blessing than words could tell. It had brought them nearer to the Lord than ever before, and had given them a realization of the Lord's nearness and special watch care.

At 11 o'clock Brother Russell spoke on "The Value of Toil," as reported in the newspapers. Additionally he made some special reference to the value of service--the value of toil to the Church. He noted that the Lord could get along entirely without our aid, but permitted us to serve and sacrifice for our spiritual development. He noted also the rest of spirit which all laborers in the vineyard should enjoy continually. Luncheon followed, some going to restaurants and some partaking of a free luncheon in side rooms of the Academy of Music.

At the afternoon session a discourse was delivered by Brother Rutherford. His topic was, "Preaching the Kingdom of Heaven." It was ably handled and well received. Following it came another interval for supper--served as at noon.

In the evening after a praise service Brother Russell addressed

the assembly on "Baptism and Its Import." On Monday opportunity was granted for symbolic immersion in water, and one hundred and twenty-two availed themselves of the privilege. The baptistry of the Central Baptist Church was used.

Monday (Labor Day) witnessed a Love Feast from 7:30 a.m. until 11 p.m. at the "Bethel" (the home). Coffee, sandwiches, fruit and cake were served by the sisters to hundreds who inspected the home. The large parlor, in which President Abraham Lincoln in the dark hours of the Civil War interviewed Rev. Henry Ward Beecher and enlisted his co-operation in presenting to the British public the true issues of the war as being for or against slavery, etc., was an object of much interest. Our study also was a place of great interest to all. We sat at our desk by request and there greeted the Brethren and Sisters as they passed. We took fresh occasion to apologize for our fine quarters; so much better than the Lord and the Apostles enjoyed and so much better than we deserve. We explained afresh what had already been particularized in THE WATCH TOWER (March 1, page 68) concerning the peculiar providences which put us in possession of this fine property at a less cost than very inferior ones were obtainable--at about one-fourth what our large family's car-fare alone would have cost.

At the Brooklyn Tabernacle there were busy scenes all day. Imagine two thousand people passing between the Tabernacle and the Bethel and seeing both from top to bottom. No wonder the residents of the intervening four blocks were amazed! What could so greatly interest those happy-looking people! Ah! "None but his loved ones know." We trust that a favorable impression for the Truth was made upon the people of a large section of Brooklyn, for about 1,700 of our friends were quartered amongst them. Do we always remember, dear friends, that we are living epistles of the Truth, known and read of many who will not read our printed messages? If this thought could be always with us, how careful it would make us be of our words and deeds.

While we were giving the right hand of fellowship to the candidates for immersion at the Baptist Church, Brother Cole was addressing the Colporteurs in Brooklyn Tabernacle. Later, at 11 a.m. and at 3 p.m. and at 8 p.m., we addressed changing audiences in the Tabernacle. Of course, the Sunday services were the best attended (about 2,500, nearly all friends), although no special advertising was done. Some assured us that Monday was the very best day of all and that undoubtedly this Convention far surpassed all others. We believe we also must assent to this latter expression.

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R4482 : page 292

"THAT SERVANT" AND "HIS FELLOW-SERVANTS"

THE application to us of Matthew 24:45 some fourteen years ago, styling us "that servant," came

not from us, but from one who is now our bitter enemy and who claims that while we did occupy such position we have forfeited it, lost it, to a successor. We have taken no part in the discussion which followed. The bruited of the matter amongst our readers came from our opponents. We have refrained from any allusion to that particular Scripture, except upon two occasions when it seemed necessary: (1) In our general treatise of the entire twenty-fourth chapter of Matthew in "Dawn-Studies," Vol. IV., Chapter XII.; and (2) when this passage occurred in one of the International Sunday School Lessons. Of late, however, the violent opposition of our enemies has aroused many of our friends to an examination of the subject. As a result, the question has become an important one in the Church. Our friends insist that this Scripture indicates that in the end of this Gospel Age the Lord would use not many channels for the dissemination of the Truth, but one channel, and that it would be the privilege of others of the Lord's faithful ones to be "fellow-servants" (co-laborers). They insist that the facts connected with this harvest time abundantly substantiate this interpretation. They hold that all of them received their knowledge of Present Truth directly from the Watch Tower Bible and Tract Society's publications, or indirectly through those who have received their enlightenment through this channel. They are glad correspondingly to co-operate as "fellow-servants" with the Society's work, believing that thereby they are following the leadings of the Divine Providence, as well as the instructions of the Divine Word. They believe that such as do otherwise, oppose the Divine Word, antagonize the harvest work, and will bring injury upon themselves.

Our opponents are often bitter and sarcastic after taking the antagonistic position. They retort that the expression "that servant" should be understood to mean all the members of the Church of Christ, and that the expression, "his fellow-servants," is meaningless, because it refers to the same class. They declare that although it is true that they got their first enlightenment respecting the value of Christ's death as a "Ransom for all," and their first knowledge of the "Times of Restitution of all things," and their first appreciation of the "high calling," and their first knowledge of the Parousia and the harvest time of this age, and their first knowledge of the fulfilment of prophecies in connection with this harvest time, and their first understanding of the nature of man and the work of redemption, atonement and regeneration from this Society's publications, nevertheless they are of the opinion that all of these things were previously published by others, and they are seeking to find the books. They claim further that to apply this Scripture to us would signify that we are infallible.

Our friends reply that the Society has never made any claim to infallibility; that its publications are not written in that style; that they merely lay before their readers

the Scriptures and show their meaning from the Scriptures, and leave the lesson or conclusion with each reader's own judgment. Further, they declare that if any book or set of books presents the Divine Plan of the Ages and the Scriptural interpretations set forth in the "Dawn-Studies" and other publications of the Society, they have never seen them, never heard of them, and do not believe that they exist, but would pay a handsome price for the loan of a copy. They point out that "The Watch Tower" never claimed to have originated the doctrines of Election and Free Grace, Justification and Sanctification, Restitution, Baptism, etc. They point out, indeed, that it is well known to everybody that thousands of books have been published on these subjects, some of them centuries ago; but they also point out that none of these subjects was ever presented as now in the Society's publications; that these presentations of the past, instead of being enlightening, darken the understanding and confuse the head and heart and contradict each other, and that, on the contrary, all of these subjects in the Society's publications, are harmonized and unified as none would ever have supposed to be possible.

They point out that to attribute this harmony to human wisdom or to accident would be absurd; that it would be giving too much honor to any human being to suppose that after eighteen centuries of Christian conflict, passion and persecution because of inharmonies of understanding, any human being without special Divine aid should now arise who could at one moving of the wand, as it were, bring harmony and reason, beauty and light out of and into every part of God's Word. They declare that such a view would be much more difficult to take than that which they have adopted, based upon their understanding of Matthew 24:45 and co-related events of this harvest time. They declare that, to their judgments, there is no other interpretation of the facts before us than that presented in our Lord's promise; that at the appropriate time in the end of the age, in the time of his presence, he would bring forth from the storehouse of Grace, Wisdom and Truth things "new and old," and that he would select at that time one special channel through which those blessings would be called to the attention of the household of faith--indicating also that a privilege would be granted to others who might join the service as "fellow-servants." They point out that such as have thus become "fellow-servants" have been blest and used in the harvest work, whilst others opposing have gone into the "outer-darkness" of nominalism as respects "harvest" truth and its service.

They point to the fact that many ministers and Bible students repudiate and condemn the Society's publications on the very score that it is absurd to expect at this day a complete harmony of the teachings of the Bible, which have been fought over by the learned of the Church for centuries, and refuse, therefore, to examine the Divine Plan of the Ages, preferring to turn to the

Evolution theory and Higher Criticism views of the Bible, saying that it consists of a parcel of "old wives' fables," which cannot be harmonized with themselves nor with reason.

Our opponents, unable to answer, are made correspondingly angry. Some of them fight the Society's publications publicly, while they study them privately for Scriptural interpretations which they can parade as their own and as proof that the Lord is not using one channel only, "that servant," for the bringing forth of the meat in due season to the household of faith. Others, more crafty, indirectly discourage the use of the Society's publications while, in a sense, praising them, and, if questioned, are obliged to acknowledge that the Society's literature was the channel through which the Lord sent them practically all that they know about the Bible and the Divine purposes. They seek to turn the minds of the enlightened ones in another direction by telling them that "each should dig" the jewels of Divine Truth for himself; that the Society's publications merely gave them the start on which now they should improve, so that eventually its teachings would be far in the background. These disloyal "fellow-servants" suggest further that there is danger of worshipping the Society and that to avoid so doing it is practically necessary to give it a kick or to turn their backs upon it. They say, Let us have a Bible study, but let us exclude the Society's publications! Let us give the impression that we are great Bible students and teachers who dug these Truths for ourselves. But let us put the matter more plausibly and more humbly by claiming that our only desire is to exalt God's Word and to study it alone!

Our friends reply that they are in no danger of worshipping the Society or anybody else; that their experience in man-worship and sect-worship are things of the past. They declare that they were led out of those

R4482 : page 293

forms of idolatry and into the proper reverence and worship of God and his Word by the Society's publications and no others, and that they have never heard of any teachings which, in so clear and unmistakable language, guard the Lord's people against every form of man-worship, sect-worship, etc., and that no others so fully and thoroughly set forth the rights and liberties of the Lord's people as against the enslaving tendencies of the great Adversary and bishops, ministers and elders. They hold that Vol. VI. of "Dawn-Studies" is disliked on this very account by some who are desirous of "lording it over God's heritage." They point out that they themselves and their forefathers for generations had Bible classes and Bible studies all to no purpose until the Lord, in due time, sent them the "Bible Keys," through the Society. They point out that to ignore this leading of the Lord and to exclude from their study of the Bible

the teacher sent of the Lord would be to dishonor the Lord who sent the same and to reject His helping hand; and that the only result that could be expected of such a course would be a gradual loss of light--a proportionate loss of the holy Spirit, the Spirit of the Truth, and eventually to reach the "outer darkness" of the world and the nominal-church, from which they were rescued by the Truth. They declare that this would correspond to a sow returning to her wallowing in the mire and the dog to his vomit, as the Apostle declares. They declare that to take such a course, to them would mean a lack of appreciation of having been called out of darkness into this marvelous light, a lack of appreciation of the light of "the day star" promised by the Lord as a precursory of the glorious sunrise of the new dispensation.

R4483 : page 293

--2 Pet. 1:19.

They point out further that the "Dawn-Scripture Study" Volumes are practically the Bible itself in an arranged, systematic form; and that it is this very systematization of the Bible which brought them to their present enlightenment and joy in the holy Spirit. They declare that wranglings and speculations and guesses respecting things not revealed in God's Book are what is often styled "Bible study," and that they are afraid of these and desire to keep close to the Lord and to the message which they believe that he has sent to them, and that, therefore, they prefer to study the Bible in the light and under the leading of the "Berean Studies" and the "Studies in the Scriptures," and to look for further light in the same direction and without expecting special revelations to their own brains or from a variety of directions. They declare that there are no other writings or teachings which can compare with the Society's in loyalty to the Bible, and that it is their decision, therefore, to hold fast to that which they have already attained and to beware of "divers and strange doctrines," fanciful interpretations, manufactured types, symbols and private interpretations.

"RULER OF ALL HIS GOODS"

Our opponents are ready to admit that the Lord has used the Watch Tower Bible and Tract Society as his channel or servant in forwarding the harvest message in a most remarkable degree--in a manner and to an extent hardly to be believed and never equaled--in many tongues and at the hands of many "fellow-servants," Colporteurs, Pilgrims, Volunteers, etc. They admit that there is no question that a remarkable service has been rendered, and hence that it is indisputable by any who believe that there is a harvest work in progress and that the Society has been a servant of the harvest message in a most profound and peculiar sense, even if they dispute

that it has fulfilled Matthew 24:45, as being "that servant."
Our friends, on the other hand, point out that very rarely, indeed, is there any quarrel or dispute over the privilege of being a servant, and that never in the world's history before has this passage been applied, and that very few would be either desirous of being "that servant" or capable of fulfilling that service. They point out that a servant is known by his service, and that if the service be shown to have been performed, the title of servant is an appropriate one, although one not generally coveted. Those who have laid claims to being "some great one" have styled themselves in some fantastic manner Messiahs, Elijahs, prophets, etc., but amongst these none has ever been found to claim the title of "servant," nor to rejoice specially in service--particularly not without money and without price, but merely from love for the Lord, love for the Truth and love for the brethren.

But, retort the opponents, while we do not deny the service rendered, yet if we grant the application of Matthew 24:45 to be correct, then we are forced to apply the other part, the context, which says, "Verily I say unto you, he shall make him ruler over all his goods." That would mean that the "fellow-servants" and the "household of faith" in general might not expect to receive their spiritual meat from any other quarter than "that servant." We are opposed to this thought and hence opposed to the entire matter.

Our friends reply that it is with the Lord and with no one else to determine who and when and what shall be provided for the "household of faith"; and for him equally to decide whether he will send that spiritual food through one channel or through many channels. They urge that all who are hungering and thirsting after Truth, all who are looking to the Lord for their supply, all who are in a proper attitude of mind, meek and teachable, will be ready to say, "Lord, thy will be done in thy way! To thee we are indebted for every blessing, every mercy, every ray of light, and we prefer to receive it as thou dost prefer to dispense it! We have no wish or will to express! Our prayer is, Thy will be done!" They further urge that the opponents consider that the harvest message has been going forth for thirty-five years, and that if the Lord should change his program and his channel of sending the Truth at this late day, it would be very remarkable--less reasonable to suppose than that he would continue to use "that servant." They urge, furthermore, that all who cut loose from the Society and its work, instead of prospering themselves or upbuilding others in the faith and in the graces of the spirit, seemingly do the reverse--attempt injury to the Cause they once served, and, with more or less noise, gradually sink into oblivion, harming only themselves and others possessed of a similarly contentious spirit.

OUR POSITION ON THE SUBJECT

From the first we have urged that this subject be not allowed to produce contention or bitterness of spirit. Let each reach his own conclusions and act accordingly. If some think that they can get as good or better provender at other tables, or that they can produce as good or better themselves--let these take their course. All who feel dissatisfied with the spiritual food which our great Master has privileged us to send broadcast to every nation should certainly be looking anywhere and everywhere for something better. Our wish for them is that they might find something better. If we were dissatisfied ourselves, or if we knew where something better could be obtained, we certainly at any cost would seek it. And how could we find fault with others for doing what we ourselves would do? Rather let us bid them God-speed in their search for something more satisfactory. With many of us the case is the reverse of this, for, with the poet, we say

"I had sought the world around
Peace and comfort no more found."

In the Divine Plan of the Ages we found something so far above our own conception and the conceptions of all others that we at once realized it to be God's Plan, of which he declares truly, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:9.) We realize instinctively what a pearl of great price we have

R4483 : page 294

found--a matchless pearl--and that it would be the height of folly to look for any other that would compare with it. With the poet we declare,

"It satisfies our longings
As nothing else could do."

We confess, therefore, that we are not searching for other plans of the ages. At very most we look for additional scintillations of light which will make more harmonious and more beautiful than ever the great Divine Plan, which first stood clearly revealed to us in 1880.

We urge upon all those who do see eye to eye with us that, instead of quarreling with those who want something new or something better or something different, we merely let them go their way while we give special heed to the development of the fruits and graces of the holy Spirit in our own hearts and lives, and to the further dissemination of the glorious message to those who have the hearing ear. If from time to time the Lord shall permit Satan to sift his Church "like wheat," let us remember that our great Advocate's assistance in proper measure and power will bring to all who are loyal at heart the needed grace and strength for every temptation. He will not suffer such to be tempted above what they are able to bear, but with the temptation permitted will provide a way of escape. We must expect,

however, that these siftings of the wheat are not only permitted but intended to separate some, and it is not for us to murmur or complain against Divine Providence in this matter. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord!" Even though those who are being "sifted" have been very dear to us, as St. Peter and the other apostles were to the Lord, it is for us to humble ourselves under the mighty hand of God.--1 Pet. 5:6.

On the other hand, while remembering the Scriptural injunction to "mark them which cause divisions... and avoid them" (Romans 16:17), we should not allow any bitterness respecting them to enter our hearts or to escape our lips or our pens, no matter what they may say or do against us. "See that no man render evil for evil nor railing for railing, but contrariwise." Let us be like our Lord who, when reviled, reviled not again. As we see some going blind respecting precious truths which they once saw clearly, it will properly grieve our hearts for them. But we are to remember that the Lord's Cause will lose nothing; that it is in the hands of the Omnipotent One, who is able to make all things work together for the fulfilment of the counsel of his own will--his glorious purposes. Would we smite the blind? Surely not! Then neither should we by act nor word be unkind to those who are "going out from us, because they are not all of us"--those who in this hour of temptation are being smitten down by the arrows of the Adversary because, from the Lord's standpoint, not deemed worthy of the necessary succor.--1 John 2:19.

The three important lessons for the Lord's faithful to be sure that they have learned are these: (1) That meekness, humility, is of primary importance, not only to gain an entrance into the Lord's family, but also to maintain a place therein. (2) That obedient faith, abiding trust, is an indispensable quality, not only for the eternal future, but also for the maintenance of our proper relationship to the Lord in the present life. Without it we would wander and be uncertain in all our course. With it we may abide in meekness under our Lord's protecting care. (3) Love, the essence and sum of all the graces, must rule in our hearts richly, abundantly. A proper love for God will not only keep us very meek, very humble, very teachable, but will also give us great faith, great confidence in him and an attitude of heart which he will be pleased to guide aright. A love for the brethren will make us meek and gentle and willing to lay down our lives in their interest. If we know these

R4484 : page 294

things, happy are we if we do them.

But while we are willing that others should go anywhere and everywhere to find food and light to their satisfaction, strange to say, those who become our opponents take a very different course. Instead of saying in

the manly fashion of the world, "I have found something which I prefer; goodbye!" these manifest anger, malice, hatred, strife, "works of the flesh and of the devil" such as we have never known worldly people to exhibit. They seem inoculated with madness, Satanic hydrophobia. Some of them smite us and then claim that we did the smiting. They are ready to say and write contemptible falsities and to stoop to do meanness.

We say to ourself, O my soul, come not thou into their counsels and schemes. Abstain from them. Make the Lord, even the Most High, thy refuge and habitation, and fellowship thou with the saints of the Most High, who are meek and lowly of heart and whom he shall lead in his ways. "Blessed is the man who walketh not in the counsel of the ungodly, and standeth not in the way of sinners, and sitteth not in the seat of scorers, but whose delight is in the Law of the Lord."

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R4484 : page 294

OUR COMPREHENSIVE CONSECRATION VOW

MANY are writing us that they took the Vow months ago, when first it was suggested. We are glad to have all names at any time. Our opponents are boasting that as less than seven thousand names have as yet been reported as Vowers, it follows that the majority of our many thousand readers are opposed to it. We do not believe this true, yet cannot dispute the logic of the argument. All not for the Vow are apparently against it. Our belief, nevertheless, is that those who have taken the Vow are experiencing a great spiritual uplift therefrom, a greater nearness to the Lord, and consequently a greater safety in this evil day. It is our confidence, too, that the Lord will make the Vow plain to all of his faithful in due time and that many more, if not all the true-hearted, will ultimately take it and share the blessing. Notice that nearly all who are going blind on the Covenants and the Sin-Offerings are such as are opposing the Vow. Of course, we believe it to be of the Lord's providence and "meat in due season" at this time, else we would not present it in these columns.

Some have gotten the erroneous idea that this Vow is more stringent than our original Consecration Vow of Baptism into the Death of Christ. On the contrary, nothing could be more comprehensive or tight than our Vow to be dead with Christ to all sin and alive with him to all righteousness. This includes every act, word and thought fully in accord with the will of our Lord to the extent of our ability. The Vow suggested for a year past is less comprehensive; but it specifies certain outward forms recognized as safe and such specification is found to be helpful.

It is the new Creature that is bound both by the Consecration Vow and also by the supplemental Vow of specifications.

If the New Creature fail in the latter Vow, he surely has failed in the original comprehensive Consecration Vow. What should he do upon realizing a shortcoming? He should follow the Apostle's admonition and come courageously to the throne of heavenly grace, to obtain mercy and find grace to help in future times of need. "The blood of Christ cleanseth us (new creatures) from all sin"--cleanses our robes. It was efficacious for us as men, justifying us and bringing us the privilege of joining with our Lord in his sacrifice, and it avails for all the weaknesses and imperfections of our flesh after we become "new creatures." This supplemental Vow demands so much less of us than our original Consecration Vow that all should be able to keep it, both in letter and in spirit, we believe. But if, perchance, a moment of severe temptation temporarily overwhelmed us and we failed to observe the Vow as fully as we desired, we should promptly go to the throne of grace for forgiveness, for the cleansing of every spot and wrinkle.

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R4484 : page 295

CHRIST'S AMBASSADOR A PRISONER

--ACTS 21:27-39.--OCTOBER 3.--

Golden Text:--"Thou, therefore, endure hardness, as a good soldier of Jesus Christ."--2 Tim. 2:3.

ST. PAUL, accompanied by Luke and Trophimus of Ephesus, Aristarchus of Thessalonica, Sopater of Berea, Secundus of Thessalonica, Gaius of Derbe, Timotheus of Lystra and Tychicus of Ephesus, arrived at Jerusalem Friday, May 27, A.D. 57. He was returning from his third missionary tour amongst the Gentiles. He had been absent seven years. As we have seen, the Lord had permitted forewarnings to reach him that he might expect trouble--bonds and imprisonment--in the Holy City. However, this noble ambassador for Christ, undeterred, had now arrived. He and his associates, it will be remembered, brought with them money collections from the Churches in Asia Minor for the Church at Jerusalem, which, apparently, was in a measure of financial distress.

Their reception on their first day was apparently of a private and personal character, but on the next day, which was probably the Day of Pentecost (Acts 20:16), the Apostles and leading brethren came together to receive St. Paul and his company in a more formal manner. St. James, brother (or cousin) to our Lord, was apparently the recognized leader in the Jerusalem Church. No mention is made of the other Apostles. Probably some of them were absent, engaged in the work at other points. St. Paul recounted his missionary tour amongst the Gentiles and the Lord's blessing upon his ministries of the Truth, notwithstanding the tribulations permitted. We may presume also that at the same time the collections

were turned over.

THE FEAR OF MAN--A SNARE

The brief record indicates that the brethren at Jerusalem were considerably perturbed by St. Paul's presence with them. Not merely did they fear for his personal safety, but also lest his coming might stir up persecution against them all. His activity and persistency made him well known to the Jews in the influential part of the world in which he had been laboring. The Jewish custom that the zealously religious come frequently to Jerusalem to celebrate religious festivals kept the Jerusalem Jews in touch with the religious interests of the whole world. St. James and his associates realized that in all probability Jews from Ephesus, Athens, Thessalonica, Berea, etc., might be present celebrating the Pentecostal feast. They knew that St. Paul's activities had already been reported, and that some, even of the Christian believers, were troubled at his reported teaching--that the Law was dead and that no one needed to pay any further attention to it. They urged St. Paul to contradict these partial misconceptions by going into the Temple and associating with some brethren who had taken the Nazarite Vow. They did not suggest that St. Paul take this Vow, but that he be present with these brethren, as a recognition of the propriety of what they did, and that he bear their expenses, which included not only the shaving of their heads and burning of the hair, but also the cost of sacrificing for them four animals each.

St. James and the leaders of the Church evidently understood St. Paul's position properly enough. He taught the Gentiles that it was not necessary for them to become Jews nor to obey the Jewish ritual, but that, instead of looking for God's favor through the types and shadows, they should look to Christ and his antitypical fulfillments of the requirements of the Law. He taught that the Law could not save either Jew or Gentile, but that only faith in Christ could bring the soul into relationship to God. He taught that while certain blessings of God yet remained for the Jew (Rom. 11:37), God during this Gospel Age is selecting a Spiritual Seed of Abraham from both Jews and Gentiles. He taught also that if any one, Jew or Gentile, attempted to keep the Law, with a view to thus meriting eternal life, such would surely lose it; because "by the deeds of the Law shall no flesh be justified in God's sight." Nothing in all this, however, really interfered with St. Paul's doing just what St. James and the others urged him to do for the four men under the Nazarite Vow. The shaving of their heads and the offering of sacrifices in demand of the Law governing their Vow, in no sense of the word interfered with or attempted to add to the merit of Christ's sacrifice. Nevertheless in our judgment a more courageous course might have been pursued. Apparently the very method taken to ward off public opposition merely served to arouse it. Let us not forget, however, that the Lord could have ordered the matter otherwise; could have overruled the matter differently had he chosen. Let us

remember that the Lord foreknew that tribulations would assail the Apostle Paul, and had foretold them. Those who are in close relationship to the Lord have his assurance that all their steps are ordered of him and that all things shall work together for good to those who love God and who have been called according to his purpose. What a comfort! What a consolation this is to all of the Lord's people! No wonder such may have quiet, rest, peace, even in times of storm and trouble!

R4485 : page 295

CONCESSION TO PREJUDICE UNSUCCESSFUL

The scheme to have St. Paul appear as partially endorsing the Law seemed successful for several days, but when the seven days were nearly expired he was recognized by Jews who had come from Asia. They had seen the Apostle with the Greek, Trophimus, and jumped to the conclusion that the latter was one of the four men whose heads were shaved. This would have been a grievous offence from the Jewish standpoint. Only Jews were allowed within the sacred precincts of the Temple, outside of which was a Woman's Court and also a Court of the Gentiles. A stone fence separated these two apartments and constituted what the Apostle elsewhere alluded to as the "middle wall of partition." (Eph. 2:14.) This wall was four and one-half feet high, and on it was a tablet which has recently been found by the Palestine Exploration Society which reads, "No man of alien race is to enter within the balustrade and fence that goes around the Temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." St. Paul was charged with this offence and not the Greek who was supposed to have been misled by the Apostle. It was on this score that St. Paul's life was in danger from the mob which speedily gathered at the cry of the Asiatic Jew that the Temple was being profaned.

While the mob was beating the Apostle, seeking to kill him, a chief Captain or Colonel of the Roman soldiers in the Castle Antonio close by the Temple became aware of the tumult and hurried to the scene with a troop of soldiers. The beating ceased. The people, who had not learned to respect the majesty of the Roman Law, had become amenable to its military forces.

The Apostle was chained by each arm to a soldier. The commandant, endeavoring to ascertain the cause of the tumult and unable to understand the conflicting testimonies, remanded the prisoner to the castle. But the mob, disappointed that they had lost the opportunity of taking his life, made a mad rush to get him from the soldiers or to kill him while under their charge. What a spirit of murder can be aroused, and suddenly, too, in the hearts of not only Jews, but Gentiles! And how often we find in the pages of history that such violence and unreason have been manifested in the name of and in defense of various religions! How utterly foreign to all of this is what St. Paul designates "the spirit of a

sound mind"--the spirit of reason, justice--not to mention the spirit of generosity, loving kindness and tender mercy! As the seeing of the foolishness and the brutishness of a drunken person should act as a great temperance lesson in every right-minded man and woman, so such a scene as this, whether recognized by our natural eyes or mentally seen through the printed page, should be a lasting lesson against anything so brutish and unreasonable. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that,

R4485 : page 296

by the grace of God, we will never be thus foolish, thus wicked; but contrariwise will become the more gentle and kind and Christ-like, as the days go by.

The oncoming of the mob led the soldiers to press one against the other so as not to lose their prisoner, and thus the Apostle was lifted off his feet and carried by the soldiers up the stairway.

The courage of this ambassador of Christ and his readiness to take advantage of every opportunity to tell the message of his Master was here wonderfully exemplified. We might have supposed that from the beating received from the mob and the more or less rough treatment in getting to the castle door any ordinary man would have been cowed with fear and excitement. But it was here that St. Paul, cool and collected, requested of the commander the privilege of speaking to the people, intimating, no doubt, that they had misunderstood what he was doing and that in a few words he might be able to pacify them. The officer was astonished, for the Apostle spoke Greek fluently. He thought likely that he was "that Egyptian" mentioned by Josephus, who, a short time before this, had gathered a large body of discontented Jews, to whom he represented himself as Messiah, and who, as his followers, gave the Roman authorities considerable trouble. St. Paul answered that he was a Jew of an honorable city and requested again the privilege of speaking to the people, which was granted. Promptly the Apostle preached Christ. No doubt he considered his thrilling experiences well repaid by the privileges of that moment--the privilege of telling a considerable concourse of people about Jesus; that he was the Messiah promised in the Law and the prophecies; that his sacrificial death constituted the redemption sacrifice for father Adam's forfeited life, and, incidentally, the redemption price for all of his children, who died under his sentence. Surely also he noted that now Messiah is calling a spiritual class of "first fruits" to be his associates in the Millennial Kingdom and that shortly Israel and all the nations will experience the privileges and blessings of that Kingdom. Surely he pointed out, also, that now is the acceptable time; that now is the time to make our calling and election sure to the chiefest, the spiritual part of the Abrahamic Covenant.

Paul proceeded to tell them of his missionary tours and how many of the Gentiles were receiving the message gladly and giving their hearts to the Lord in full consecration. But

so strong was the Jewish prejudice that the mere mention of the going of this great blessing upon equal terms to the Gentiles re-enkindled the flame of hatred and violence, and their shouts and jeers rent the air. The Roman Colonel, perplexed at the situation, concluded that where there was so much opposition there must be some grounds for it. "Where there is much smoke, there must be some fire." And so he commanded that the Apostle must be whipped until he confessed what he had done wrong that created such a tumult and promised reformation. At once the command began to be fulfilled. They began to bind St. Paul to a bent whipping post. But the latter brought the proceedings to a quick termination by inquiring, "Do you think it lawful to punish a Roman citizen before he has had a trial?" The Colonel ordered him released at once, for already he had exceeded the law in the matter. He took the Apostle's word for it that he was a Roman citizen; for to claim this and to have it found to be an untruthful claim would have meant sure death. The Apostle was held a prisoner for trial.

There are several further lessons for us here. While not condemning the Jews harshly for their selfish, bitter feeling of opposition to the Gentiles, let us notice how much injury this bitterness and selfishness worked to the Jews themselves. Had it not been for this wrong spirit doubtless many others of that time might have been quite ready to hear the Gospel. The lesson to us, therefore, should be to put away meanness, selfishness, enmities, bitterness, out of our hearts, out of our minds, out of our conduct and words; and instead to put on the spirit of our Lord Jesus Christ--a spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Another lesson for us is that when undergoing trials and difficulties, however unjustly and however much we realize that they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own assistance and deliverance--even as St. Paul took advantage of his Roman citizenship. God had provided him in advance with that measure of protection and it would have been culpable negligence on his part not to have used it and to have expected the Lord to deliver him in some miraculous manner.

REST IN GOD'S WILL

How sweet to feel God's will is best,
And in this precious thought to rest;
To know, whatever may betide,
'Tis best, for He is by our side!

Oh, how it helps us bear the pain,
Oh, how it makes us strong again!
The cold and gloom of darkest night
It fills with warmth and heavenly light!

To those who take His will as best

He grants His perfect peace and rest,
And ever gives them day by day
His grace sufficient on the way.

Then why should hearts grow weak or faint?
Why should we ever make complaint?
Let us press on with upturned face,
And follow where we cannot trace!
--G. W. SEIBERT.

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R4485 : page 296

THE WRATH OF MAN OVERRULED

--ACTS 22:30; 23:25.--OCTOBER 10.--

Golden Text:--"I will say of the Lord, He is my refuge,
and my fortress: my God; in him will I trust."--Psa. 91:2.

THE day after the riot and St. Paul's rescue by the soldiers the Roman Commandant, Lysias, perplexed, called together the Jewish Sanhedrin, that they might pass upon Paul's case; for by this time he had recognized that the point of dispute was a religious one, and that his only duty was to preserve peace. Thus Paul was afforded another opportunity to witness the Gospel to the Jews--to their most learned body, to their most influential Court of Seventy. Perhaps the Apostle began to realize by this time

R4486 : page 296

that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel. Looking back with the eye of faith we can realize that this is always so; that the Lord is, as from the first, supervising his own work. But only in proportion as we know what the Lord's work is, can we have and use the eye of faith. We must see that the Divine program is not to attempt the conversion of the world at the present time, but to leave that for the future, to be accomplished by Christ's Millennial Kingdom. We must see that his work during the present age is merely that of selecting or electing the Church, to be his Bride-Consort in his Kingdom--his associate in the great work which will then be accomplished for the world in general.

As St. Paul realized the opportunity granted him of addressing the leaders of his nation, he sought to make wise use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them

R4486 : page 297

of his faithfulness as a Jew. He had been ever a model citizen, never lawless. He addressed the council as "Brethren," thus putting himself on an equality with them, both in respect

to religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of Stephen, Paul, then Saul of Tarsus, was a member of the Sanhedrin.

"THOU SHALT NOT SPEAK EVIL"

The address which St. Paul had planned to deliver was interrupted by the High Priest's saying, "Smite him on the mouth!" This was a special mark of indignity and a protest against the words uttered. Our Lord declares, "The darkness hateth the light." It is not unfair to assume that the High Priest felt his own course in life specially condemned by St. Paul's words. Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Suddenly checked in his speech the Apostle shouted, "God shall smite thee, thou whited wall!" The prophecy came true. Within two years Ananias was deposed, within six years he met a horrible death, his own son being associated with his assassins, who drew him from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves which were covered with a stone slab bearing the inscription. These were whitewashed frequently, so as to be easily discernible, lest any traveler should tread upon them, and, according to Jewish ritual, be defiled. The pure, glistening white of the stone was beautiful, but beneath was corruption. The strength of the symbol as representing hypocrisy is manifest. Some who heard the Apostle replied, "Answerest thou God's High Priest so?" St. Paul rejoined, "I wist not, brethren, that he was the High Priest; for it is written, Thou shalt not speak evil of the ruler of thy people." It will be remembered that the Apostle never fully recovered his eyesight after being struck blind on the way to Damascus. Imperfect vision as a "thorn in the flesh" the Lord refused to relieve him of, but assured him that in compensation he should have the more of Divine grace, which answer to his prayer the Apostle gladly accepted. It is possible, therefore, that he did not discern the High Priest, or that he did not know that the indignity was suggested by him. It is claimed by some that Ananias had usurped his office and hence the Apostle's words may have meant that he did not recognize that the true High Priest was present. The latter view is implied by the fact that St. Paul did not apologize for his words, but merely showed that he fully recognized the Divine Law that rulers should not be slandered.

This is a good rule for every one today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the funmakers seem aware. Undoubtedly there are times and ways for protesting against things and methods with which we do not fully agree. But the people of God should pre-eminently stand for law and order, with as much justice as may be obtainable, waiting for absolute justice until the King of kings shall take his Millennial Throne. His command to us meantime is that we

"be subject to the powers that be" and "follow peace with all men, so far as lies in us"--so far as is possible.

Incidentally we remark that some are even disposed to speak jestingly of the Lord and the Scriptures. This is a dangerous practice. "The reverence of the Lord is the beginning of wisdom;" and it must continue in us and increase as the years go by, if we would make our calling and election sure to the glorious things which God has in reservation for them that love him and reverence him.

ST. PAUL AS A GENERAL

The smiting of the prisoner, and his retort, interrupted at its beginning the hoped-for presentation of the Gospel. The Apostle perceived that the prejudice against him was such that no speech of his could affect his hearers. They were dominated by the high priest, whose lack of justice had found so early a manifestation. Like a general, finding his front attack useless, he wheeled his forces and, by a flank movement, captured the sympathies of fully one-half of his auditors; and at the same time he secured an opportunity for showing that the doctrine he preached was the logical outcome of the faith of all of the large sect called Pharisees. He did this by shouting out, "I am a Pharisee; the son of a Pharisee; and I am being persecuted because of my belief in the doctrine of the resurrection." This was all strictly true. The word Pharisee signifies a person professing entire sanctification to God. And St. Paul had never ceased from this attitude. His experiences on the way to Damascus had changed his course of conduct, but had not changed his attitude of heart, which, from the first, was loyal to God "in all good conscience."

The Apostle well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness-professing Pharisees and the agnostic and higher-critical Sadducees, who numbered amongst them many of the most prominent Jews, including priests. The effect of his shout was instantaneous. The Pharisees took his part as one who believed in some respects as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and an out-of-the-way Pharisee they promptly espoused the cause of the latter. A tumult ensued, some seeking to take his life and others to protect it. Again Caesar's soldiers needed to intervene between warring factions of the people of God. How sad a scene! How pitiable that those who possess much advantage every way as Jews under Divine instruction should so sadly neglect the lessons of the Divine Law in respect to justice and each other's rights, not to mention the instruction, "Thou shalt love thy neighbor as thyself!" How pitiable it is that the same is sometimes true amongst Christians possessed of still higher appreciation of the Divine standards and under covenant vows to lay down their lives for the brethren, and indeed exhorted that they cannot win the prize they seek unless they reach the point of loving their enemies!

True, fisticuffs are not popular in our day amongst civilized

people, but cannot even greater cruelty be accomplished by the tongue than by the hand? And is it not true that many, even amongst those who have named the name of Christ and taken upon them consecration vows to do his will, bite and devour one another under the influence of the Adversary's spirit--"anger, malice, hatred, envy, strife." As we see these things shall we not learn a valuable lesson, which will enable us the better to glorify our Father in heaven?

Back at the castle in safety the Apostle was doubtless wondering in what manner the Lord had been glorified by his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providences and see the outcome we have all the better opportunity for experiencing the faith which can firmly trust him, come what may. The castle Commandant was evidently learning that his prisoner was no common character, one who was calm and alert, dignified and humble and self-possessed, while his opponents were the reverse of all these, thus evidencing to the unprejudiced mind that the Apostle was probably in the right of the controversy. This change in his attitude towards St. Paul was manifested by his kindly treatment of the latter's nephew, who had heard that forty professed religionists, forgetful of the Divine Law, "Love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat nor drink until they had killed St. Paul, a man who had done them no harm, but who, on the contrary, had merely endeavored as wisely as possible to do them good. At the instance of his mother, St. Paul's sister, the lad had gained access to the castle and explained the plot to his uncle, who sent him to Lysias, the Commandant. The latter took the boy by the hand to a private place, heard his story and dismissed him, telling him to keep the matter quiet. He perceived that he was in conflict with at least one-half of the influential of Jewry, and that his wisest course would be to put his prisoner under the protection of the governor, Felix, at Caesarea. Accordingly that very night at 9 o'clock two hundred infantry, two hundred spearmen and seventy cavalry took the Apostle

R4486 : page 298

to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

Lessons for us are God's providential care, and how this operates towards his faithful ones, such as the Apostle and all who have "made a covenant with him by sacrifice." The incident shows how God prefers to use natural means rather than supernatural agencies, and how all should be on the alert to serve the Lord's cause at any moment and every moment. God's purposes will be accomplished, but happy is the man or woman or boy or girl accounted worthy of the privilege of any service to the Lord or to the least of his disciples. Let us, then, be continually on the lookout, in an inquiring attitude of mind, desirous of knowing the mind of

R4487 : page 298

the Lord in every matter. As for the Apostle, he doubtless learned a lesson which we all may profitably consider; namely, that while having full confidence in the Divine will, it is ours to reasonably and properly protect our own lives and interests, as well as those of others.

The Golden Text is very impressive in connection with this lesson. Whether they and others recognize the fact or not, those who have the Lord for their refuge and fortress have a superhuman care and protection.

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R4487 : page 298

ITINERARY FOR TOUR THROUGH MARITIME PROVINCES

Lv. New York, N.Y., Wednesday, October 6.....
 (N.Y.,N.H.&H.)..... 12:00 night
 Arr. Boston, Mass., Thursday, " 7.....
 (N.Y.,N.H.&H.)..... 6:57 a.m.
 Lv. Boston, Mass., Thursday, " 7.....
 (Dom.At.S.S.Line)..... 2:00 p.m.
 Arr. Yarmouth, N.S., Friday, " 8.....
 (Dom.At.S.S.Line)..... 7:00 a.m.
 Lv. Yarmouth, N.S., Saturday, " 9.....
 (Dom.At.R.R.)..... 9:40 a.m.
 Arr. Berwick, N.S., Saturday, " 9.....
 (Dom.At.R.R.)..... 1:50 p.m.
 Lv. Berwick, N.S., Sunday, " 10.....
 (Drive).....about 8:00 a.m.
 Arr. Kentville, N.S., Sunday, " 10.....
 (Drive).....about 10:00 a.m.
 Lv. Kentville, N.S., Monday, " 11.....
 (D.A.R.&S.L.)..... 6:00 a.m.
 Arr. Halifax, N.S., Monday, " 11.....
 (D.A.R.&S.L.)..... 9:06 a.m.
 Lv. Halifax, N.S., Monday, " 11.....
 (Intercol.R.R.)..... 5:00 p.m.
 Arr. Sydney, C.B.I., Tuesday, " 12.....
 (Intercol.R.R.)..... 5:30 a.m.
 Lv. Sydney, C.B.I., Tuesday, " 12.....
 (Intercol.R.R.)..... 11:30 p.m.
 Arr. Truro, N.S., Wednesday, " 13.....
 (Intercol.R.R.)..... 9:10 a.m.
 Lv. Truro, N.S., Wednesday, " 13.....
 (Intercol.R.R.)..... 5:35 p.m.
 Arr. Charlottetown, P.E.I., Thursday, " 14.....
 (Via Point du Chene)..... 11:40 a.m.
 Lv. Charlottetown, P.E.I., Friday, " 15.....
 (P.E.I.R.R.)..... 7:45 a.m.
 Arr. Somerside, P.E.I., Friday, " 15.....
 (P.E.I.R.R.)..... 9:50 a.m.
 Lv. Somerside, P.E.I., Friday, " 15.....
 (Ferry).....
 Arr. Point du Chene, N.B., Friday, " 15.....

(Ferry).....
Lv. Point du Chene, N.B., Friday, " 15.....
(Intercol.R.R.)..... 1:10 p.m.
Arr. Moncton, N.B., Friday, " 15.....
(Intercol.R.R.)..... 2:00 p.m.
Lv. Moncton, N.B., Friday, " 15.....
(Intercol.R.R.)..... 2:10 p.m.
Arr. St. John, N.B., Friday, " 15.....
(Intercol.R.R.)..... 5:20 p.m.
Lv. St. John, N.B., Saturday, " 16.....
(Maine Cent.R.R.)..... 6:25 a.m.
Arr. Boston, Mass., Saturday, " 16.....
(Maine Cent.R.R.)..... 9:00 p.m.

SPECIAL RATES from Boston to Yarmouth, Berwick, Kentville, Halifax and Truro and return to Boston, \$14.00; to Sydney \$5.00 additional. Friends intending this Convention tour will please advise at once I. I. Margeson, Westwood, Mass., that accommodations, state rooms, etc., may be secured.

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R4487 : page 298

"OFFENDED BECAUSE OF ME"

"Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."--Matt. 26:31.

WE ARE NOT to understand this Scripture to teach that God directly smote the Shepherd, but rather that he permitted the Adversary to smite him. As our Lord said, "The Son of Man indeed goeth, as it is written of him, but woe unto that man by whom he is betrayed." Judas was a free moral agent, and only by entertaining evil thoughts respecting the Master did his heart get more and more out of the way until the last barrier of his will surrendered, and then "Satan entered into him" in the sense of having full control of a willing tool.

Little is told us of Judas, except that at heart he was selfish and mercenary. Doubtless he became a follower of Christ with more or less of sincere motives. He saw the miracles; he knew of their genuineness. He was one of the twelve whom Jesus sent forth endued with power to heal diseases, to cast out devils, etc. He knew there was no fake connected with it, but that the power of God through Jesus had for a time exercised itself through himself and the other Apostles miraculously. But apparently his heart was less attracted by our Lord's purity of life and holiness of teaching and self denials, and more attracted by the glorious prospects which Jesus held forth in the promises that those who followed him in his time of trial and rejection of men should ultimately sit

with him on his throne, ruling and judging the twelve tribes of Israel.

Judas allowed the natural selfishness of his nature to specially covet the honors and glories promised, rather than to appreciate the principles of righteousness and truth illustrated in our Lord's life and teachings. Note the difference in the sentiment expressed by James and John. While not forgetting the honors promised, their especial thought was love for the Lord and a desire to be near him and to be associated in the glorious work of the Kingdom, in the uplifting of Israel and all the nations. The loving disciple who leaned on Jesus' breast at the Memorial Supper evidently thought less of the glories of the Kingdom than of the nearness to the Master when making the request that he and his brother might sit on the throne of the Lord, the one on his right hand and the other on his left.

The selfish propensities are generally larger in proportion than the nobler ones in all mankind, and consequently under present conditions they are likely to be the more active ones in all of us. Hence our need continually of setting our affections on the higher things, the nobler things, and to this end the necessity of having before our minds continually the glorious character of our Lord and our heavenly Father--their justice, their love and mercy--that we may be copies of God's dear Son, and like unto our Father which is in heaven. Judas failed to develop such noble qualities, and, instead, cultivated the baser qualities in connection with his calling to discipleship.

R4487 : page 299

He thought of the throne and the honors attached thereto until everything else seemed of little advantage.

This being so, he was critical of the Master, and fault-finding. From his standpoint, Jesus was carrying on the campaign for the throne in an improper manner; he should have been more worldly-wise; he should have done this, and should not have done that. Instead of reproving the Pharisees he should have cajoled them, or at least have said nothing against them. Instead of criticising the multitude that desired to make him a king, and withdrawing himself from them, to meet Judas' conception of wisdom he should have spoken sympathetically to them and made capital out of the occasion. Instead of speaking to the multitudes in parables and dark sayings, he should have come down to their comprehension and explained to them about his Kingdom, and how he intended to establish it.

Judas could see no sense, we may be sure, in our Lord's dark saying, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." After that saying many of his followers remarked, "This is a hard saying, who can believe it?" and walked no more with him. Surely Judas must have been offended on that occasion. From his standpoint Jesus was balking all of his

prospects, and the hopes of the Kingdom were going glimmering more and more every day. The Lord was becoming more pessimistic, and instead of talking about the Kingdom and the throne was telling how the Jews would shortly take him and crucify him.

Judas began to feel that if he had been deceived in this matter, and was not to sit upon the throne as at first expected, he had best be "feathering his nest" financially in advance, so that however matters might go with the Master and the others, he would not have made such a failure as they. With this in view, doubtless he had sought to be the treasurer of the little band, and had appropriated to his own profitable uses whatever surplus was from time to time contributed. The basis for this assumption is found connected with the story of the anointing of Jesus at Bethany, when Mary produced a very costly perfume and therewith anointed our Lord. It was Judas who murmured at this waste, and remarked how much good might have been done with this money in providing for the poor. Not that he cared especially for the poor, but that he was a thief and carried the treasurer's bag for the disciples, and appropriated to himself from what was put therein.--John 12:6.

GAIN INSTEAD OF GODLINESS

This selfish spirit not only led him to rob the Lord and his fellow-disciples, but eventually led him to think of how he could obtain money from the priests for the betrayal of the Master. And of course there must have been some reasonable philosophy in his mind in connection

R4488 : page 299

with the matter, and not merely a cold-blooded deal to put Jesus to death--not merely cold-blooded murder. When selfishness has control of the heart it works all manner of deceitfulness to the mind as respects motives, intentions, etc. And this is true whether the ambition be for money or for name and fame. Doubtless Judas reasoned that he could make the money out of the transaction without working any injury to the Lord. Jesus could again, as on previous occasions, "pass through their midst" without any daring to touch him. Perhaps Judas reasoned further that his course would awaken the Master and bring matters respecting the Kingdom to a head, one way or the other; that Jesus, finding himself in the hands of his enemies, would either assert his great power and assume his kingly authority, or else his weakness and fraudulent claims by which he had deceived his disciples and others would be exposed.

By such subtle reasonings and deceptions the Adversary was able to lead the disloyal mind, the selfishly ambitious heart, into wrong paths. As we realize this, and how the same Adversary still operates along similar lines, we may well fear to come in any degree under his power

or misguiding influence. Not many of us would dare to find fault with the Lord and his methods directly, but we could still do so indirectly. He who then supervised the affairs of himself and his disciples on earth, now supervises the same from his glorious heavenly station. While fault cannot be found with the words of Jesus directly, fault can still be found with his message through those whom he uses as his mouthpieces. And while the Master himself cannot be betrayed to his enemies, for pieces of silver or other earthly advantages, or in satisfaction of other earthly ambitions, "his brethren" can thus be dealt with.

We have the Master's word, that whatsoever injury shall be done in word or in deed to one of the least of his little ones, it is the same in his estimation as though it were done to himself; and it were better for that man that a millstone were hanged about his neck and that he had been cast into the depths of the sea; better because in that event there would have been a future prospect for him during the Millennial Kingdom, whereas, having been once enlightened, having once tasted the heavenly gift, having once been under the influence of the holy Spirit, and then to completely fall away, there would remain no more for him an interest or share in the heavenly gift--in the redemption which is in Christ Jesus. Having received his share of it, he misused it, and can have no further interest in it.

Judas was thus made acquainted with the heavenly gift and the powers of the age to come, not by direct reception of the same as experienced at Pentecost, but by the indirect blessing which came upon the twelve through our Lord's special impartation to them of the power of the holy Spirit, by which they were enabled to work miracles in his name.

"THE SHEEP SHALL BE SCATTERED"

We must never lose sight of the fact that the harvest of the Jewish Age was completely under Divine supervision and control. The Lord willed that severe testings should come to the sheep through the Master whom they loved and revered. Those testings were necessary. "Through much tribulation shall ye enter the Kingdom." The way to glory must be the way of the cross--a narrow way--and there must be something permitted which would serve to make the way narrow; hence the permission of evil, the permission of a measure of liberty to Satan, and the permission of a measure of liberty to ambitious men.

It is not for us to become bitter toward Satan or any of those who develop an ambitious and injurious spirit similar to his. In so doing we would be cultivating in ourselves that which would be injurious to us. On the contrary, all the opposition of Satan and those who have his characteristics should exercise upon us an opposite spirit. We should pity them, while detesting their methods. We should be ready to do good to them, while loathing their course. We are not to render evil speaking for evil

speaking, nor insinuation for insinuation, nor anger for anger, nor malice for malice, nor hatred for hatred.

On the contrary, as the Apostle suggests, even Michael, though higher in power, durst not bring against Satan a railing accusation, but merely said, The Lord rebuke thee! So it should be with us: Instead of attempting to take vengeance upon our adversaries, we should commit our way and theirs to the Lord's keeping, and trust that in due time he will rebuke the Adversary and all who have his spirit and follow his course. He will know how to make proper allowances for head and heart. He it is who has said, "Vengeance is mine, I will recompense, saith the Lord."

"OFFENDED BECAUSE OF ME"

So far as our Lord's personality was concerned, we may be sure there was no cause of offense in him; he did nobody harm, but did everybody good. It was his doctrines that offended the people, and not his personality; nevertheless, their resentment was against his personality rather than against his doctrines, which were too strong for them to attack.

On one occasion we remember when they took up stones to stone him, Jesus expostulated with them, saying, I have

R4488 : page 300

done a good work and ye all marvel. Why, then, are you about to stone me? They answered that it was not for anything personal, but because of his doctrine. The Adversary deluded them, and made the words of him who spake as never man spake to appear false and God-dishonoring, whereas they were very true.

Our Lord said, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own. But now ye are not of the world, because I have chosen you out of the world, therefore the world hateth you." This implies that in proportion as we follow closely in the Master's footsteps our experiences will be proportionately similar to his. We shall be hated, not because of evil deeds to others, but because whoever is out of harmony with the truth of God's Word will be out of harmony with those who speak the truth, and verily think that they do God a service in opposing them.

Notice also that the world that will hate you is not the heathen world, not the Gentile world, but the worldly who pose as God's people. This was so with Jesus. He preached, not to the Gentiles, but to the holy nation of the Jews, God's consecrated people. And those who hated him and delivered him unto death were of his own nation, and even Judas of his own disciples. So we also should expect, in harmony with our Lord's words, that the worldly who will hate us will be the worldly-spirited ones, adversaries prominent in the Church, and some of them, perhaps,

close to us as fellow-disciples.

Seeing these things in advance, being thus fore-warned, shall we not be fore-armed, so that none of these experiences may move us from our constancy and faithfulness?

Let us remember the Apostles of old, and how the smiting of the Shepherd affected them, and scattered them, and confused them, so that of the two who followed him at all one in terror denied him with cursing, while the other, the loving disciple, viewed the Master sympathetically, but afar off.

Our Lord had forewarned them, and had instructed them how they might have been better prepared for this trial, but they had not heeded his words, "Watch and pray, lest ye enter into temptation." Hence in the moment of temptation they were overwhelmed, scattered. The lesson to us is that we should watch and pray, and by faith draw very near to the Master, and be full of confidence in the Divine plan, and remember the assurance that all things are working together for good to them that love the Lord, to them that are called according to his purpose.

Watching and praying will cultivate confidence and faith in God, and preserve us from the trepidation and fear and stumbling which will surely upset many others; because from this standpoint of faith we shall know how to apply in our own time and under our own circumstances our Lord's words to Pilate, "Thou couldst have no power at all over me except it were permitted of my Father." God is still at the helm, and is still working all things according to the counsel of his own will. It is for us to come close to the Lord and to wait for the development of his plan with absolute confidence and fearlessness--except in the sense that we should fear to leave undone anything directed in his Word.

Thus our Lord feared in Gethsemane, and in due time received Divine assurance and the strengthening of his heart, and the calm rest and peace which properly accompanied that assurance. So it will be with us "after that we have suffered awhile" and our faith has been properly tested, the Lord will give us succor and "grace to help in every time of need."

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R4488 : page 300

A REPLY TO BROTHER McPHAIL'S TRACT

DEAR BROTHER RUSSELL:--Grace and peace be multiplied unto you in these trying times, is my prayer. Thinking that a few words from one who has been long in the way and a close student of your presentation of the Gospel Truths, and from one who has been with you in spirit through all your severe and fiery trials and labor of love for these many years since before the first volume of DAWN was published, might be cheering and have a tendency to strengthen the prophet's hands, I will

send you a few lines.

Little did I realize or know in what way or through what instrumentality the Adversary was going to make his attack, and when I had shaken hands with you the second time at Put-in-Bay, and had looked into your smiling but care-worn face, in an instant I felt the extent of the trials through which you had passed; how you had taken joyfully

R4489 : page 300

the spoiling of your goods; how you had suffered the loss of all things that the world counts gain, and yet I could see that you were among those of the Lord's rich ones, rich in faith, having Godliness with contentment, which the Apostle says is great gain. As I realized all this, I also felt that the battle for Truth was not all over, but that there was more to follow. I said to you: "God bless you, Brother Russell; God bless you; the Enemy is coming in like a flood." Do you call to mind how soon after that convention the Enemy began to show his colors in the ranks of the Lord's consecrated? But, praise his name, the Lord has fulfilled his Word. He has lifted up a standard against the assaults of the Adversary and the Lord has still a remnant of his faithful color-bearers, who have been tried in the fire, veterans and victors in many a hard-fought battle, who are well equipped and prepared for the conflict against all the opposers of truth and righteousness that the prince of darkness can muster. Loyal Soldiers of the Cross, having on the whole armor of God, well clothed and well fed, strong in the Lord and in the power of his might, following in the footsteps of the Captain of our Salvation! We can do all things, endure all things, through Christ who strengthens us, even to running through a troop or leaping over a wall. They have learned the music and know the Gospel's joyful sound, and keep step to the notes.

I am sending you herewith a copy of the letter I wrote to Brother McPhail. It explains my attitude toward this new departure and snare of the Adversary. No doubt the Lord of the Harvest has permitted this delusion for wise purposes; but as I remarked in a testimony meeting lately at the Saginaw Convention, when the testimonies seemed to be drifting too much on the line of Brother Russell's trials and burdens, they need not borrow so much trouble about Brother R., for he is in the Lord's hands; and as long as he is faithful to his stewardship, the Lord will take care of him and he will have a good time fighting the good fight of faith for the joy that is set before him, in spite of all the opposing forces of Satan. We esteem Brother Russell very highly for his work's sake and labor of love for the members of Christ's Body and should bear him continually to the throne of grace in the arms of faith, that the Lord may continue to guide him by the spirit of wisdom and a sound mind in the dispensing of the meat, from the storehouse of Divine truth, to the household through the various instrumentalities that the Lord is using. Hold up the prophet's hands in any way you can. Having done this, cast all your

care upon the Lord, knowing that he doeth all things well. Leave it there and stop worrying about Brother R. "Let not your heart be troubled," saith the Master. "Martha, Martha, thou art careful (i.e., worried) and troubled about many things."

Now, dear Brother, just one or two things more to which I wish to call your attention. Is there not a parallelism between the stumbling of some of the Lord's disciples mentioned in John 6:52-68 and the stumbling now taking place? In the 53d verse our Lord says, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." Does not this apply to the consecrated spirit-begotten Church, drinking of the sufferings of Christ even unto death, the sacrificial Cup, members of Christ's Body? Are

R4489 : page 301

they not the only ones that have any life in them? Is not this strong meat? Those disciples who fell away said, "This is a hard saying, who can hear it?" Is it not so in the closing time of this harvest? Are not some who have been following along and who were co-laborers, now stumbling at the Word, being disobedient and declaring by word of mouth and printed page that the suffering of the Church as a sin-offering by the High Priest of our profession is a hard saying and will have none of it?

Now, lest I weary you or take too much of your time, I will close. I am getting old and nervous and have to write with pencil and have my letter copied. And now, Dear Brother, if you never receive another line from me while I tarry this side of the vail, rest assured that I shall remember you continually at the throne of Grace that the keeping power may be with you to the end of your pilgrim journey; and at last, when your last battle shall have been fought and the last victory won and your crowning day shall be ushered in, may you hear the welcome voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Pray for me that I may, by God's grace, meet you there.

Faithfully yours in the One Hope and service,
BYRON WILCOX.

DEAR BROTHER McPHAIL:--

I received your booklet on the Covenants and Mediator. I have read and re-read it prayerfully and carefully, and must say I disagree with you entirely on the points of the doctrines as set forth by you and the other brethren who hold the same (I believe) unscriptural views.

I shall only point out to you briefly and to the point a few of the unscriptural statements and try, with the Lord's help, to call your attention to some strange and inconsistent things that you and Brother Hennings have done, in the hope that you may see the error and make your escape from the snare of the Adversary; for I still recognize you as a brother, and love you dearly and continue to pray for you.

You are the first "Pilgrim" brother I ever met; I think

about eighteen years ago. At that time you were the only traveling Pilgrim. I have met you many times since and have been greatly blessed through your ministry of the Truth. Now, dear Brother, at the time I first met you the TABERNACLE SHADOWS had been published, explaining the types, etc. You and Brother Henniges were familiar with and well posted on the TABERNACLE SHADOWS as explained by Brother Russell; and as far as I can judge, you continued to preach in harmony with those views as set forth in that booklet for eighteen years. Then, suddenly, just in the closing time of the harvest, you get your eyes opened to see the whole teachings in regard to the Lord's goat, the scape-goat, the red heifer, and almost everything in the TABERNACLE SHADOWS as set forth by Brother Russell, as a myth, an error. Is it not strange that the Lord did not reveal this to you brethren sooner? And now you claim that Brother Russell is the one that has changed his teachings. He is, and has always been teaching in perfect harmony with the views as set forth in the TABERNACLE SHADOWS. I shall not now go into details in reference to some of your citations and misapplications of WATCH TOWER and DAWNS. It seems sufficient to see that you repudiate almost all the Gospel truths you had held and publicly taught for eighteen years. This of itself is sufficient to cast suspicion on your whole presentation.

On page 38 of your booklet you ask, if these sinners, enemies, etc., could become saints and members of the Church, joint-heirs with Jesus Christ without a mediator, why cannot the world in the Millennial Age attain to human perfection without a mediator. A seemingly foolish question for a Bible student to ask, and very easily answered from the Scriptural standpoint, because it is not in harmony with God's eternal plan and purpose. Again, you ask, if any member of this sinful race can be accepted by God without a mediator, why is a mediator needed at all? Let me ask you, dear Brother, if Abel had a mediator. How about the cloud of Old Testament worthies mentioned in Hebrews 11? Were they under the New Covenant? Were they justified by virtue of a Covenant then in operation? Did they have a mediator? No! Will they come forth in the resurrection of the just to perfect human life? Certainly. They were justified by faith and fought it out on the faith line and came off victors. Their faith, from God's standpoint, pointed forward to the Ransom. They were justified by faith; and by obedience to that faith they will come forth perfect human beings to be used of God in bringing the blessings of the New Covenant when in operation to the world, under the rule of the Mediator--the Church, Head and Body.

Now, how about the household of faith at the present time? How are we justified and to what kind of life are we justified? Therefore, being justified by virtue of the New Covenant and the mediator of the New Covenant. Oh, no, Paul! That is not what you say. We are getting the thing all mixed up. Someone else says that! "Therefore, being justified by faith, we have peace, etc." Oh! I see; we

are justified the same today as Abraham was--by faith; no mediator there; no covenant there! To what life are we justified? Human life, perfect human life, purchased by the Ransom. Have we this when we are justified? No; it is only reckoned to us. Are we going to be perfect human beings like those old-time worthies in the resurrection? No; that is not God's purpose with us. He has "provided some better thing for us." We are justified for a purpose; to be used on a higher plane of being in the age to come. We do with our humanity what our Forerunner, the High Priest of our profession, did with his--give it up as a sacrifice, through his merit, acceptable to God. Now, from that time, the time of consecration, we are under a covenant, and not before.

What covenant are we under? I answer, the same as our Forerunner. What covenant was he under? A covenant of sacrifice. For three and one-half years he was under that covenant, until he cried on the cross, "It is finished." He was begotten in the Abrahamic Covenant at his baptism. In his Resurrection, he was born from the same covenant, and became the Head of the Seed typified by Isaac. So, the Church, which is his Body, are under a covenant, a covenant to sacrifice, reckoned in with the Head as members of his Body, through his merit and offering acceptable to God. All justification is based upon the Ransom given at Calvary. Now, we can see why or in what sense, the Church are members of his sacrificial Body, and are being "baptized for the dead," joint-sacrifices, sharing his sufferings, joint-heirs; "Gather my saints together unto me, them that have made a covenant with me by sacrifice." (Psalm 50:5.)

R4490 : page 301

"A covenant with ME," with HIM--a fellowship covenant.

Now we can see the force and harmony of these Scriptures. "Planted together in the likeness of his death," "drinking of his cup," "counted as sheep for the slaughter"; "baptized for the dead." The man Christ Jesus was the first sheep slaughtered, the Lamb of God, who bore our sins--the sins of the sheep for the slaughter, and also, the sins of the whole world. But God's great plan purposed other sheep for sacrifice, through the merit of the one who ransomed all. This Lamb of God was in God's eternal purpose slain from the foundation of the world; so his followers, who are crucified with him, were sheep for the slaughter, chosen in him before the foundation of the world. (Eph. 1:4.) All this is clearly taught in the TABERNACLE SHADOWS. But from your viewpoint these Scripture teachings are meaningless. There is no place for them in the teachings of yourself and Brother Hennings.

Your explanation on Page 10, "What is meant by being under a covenant?" I believe, is correct. Now, is the Church under more than one covenant? I think that your answer would be negative. If so, the Church is not under the New Covenant, for it is clearly stated in the Scriptures, that the

Lord's saints are under a covenant of sacrifice, as I have already cited. You failed to explain anything in regard to

R4490 : page 302

the Church's Advocate. Does the Church have a mediator and an advocate both? If so, for what reason?

Again, on page 15, your thoughts are set forth in regard to Abraham, and, of course, you would be obliged to include other Old Testament Worthies who had no mediator, and because they had none, if we hold the view that the Church has none, etc., then because Abraham and others, Abel, Enoch, etc., had no High Priest, then, of course, the Church has none; and the Church has no Head because they had none; and so on. This is very unsound reasoning. Were those old worthies offering their justified humanity as a sacrifice to God, acceptable to God through the merit and ransom finished at Calvary? If not, your reasoning and conclusions fall flat with no foundation to stand on.

Again, on page 25, you refer to Hebrews 12:22,25. You say that instead of taking the Apostle at his word and believing what he says that "Ye are come," we are asked to believe that it means, "Ye are coming." Now let us see how your reasoning and conclusions look in viewing some other passage of Scripture given by the same Apostle: "If ye then be risen with Christ, etc." (Col. 3:1.) According to your view, Paul made a mistake, for we are not risen with Christ as yet, except by faith, and shall not be until we pass beyond the veil into the anti-typical Sarah's tent. So, in regard to the Scriptures you refer to and the conditions and things spoken of, we have come by faith to that glorious epoch or condition referred to, but it is still in the future. We behold it in faith and by faith we bring it nigh. You remember Abraham saw the same; he saw it and was glad. Now, dear Brother, there is much more I might say, but will not at this time.

Hoping and praying that you may see light in God's light on these important doctrines, I exhort you in the words of Paul to Timothy, "Take heed to thyself (keep the big Scotchman under), and to the doctrine, continue in them, and by so doing thou shalt save both thyself and them that hear thee." I shall be pleased to hear from you at any time.

Faithfully your Brother in the One Hope as long as I can see you are on the ransom. BYRON WILCOX.

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R4490 : page 302

THE TRUTH IN ASIA MINOR

BELOVED BROTHER IN OUR BLESSED KING:--I consider it my Christian duty to make known to you and to all who elsewhere love our Savior in truth, that I heard about you and your love for the Lord and for his work, through your books, which we have had in our

language, the Greek, now for two and a half years. I am sending you this letter because I believe that you will rejoice with me.

In the month of March, last year, I received from one of the Lord's children, who lives in Crete, some books and tracts of the MILLENNIAL DAWN. By reading I found in them the truth, for which I was hungry and thirsty. So I accept it because it is the true Gospel of Jesus.

When the preacher of the Protestant Church, of which I was a member, heard that I had accepted these truths and that I had written to have more books forwarded for the purpose of distribution, he explained before the Church that these books are not Christian, and that I must neither read them nor give them to others. I replied that the Word of God says, "Prove all things and hold fast that which is good." (I. Thess. 5:21.) Whereupon they persecuted me, for I had become an "heretic"; and about two weeks after that time they put me into prison on the charge that I was writing objectionable letters and passing them into the American College for Girls. Then the court of Smyrna sent me as an exile to my native country, which is in Epiros, Turkey. I was in prison ten days; and after this they sent me as an exile through Macedonia. In all these tribulations I was very glad, because it was my blessed King's will. I saw that there in Macedonia he had something to do through me; and about three months were spent ministering according to his will.

I want to let you know that about ten persons, who are Armenian Christians, speaking the Turkish language, are ready to buy some MILLENNIAL DAWN literature. So this year I shall try by the Lord's help to print something of the Truth in the Turkish language for them. All those who accept the DAWN truths here in Smyrna are about thirty persons, but every day I meet those who are hungering for the Truth as it is in Christ.

I am a Greek, my age is 25, my native country is the "Conitza," Epiros, Turkey. I have been living here in Smyrna for seven years, and I speak about six languages--Greek, English, Turkish, Albanian, and a little Hebrew and French.

My love to all the friends, G. M.--Smyrna.

OUR REPLY

DEAR BROTHER M.:--

I am glad to have your letter of the 7th of June and to note therefrom that you are not only at liberty, but back in your own land and actively engaged again in the proclaiming of the glad tidings. It rejoices me to learn that so many as thirty of the Asiatic Turks have received the good tidings. Give them my greetings, please. We have a pamphlet on the subject of Hell in the Syrian language; order if you can use any of these. Although we have none too much money for the demands, we feel led of the Lord to render you some assistance for the work you are engaged in. Please use it as wisely and carefully and as much to the Lord's glory as

possible, and please also let us have a report respecting its expenditure. Enclosed find draft.

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

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R4490 : page 302

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

Grace and peace be multiplied unto you through Jesus Christ our Lord.

Now, dear Brother, I come to you through letter with a heart full of repentance, after having been before the Lord, for having in the past spoken evil and listened to evil concerning you, my Brother. Now, dear Brother, I want first to ask your forgiveness for opposing the Truth you have so faithfully given out, which as I now see, was the true "Meat in due season."

The first thing that started me was listening to evil speaking. Now I see it was disobeying God's holy will, and going against his Word. Secondly, I opposed the Vow most bitterly, which I now see is one of the most essential things of this Gospel Age; that is, at this time--"the time of the end." Now, dear Brother, as soon as I opposed the Vow openly, it was, as I now see, as though a dark glass or film came over the eyes of my understanding, and I could not see the light. I began to disagree on the Covenants, the Sin-offering, and also on the subject of the Mediator, and, in fact, I was going farther and farther away, all because I did not listen to the Apostle's injunction, "Study to show thyself approved unto God, a workman that needeth not to be shamed." I got lazy and did not study hard enough. Oh, Brother, if I could only help the others, who are in the condition that I was in, to see how essential it is to keep on studying, and to keep in full harmony with the channel that the dear Lord is using! With God's help I am now doing my best to show others what I have now got, and that it is the Truth which I unconsciously gave up for error. But thanks be to our Heavenly Father, he has brought me to see the error of my ways, by using a dear Brother to

R4490 : page 303

show me and prove to me from the Scriptures that I was on the wrong course.

Now, dear Brother, I had been praying that I might see the Truth, and get to know if I was right or wrong. I prayed for days, and the dear Lord has now given me back the Truth.

I took the Vow and made it truly mine on the 29th of July, and went straight to bed. I cannot tell how joyful and peaceful I was when I got up in full harmony with my

Lord and Master, and with all the sons of God.

I ask again, will you please forgive me for all I have done against you? My Brother, I feel ashamed to ask you such a favor, but I know the dear Lord has forgiven me, so with this comfort I also ask you.

May the dear Lord bless you more and more abundantly and keep you faithful unto death, and also those dear fellow-laborers in the office with you.

I am now your loving Brother in Jesus Christ,
TOM HARRISON.

page 303

BELOVED BROTHER RUSSELL:--

A few words of testimony as to the many benefits the Vow has brought me. We thank God for it and for the disposition that enabled us to voluntarily appropriate this newer and fuller definition of our original consecration Vow; and oh, the sweetness and preciousness of the consequent closer fellowship and walk with God is beyond power of expression! Only the new mind revelling in the joys of the spirit can appreciate it.

True, the result of striving to the best of our ability to fulfil its various provisions, and one to be reasonably expected, was an increase of temptations and tests along lines of greatest weaknesses, but rather than yield to discouragement or a repudiation of this sacred obligation, we determined by the Lord's assisting grace to brave the struggle, knowing the effect would be a greater fortification on many weak points, which heretofore had not been resisted as they might have been.

Never before have we had such an exalted conception of our privileges as New Creatures.

Never before have we appreciated what an active, living, energetic principle the Lord's Word is, "bringing every thought captive to the obedience of Christ." Never before (we say it humbly) have we felt so efficient in appropriating the strength and grace of the precious Word to the overcoming of the fleshly mind with its deceptive, seductive reasonings and restraints upon the noble, pure and good in thought and motive, and thus allowing the holy impulses and promptings of Divine Love to spring forth and more abundantly bud and blossom into the beautiful "graces of the Spirit."

How we yearn and pray that the dear friends may all eventually see the privilege of voluntarily making the Vow their own, in an entire dependence upon the Lord and his assisting grace promised for every time of need! Accept heartiest greetings and Christian Love from your Brother in the Master's service,
CARL F. HAMMERLE.

DEAR PASTOR RUSSELL:--

To you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer on his account. (Phil. 1:29--Diag.) I take the liberty, dear Brother, to write you a few lines to express my gratitude and praise to the dear Father for the blessings that have been and still are coming to me through the light of "Present Truth." Surely the Lord has caused us to sit down to a glorious feast!

I was very much impressed with the article, "Wresting the Scriptures," which appeared in the July 15th TOWER; and especially with the position the party referred to took regarding Hebrews 10:29. I do not see how he could take the position he does regarding this word rendered "unholy." I have consulted a Greek and English Lexicon, by Donnegan, concerning this word "Koinos," and he defines it thus, "common," "unclean," "prohibited food," "defilement from eating" such food"; all the definitions, as can be readily seen, contain the thought of "unholy"; not any thought of "partnership," as the party would have us believe.

Concerning our participation in the suffering of Christ, as members of his Body, I think the Apostle Paul shows us a most conclusive argument in Ephesians 5:31,32, where he states, "For this cause shall a man leave his father, and his mother, and shall be joined unto his wife and they too shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."

When we take this verse, together with what Jesus said in John 6:51, "My flesh I give for the life of the world," we can see the great privilege the Church has, to be counted in as a part of that "flesh"; as Paul states, "They two shall be one flesh....I speak concerning Christ and the Church."

It is our Lord who is sacrificing his "flesh." All the merit belongs to him.

Surely it is a marvelous favor to be associated with our dear Lord as members of his Body; as Paul again states, "joint-heirs with Christ, if so be that we suffer with him, that we may also be glorified together."--Rom. 8:17.

May the Father's richest blessings rest upon you in abundance, comforting and strengthening you in this "evil hour," is the prayer of your Brother.

In the bonds of Love, E. G. BERRY.

DEAR BROTHER RUSSELL:--

I have been looking back over the twelve months that have elapsed since my formal registration of the Vow; and feel constrained to write and acknowledge the great blessing it has proved in this time. This last year has been by far more fruitful in its harvest of spiritual blessings and privileges than the previous seven of my association with the glorious Harvest work. I confess, however, that the first perusal of the Vow did not impress me favorably, for the

flesh at once put forward the objection that it was a very low moral standard for a Christian. How subtle the old mind; how crafty its sophistries, and what cunning objections it will raise when it discerns some definite action being taken

page 303

to bring it the more completely into subjection to the Divine Will!

R4491 : page 303

Several months ago I was led to still further "mortify" the flesh by adding another feature to my Vow, suggested by yourself at the Nashville Convention, "to never murmur nor complain at any of the Lord's providential leadings." The year has not been without its trials and testing, but the resultant peace, and the confident assurance that every incident was working out the Father's blessed will, has been like oil on troubled waters. "When he giveth peace, who then can make trouble?"

You have my deepest sympathy, dear Brother, in every trial and heartache. How true it is that they who are teachers, even in a small way, must receive heavier trial! But how thankful am I that the Lord has promised to keep all those that trust in him! So I am confident that he will permit you to glorify him by finishing the work which he has given you to do. How glorious to know that the prayers, on one another's behalf, of the consecrated thousands, are now ascending in one grand, uninterrupted chorus to the Giver of every good and perfect gift, for the needed grace to lovingly submit to all the provings of the Lord as he seals our hearts and minds against the day of our deliverance.

Yours in the bonds of Christian love,
WM. A. BAKER.

DEAR BROTHER RUSSELL:--

Have considered and prayed over the Vow for many months, and at the beginning of the year took it with slight modifications, as a Resolution, continuing to ask Divine guidance. The result has been a further opening of the eyes of my understanding, and I feel I can now take the Vow with a full and proper appreciation. We continue to be thankful for your recent fellowship and help. May the Lord's richest blessings be yours. Pray for me.

Your Sister by his favor, CORRINE C. SHERMAN.

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page 304

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT
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page 306

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page 305

SEMI-MONTHLY
VOL. XXX OCTOBER 15 No. 20
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CONTENTS.

Have "The Watch Tower" Teachings Changed?.....	307
Afflictions of Christ for Church and World.....	308
The Passover and Atonement Sacrifices.....	308
The Sin of the World.....	309
The Ransom-Price and the Sin-Offering.....	309
Is There Merit in Our Sacrifices?.....	310
Our Merit Not Demanded by Justice.....	311
"Jesus' Blood" and "the Blood of the New Covenant".....	311
One Mediator, Jesus.....	312
The Abrahamic Covenant Not the New Covenant.....	313
A Conscience Void of Offense.....	316
Preaching Christ to the Rulers.....	318

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R4491 : page 307

HAVE "THE WATCH TOWER" TEACHINGS CHANGED?

DO THE changes recently made in the teachings of THE WATCH TOWER respecting the Covenants affect any of the fundamentals of doctrine, or any of the features of the Divine Plan of the Ages as previously recognized and presented in SCRIPTURE STUDIES, Vols. I. to VI.?

If the word change be understood to signify a repudiation of anything once held as truth, then we deny that any change has occurred in our teaching. As we pass along a roadway over hill and dale, there are continual changes in one sense of the word--changing scenes--but such do not imply a change in the traveler's course--a retracing of his steps. So the "pathway of the just is as a shining light" and those who follow it find it shining "more and more unto the perfect day." They will not need to say, as some have said recently, "For seventeen years we thought we were in the right way, but now must retrace our steps and go back to where we then began, and take a different path." Such as were in the right path of shining light and stay therein will never need to say, "We once thought TABERNACLE SHADOWS OF BETTER SACRIFICES the most clear and only satisfactory solution of the subject in the world, but now we must retrace our steps and must repudiate all that we ever believed respecting the antitypical Atonement Day and its better sacrifices. We must go back and count all of those years as worse than wasted."

In this sense of the word change, THE WATCH TOWER publications have been unchangeable from the first until now. What is spoken of as a "change" should not be properly so termed. Nothing is changed. Every step of the journey has been right--not one step needs to be retraced or otherwise repudiated. This is one of the evidences of Divine leading--of our Lord's supervision of the Father's work during the time of his presence.

As recently shown in THE WATCH TOWER, our presentations on the subject of the Covenants to-day are in fullest accord with those we made a quarter of a century ago. What

then is it that our opponents call a "change"? Merely the fact that from the first we used the term New Covenant too slackly --while we claimed that while it belonged to the future, to the Millennial Age, it would not be operative to Israel and the world until then.

We nevertheless held (unscripturally as we now see) that our justification was somehow connected with that New Covenant, although we could not explain how or why we should be under two covenants. We still see the necessity for our justification. We still see that it is based upon our Lord's sacrifice. We still see that our share in it is obtained by faith--that we are "justified by faith." But now we see that the New Covenant has nothing whatever to do with this faith or with our justification, and that no Scripture so teaches. Have we lost anything? No. We merely cast aside as useless, unscriptural, unnecessary, the thought that our justification had anything whatever to do with the New Covenant. We now see the force of the Bible presentation of the subject --that we are justified by faith--"faith in his blood"--faith in the sacrifice of Jesus, the Just for the unjust. We now see that the New Covenant is promised--not to us, but to Israel and all men. We have turned aside from nothing of any value to us. We have all the actualities which we ever had, and, additionally, the light shines the brighter upon our pathway.

As an illustration: Suppose you were walking into the country to a friend's home and an umbrella were given you to carry to him. Suppose that in the journey you thought that you needed the umbrella either for rain or shine and carried it over you. Suppose that by and by you discovered that you did not need its covering and let it down and carried

R4492 : page 307

it to your friend for whom it was intended. Would that signify that you had lost your way or changed your path or retraced your steps? Assuredly not!

Similarly the Church are "able ministers of the New Covenant," preparing it, carrying forward its various interests to present them to Israel and the world in due time. If for a time we with others thought that Covenant for our use on the way, and got under it, or supposed ourselves under it, was it wrong or a change of our way or path when we got free from the supposition that we needed that New Covenant? Assuredly not! The "twelve stars" (Rev. 12:1) shed the more light upon our pathway by reason of our getting from under the unscriptural delusion.

But have we cast away the New Covenant? By no means. We are still "able ministers (servants) of the New Covenant" --still carrying it forward for Israel and mankind--serving it all the more faithfully because the more intelligently, the more Scripturally. Note well that the "change" of doctrine is on the part of those who are opposing us--they have already so changed their course that they are blind to many of the previous things they once saw. They are losing "the secret of the Lord" (Psa. 25:13), "the mystery"--revealed only to

the saints and hidden from all others.--Col. 1:26.

But, says another, has not THE WATCH TOWER "changed" so that now it denies Jesus as the Mediator between God and men? Does not this mean a repudiation of the ransom and a denial of the necessity and fact of the Atonement? Would not this signify a renouncement of Jesus as the Savior or Redeemer? And would not this be a great "change" indeed?

Yes, indeed; those would be great changes, surely. But THE WATCH TOWER has made no such changes in its teachings. Such misstatements are merely a part of the Midnight Howl, designed of the Adversary to stampede the true sheep. Our opponents, blinded by the Adversary (and possibly attempting "to draw away disciples after themselves"), are "howling" and skiting "dust" to cause confusion amongst the Lord's consecrated people. God permits it as a test of the loyalty of his people and their faith in him as the Shepherd of the flock.

THE WATCH TOWER still teaches that all of Adam's children are sinners and all under death-sentence. It still teaches that there is none other name than that of Jesus, given under heaven or among men, whereby we must be saved--through

R4492 : page 308

faith in his blood--in his sacrifice--in his ransom-price--in his atonement for sin. Can any one believe more than this respecting the efficacy of the precious blood? Where did our opponents learn of the significance of the ransom-price and the philosophy of the Atonement between God and men, than in THE WATCH TOWER publications? What have our opponents written on this subject, or what has ever been written on this subject, that as strongly teaches the value of the precious blood and its necessity as the price of salvation for the Church and the world? We challenge presentation of proof on this subject.

THE WATCH TOWER, as ever, teaches that our Lord Jesus is the great Prophet, Priest, King, Judge and Mediator for Adam and his race, whom God appointed to this service from before the foundation of the world. We still teach that he will fulfil all those offices by the close of the Millennium. We still hold, since 1880, that the Church is a special class "called" to be "copies of God's dear Son" as his Bride and joint-heir in all his offices toward "men," the world. We still hold that these are members of the great Prophet, Priest, King, Judge, Mediator; that figuratively our Lord Jesus is the "Head" and the Church his "Body." We still hold that in the Divine purpose this special class was foreknown, as well as Jesus, from before the foundation of the world. (Rom. 8:29; I. Pet. 1:2.) We still hold that this is the Mystery hid from previous ages and now made known only to the saints, as a special favor through the Word and by the holy Spirit.

Wherefore, then, the "howl" against us? Because we emphasize, to those permitted to see the "Mystery," what the Scriptures clearly teach, namely, that God deals in a special manner with the elect Church, different from his dealing with the world; because those of us who ever were rebellious

have surrendered, and because we desire righteousness and truth, and can and do exercise justifying faith in Jesus' meritorious sacrifice. These sacrifice their restitution life-rights and by a consecration vow to the Lord become dead as men and alive as "new creatures," "members in particular of the Body of the Christ"--the great Prophet, Mediator, King, Priest and Judge of the world.

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R4492 : page 308

AFFLICTIONS OF CHRIST FOR CHURCH AND WORLD

ST. PAUL writes, "I fill up that which is behind of the afflictions of Christ in my flesh, for his Body's sake, which is the Church." (Col. 1:24.) How should this text be understood in harmony with the thought that the Church is represented in the sacrifice of the Lord's goat, whose blood was sprinkled "for all the people"?

We are to "lay down our lives for the brethren" (I John 3:16) in serving them, but the merit of that sacrifice and its application at the end of this age, at the close of the antitypical Atonement Day, is a different matter. The merit of the sacrifice--Jesus' merit passed through his "Body"--when presented to Justice on the Mercy Seat by the High Priest is quite another matter from the spending of the strength. Who will claim that the Apostle in this text meant that he or we could do sacrifice for the Church's sin? Our Lord will properly apply the merit as his own "for the sins of all the people."

The same principle holds true in respect to our Lord's sacrifice. He did not lay down his life day by day in the service of the world, but in the service of God's peculiar people Israel, and especially in the service of such of those as evidenced that they were "Israelites indeed, in whom was no guile."

Although the merit of Christ's sacrifice (after being passed through the Church selected from Jews and Gentiles) is ultimately to be applied for the cancellation of "the sins of the whole world," he did not in any sense or degree lay down his life in serving the world. He said to his disciples, "Ye are not of the world, even as I am not of the world." (John 17:16.) And in sending them forth to preach the Gospel he charged them not to go to the world, saying, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel." In a word, then, it matters not to Justice how our Lord's life was consumed or laid down--instantly, or during three and one-half years--it was a sacrifice or giving up of certain earthly rights belonging to him--an asset, a virtue, a price which he, as a New Creature, was privileged to dispense and did give to us, the "household of faith." Likewise the "household of faith," being justified through the merit of Jesus' sacrifice presented to Justice, was invited to become

dead to earthly rights with him--to sacrifice restitution rights and privileges. It matters not how, in God's providence, our lives may be spent or in what kind of service they are consumed --at the wash-tub, in the store, in the pulpit, or otherwise; the restitution rights are sacrificed and those rights in the end will be made available to natural Israel and to the world under the New Covenant arrangement. "They shall obtain mercy through your mercy." (Rom. 11:31.) We are to have no preference as to how our sacrifice will be accepted of the Lord; but, if different doors are opened to us, we should follow the Apostle's exhortation and, as far as possible, "do good unto all men, especially unto the household of faith," "laying down our lives for (in the service of) the brethren." We have nothing to do, as sacrificers, with how our Lord, the great High Priest, will ultimately apply those restitution privileges which we sacrifice in the sealing of the New Covenant.

THE PASSOVER AND THE ATONEMENT SACRIFICES

What is the relationship between the sacrificed Passover lamb and the Atonement Day sin-offering?

These types view sin-atonement from two different standpoints. As we have frequently heretofore shown, Jesus the Lamb of God was the antitype of the Passover lamb. The Passover, observed by the Jews yearly in the spring, memorialized the passing over or saving of the firstborns of Israel at the time when all the other firstborns of Egypt were slain by Divine decree. The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over "in that night." The "household of faith" are Scripturally represented as "the Church of the firstborns" and that night typified this Gospel Age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams will arise, ushering in the Millennial Day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in, the passed-over Church will alone have been spared or passed over or been delivered from death by the efficacy of the blood of the Lamb. However, the general deliverance of the people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the Church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God's order take place without first the passing over of the firstborn. Thus we see that the typical Passover Lamb is our Lord Jesus alone and that we, his Church, his members, are not at all represented in that

R4493 : page 308

lamb and its death. Thus the Apostle says, speaking of that Lamb, our Lord Jesus, "Christ our sacrifice is slain; therefore let us keep the feast."

The Day of Atonement sacrifices were Divinely placed exactly at the opposite end of the year, apparently to disassociate the two types. They give a detailed illustration of the work of atonement, so far as God is concerned. As shown in TABERNACLE SHADOWS the Day of Atonement as a whole represented the entire Gospel Age--"the acceptable day" of sacrifice. The bullock, which represented the priest, was the type of our Lord Jesus in the flesh. Its sacrifice typified his death, "the Just for the unjust." The application of its blood was efficacious for the members of the High Priest's family--the under-priests, "himself," his Body, and for his entire "house," the house of the

R4493 : page 309

tribe of Levi. It applied to none other. Then came the second sacrifice of the Atonement Day--"the Lord's goat." It was not sacrificed for the priest nor for his house, but for "all the people." It represented Christ's Bride, the Church. It and "the scape-goat" were supplied by the people and therefore represented mankind in a general way, while the bullock was furnished by the priest and represented Jesus' flesh--"a body hast thou prepared me" "for the suffering of death." The Lord's goat was treated just as the bullock was treated--just as we are assured that the Bride class must suffer with Christ and have similar experiences to his. At the close of the Atonement day of sacrifice, otherwise called "the acceptable year of the Lord," and, again, "Now is the acceptable time," the time in which God will accept us as sacrifices--the blood of "the Lord's goat" was sprinkled in the Most Holy as was the blood of the bullock. The antitype of this will be at the close of this age, when the merit (blood) of Christ, passed through the Church, will be applied on the Mercy Seat "for the people"--atoning for their sins and sealing the New (Law) Covenant and its Mediatorial Kingdom.

Both of these animals represented the High Priest: the bullock, our Lord and Head, and the goat, his Body, the Church. When the high priest sprinkled the blood of the bullock, it represented "his own blood," the merit of his own sacrifice. He applied it for us, not for the world; hence only believers and not the world in general have had the blessing secured by our Lord's sacrifice, thus far. Meantime, according to Divine intention, the Church has been gradually in process of selection--according to willingness in sacrificing earthly interests--walking in the footsteps of our Lord; filling up the sufferings of Christ; laying down their lives for the brethren. Our presentation of ourselves to the Lord was at the door of the tabernacle, as represented by the tethering of the goat there. Thus we offered ourselves and, when we were accepted, our sacrifice as the Lord's goat class began. This acceptance was indicated by the killing processes. Henceforth we ceased to be men and were recognized on a new plane as "members of the Body of Christ," without any headship

of our own. Consequently, when at the end of the Day of Atonement sacrificing the antitypical High Priest shall make a further presentation of the blood of the goat upon the mercy-seat, it will be "his own blood" in two senses of the word:

(1) It will be his own in the sense that all the merit was originally his and appropriated to us in order that we might have the opportunity to share with him in sacrifice. The sacrificial merit merely passed through us, "the Lord's goat" class. We were favored by the privilege accorded of "suffering with him that [in due time] we might be also glorified together with him." It is not necessary to question whether our sacrifice could add anything to the merit of the transaction, because no more merit was necessary than that which our Lord had and which he applied on our behalf.

Undoubtedly there is a merit in the Church's work, else the Scriptures would not so indicate. But if we were actually perfect instead of reckonedly perfect, it would still be true that only one man was directly condemned by Justice and hence the death of only one man was needed to constitute the ransom-price of the whole world. Justice does not object to the extra sacrifice, however. Yea, Justice has promised a great reward to the 144,000 joint-sacrificers --that they may become joint-heirs with Christ Jesus, their Lord and Head. Justification is a free gift from God through Jesus our Lord; but "the high calling" is everywhere classed as a reward of merit intended only for "him that overcometh"; "They shall walk with me in white, for they are worthy," although when drawn by the Father to the Son we were "sinners," "defiled," "children of wrath"; but ye are washed, ye are sanctified--but ye are justified in the name of our Lord Jesus and by the spirit of our God."--I. Cor. 6:11.

"That which God has cleansed call not thou unclean." While God called "the mean things," he does not leave them thus, but justifies by faith in Christ, and sanctifies by the Truth, by giving them opportunity to share in Christ's sacrifice; to share in Christ's "cup" of the blood of the New Covenant shed for them and for many; to share Christ's baptism into death; thus to learn obedience even unto death in the school of Christ; and finally to share in his glory, honor and immortality--the divine nature.

The cleansing of justification by faith is for the very purpose of cleansing us that we might be acceptable sacrifices on his altar. See Malachi 3:3; Rom. 12:1.

(2) The blood (merit) which our Lord will apply as soon as the Church shall have finished her share in his sacrifice will be "his own blood," in the sense that he accepted or adopted us as his members, we losing our personality in the transaction in the same manner that a bride loses her name and her individuality at marriage. All that we have and are belong to the great Bridegroom, and we are delighted that he is pleased to count us in with himself in any sense of the word in connection with his sufferings

of this present time, and the glories which will follow.

"THE SIN OF THE WORLD"

John the Baptist declared of Jesus, "Behold the Lamb of God which taketh away the sin of the world!" The type of the Passover shows the death of the lamb only in connection with the firstborn of Israel. Its blood on the doorposts was for the protection of the firstborn, and not for the remainder of Israel. Since the firstborn represented "the Church of the firstborn" now in process of selection, and since the others of Israel represent those of the world who will ultimately be saved from the bondage of Pharaoh and Egypt (typifying Satan, sin and present worldly conditions), how can we apply John's words, namely, "Behold the Lamb of God which taketh away the sin of the world?"

If there were no other Scriptures on the subject, we would be at a loss to know how to understand the discrepancy. However, other Scriptures show us that the Church of the Firstborn, passed over in this night of this Gospel Age, will be the Church of Glory soon. Then, under the headship of Christ, it will constitute a Royal Priesthood, which, during the Millennial Age, will bless mankind with assistance, instruction and uplifting influences of every kind. The Lamb of God has not yet taken away the sin of the world. He began to lay down the ransom-price at his baptism at Jordan. He finished this at Calvary. He ascended up on high with that price in his hand, so to speak, and presented it not for the world but for the Church. As the Apostle declares, "He ascended up on high there to appear in the presence of God for us"--for the household of faith--for the antitypical priests and Levites. Other Scriptures show us that the merit of Christ when passed through the Church will be made available in the end of this age for the sin of the world. Thus and then the Lamb of God will take away the sin of the world--in God's due time and order.

The separateness of the types is here again duly noted: Moses was not one of the firstborns, but Aaron, his brother, was. In this type, therefore, Moses does not appear. Subsequently while all the passed-over ones were, by Divine direction, exchanged for the tribe of Levi, the priestly tribe represented those firstborns, and Aaron, the high priest, became the representative of our Lord, the High Priest of our profession or order.

THE RANSOM-PRICE AND THE SIN-OFFERING

How should we distinguish between the ransom-price and the sin-offering?

The ransom price relates to the valuable thing itself, namely, the blood or death of Christ--a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied. The sin-offering shows the manner in which the ransom-price is

applicable or effective to the cancellation of the sins of the whole world. As already shown, under Divine arrangement,

R4493 : page 310

the ransom-price was first made effective toward the Church and justified freely every believer in an acceptable attitude of mind--an attitude of consecration to be a loyal follower of the Lord Jesus. Secondly, at the end of this age, the ransom-price having been applied to the Church and used by her and laid down in death again, will be available in the hands of the great High Priest as the sin-offering, the Atonement price for the sins of the whole world--aside from the household of faith already justified through its merit.

Let us give an illustration: Suppose a man possessing property valued at \$10,000. Suppose a number of friends of his had been kidnapped and were held as hostages by bandits, a ransom-price of \$10,000 being demanded for their release. Suppose that our friend sold his \$10,000 property and got the cash with a view to paying their ransom-price. That cash would be the ransom-price for the liberation of his imprisoned friends. No less sum would do. No greater sum was necessary, for one or for all. The

R4494 : page 310

selling of the property and the getting of the ransom-money into his possession would not constitute a satisfaction for his friends. That must come later. At his convenience he could take this ransom-price and apply it for one of the captives or two or more, or even for all. The application of the money, whether in one portion or in different portions at different times, corresponds to the presentation of the sin-offering on behalf of sinners.

When the property was sold its money value was the ransom-price of those sinners, even though not applied. So Jesus gave himself, surrendered his life as a ransom-price sufficient for the sins of the whole world, and in the interest of the world of mankind. This work he began at Jordan and finished three and a half years later at Calvary. The moment he died the ransom-price was complete, was laid down. But this value was not turned over to Justice and made applicable to mankind when Jesus died, nor three days later when he arose from the dead, nor forty days later when he ascended up on high. A little later, after he had ascended on high, he appeared in the presence of God for us (for the household of faith) as our Redeemer, our Advocate, our great High Priest. He had in his possession the merit of his own sacrifice, the ransom-price, and there and then he offered it on our behalf. This is shown in the type by the High Priest taking into the Most Holy the blood of the bullock, which represented his human sacrifice, the ransom-price which he possessed. He took that blood or ransom-price into the "most holy" and there sprinkled it upon the Mercy Seat and before

the Mercy Seat, thus applying it for us (for his Body, the "little flock") and for his house--the household of faith.

As we have heretofore shown, this value or ransom-price is freely applicable to every conservative believer giving reckonedly earthly rights, perfection and privileges. But these are given to us conditionally, upon our covenant to sacrifice them, after the example of our Redeemer, our Lord. When we agreed to thus sacrifice we were accepted as members of his "Body." We there lost our identity with humanity and were begotten of the holy Spirit, and were thenceforth recognized as New Creatures in Christ Jesus--"members in particular of the Body of Christ," sharing with him now the privileges of the Holy (the light of the candlestick, the shew bread, and the privileges of the golden altar) with the agreement that in due time, as "his members," we shall pass beyond the veil into the Most Holy, to be thereafter with the Lord. That time will mark the completion of "his resurrection"--the First Resurrection. Thereafter the great High Priest, Head and Members, in glory, in the Most Holy, will offer his second sacrifice, namely, his ransom-price sacrificially passed through his Church, his Body. The merit of the Head having thus passed through the members of the Body is virtually the same sacrifice as the first one, but now is ready to be applied afresh. The type (Lev. 16) shows this application as "the blood of the Lord's goat," and that it was applied on behalf of "all the people."

Thus with the end of this age Christ will offer to Justice (represented in the Mercy Seat) full satisfaction for the sin of the world--the Adamic sin. This will be acceptable to the Father and forthwith the entire world will be turned over to the great Messiah, Prophet, Priest, King, Judge, Mediator between God and mankind--that he may do with them as he wills. In harmony with the Father's arrangement, our Lord will at once begin to exercise the functions of his offices, including those of Mediator of the New Covenant. Israel, cast off, will be reclaimed. "The law shall go forth from Mt. Zion (spiritual Israel) and the Word of the Lord from Jerusalem (the Kingdom on the earthly plane). The blessing of the Lord will eventually reach all the families of the earth through Israel. "The knowledge of the Lord shall fill the whole earth." The blessings of restitution, identified with the new Mediatorial Kingdom, may be attained by all mankind by their acceptance of the New Covenant conditions--by their becoming Israelites indeed.

IS THERE MERIT IN OUR SACRIFICES?

Is there or is there not a value and merit in the sacrifice which the Church is invited to participate in, in harmony with the Apostle's words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"--Rom. 12:1.

We are accustomed to say that we are saved from

wrath and made the children of God, not for any work or merit or righteousness on our part, but purely, solely, by the grace, the favor, of God; and that any attempt on our part to proffer to the Lord good works, would be rejected by him, because as "children of wrath" we can do no work that God could accept, being sinners and under just condemnation. Hence the forgiveness of our sins, our reconciliation to the Father, must be purely and solely upon the grounds of Jesus' merit and sacrifice--his ransom sacrifice.

This is all exactly true and just as we have presented it for years, and as we still hold and present it. This grace, this forgiveness, this reconciliation, is what we Scripturally term "justification by faith"--not by works! However, after being justified by faith, after being reckoned of God as freed from Adamic imperfection, through the applied merit of our Redeemer, we are on a new footing entirely, where we may do works acceptable to God, and, more than this, where we are required to do those works. Cancellation of sin, the legal covering of our blemishes, is made operative to us only when (acting upon our faith justification) we become followers of our Redeemer and covenant to walk in his steps. Then we received the begetting of the holy Spirit and started as embryo New Creatures, as prospective members of the Body of Christ, the Royal Priesthood. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) But when we responded to the Divine "call" and entered into a covenant of sacrifice with Christ (Psalm 50:5) to be dead with him, to suffer with him, and when the holy Spirit was received as God's acceptance of this contract, thenceforth works, self-denials, sufferings, faithful endurance, were expected, yea, were required.

Everyone who thus becomes a branch in the True Vine obtains a possession without works, without merit of his own; but, having become a branch, it is required of him that he should bring forth fruit. Did not our Lord explain this matter, saying, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away (cuts it off from fellowship in the Vine); and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1,2.) So our justification was through faith a free gift from God through Christ Jesus our Lord; but from the moment of our sanctification it has been our privilege to bring forth fruit and to labor while it is called today and to be servants and ambassadors of God. We are God's servants doing a preparatory work in the interest of the New Covenant which God hath promised from long ago, and of which our Lord Jesus, at his death, became a surety or guarantor (Heb. 7:22), and which is soon to be sealed with the merit

R4494 : page 311

of his sacrifice, "his blood," after it shall have served its present purposes of justifying the household of faith and

thus giving them the opportunity of suffering with Christ and of entering into his glory. In a word, those justified by faith and sanctified in Christ Jesus are required to work out their own salvation with fear and trembling, while God works in them by his holy Spirit, the promises of his Word and his providences.

There is, therefore, according to the Scriptures, in God's sight a labor, a work, a sacrifice, possible for the Church and a merit in the faithful performance thereof. Of our Lord Jesus it is written, "A body hast thou prepared me" "for the suffering of death." (Heb. 10:5.) The bodies of believers born in imperfection, by reason of the fall, are not fit for sacrifice. With our minds we desire to do the will of God, but our bodies are imperfect. Instead of preparing for us special bodies for sacrifice the Lord provides through Jesus' sacrifice a justifying merit which covers, in his sight, all the blemishes and imperfections of those who have the spirit of loyalty and obedience and who undertake the consecration vow as members of the Body of Christ. The Body of Jesus, specially prepared for the sacrifice, was holy, harmless, undefiled, separate from sinners. Our bodies are made holy and acceptable to God, not actually, nor by a covenant, nor by a mediator, but by a Redeemer, "through faith in his blood."

The merit in our Lord was that of the willing mind, the obedient heart which delighted to do the Father's will, in the perfect body in which it was tested to "obedience even unto death, even to the death of the cross." With us also, the thing that is meritorious in the sight of the Father is the willing mind, the obedient heart, though in an imperfect body, reckoned perfect through faith in the precious blood. We are assured that our trial, our testing, will not be according to our flesh, but according to our renewed wills, minds, hearts. The various members of the Body of Christ vary greatly as respects physical conditions, blemishes, heredity, environment, etc. In every case the Divine tests are not to prove our flesh, which is conceded to be actually imperfect and unworthy, but which is ignored in this testing and counted dead. It is thus as New Creatures that God is testing, and to us he says, "Ye are [reckonedly] not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Rom. 8:9.) And again, "Wherefore henceforth know we no man after the flesh." (2 Cor. 5:16.) God knows us according to the spirit, the will, the heart, the intent.

R4495 : page 311

It is the New Creature which does acceptable works which will be rewarded in the Kingdom. And the rewards will vary as shown by our Lord's parables of the Pounds and the Talents; and as shown in the Apostle's words, "As star differeth from star in glory, so also will be The Resurrection, the Church Resurrection. In conclusion then--as men we cannot commend ourselves to God by any works possible to us, because we are all imperfect and

our works would be imperfect. But as new creatures our willing services and sacrifices are "holy and acceptable to God" and our reasonable service.

OUR MERIT NOT DEMANDED BY JUSTICE

If, then, it be true that the Church has a merit as a New Creation; that her sacrifice is holy and acceptable in the sight of God, why should we declare that all the merit of the redemptive plan is the merit of Jesus, and that no portion of that merit which secures the cancellation of the world's sin is from the Church?

It is not because the sacrifice of the Church has no merit, but because that merit is not needed, and therefore not called for, in Divine arrangement, that it is not thus acceptable. Our Lord's sacrifice was a sufficient price for the sins of the whole world; and it pleased the Father to allow that one sacrifice to be efficacious for the sins of the whole world, instead of allowing merit of ours to commingle with it. The commingling of the merit of the Church with the merit of the Lord might be misunderstood by angels or men to signify that the merit of Jesus was insufficient and needed to be supplemented with the merit of the sacrifice of the Church. It was because not needed, because, in the Divine arrangement, only the one man, Adam, was on trial--only he was directly sentenced to death. None of his race was so sentenced. We all merely share in the effects of his death sentence.

When in due time God sent forth his Son with a specially prepared body to be Adam's Redeemer, the merit of his sacrifice was sufficient as an offset for Adam's sin, and hence sufficient to cover all the effects of that sin in Adam's race. There was, therefore, in our Lord's sacrifice a sufficiency of merit for the sins of the whole world. Before using it for the world, before applying it for the sealing of the New Covenant, with Israel and all nations through Israel, our Lord Jesus, in harmony with the Divine program from before the foundation of the world, used this merit upon the household of faith, "Even as many as the Lord your God shall call." (Acts 2:39.) After giving us the benefit of it and requiring it of us again he (and we associated with him) will apply his merit on behalf of "all the people." We with him, and under him as our Head, will be the great Mediator between God and men--the world--the Mediator of the New Covenant of which we are now, with him, ministers and servants engaged in the preparatory operations. It pleased the Father, and therefore pleases all who are in harmony with him, that in our Lord Jesus all fulness should dwell--that the full credit of the redemptive work should thus be in him, and that the merit of our sacrificing should not be counted in, as it is not necessary. As all things are of the Father, so, according to his purpose, all things shall be of the Son, and we by him, and the world by him.

"JESUS' BLOOD" AND "THE BLOOD OF THE NEW COVENANT"

The Scriptures repeatedly mention the fact that we are justified by faith in his blood--in the blood of Jesus. They also speak of the blood of the Covenant wherewith we were sanctified." (Heb. 10:29.) And again in Hebrews 13:20,21 we read, "Through the blood of the everlasting Covenant make you perfect." How shall we understand this? Do these Scriptures all three refer to the same thing?

No, these Scriptures do not refer to the same thing. The first one relates to us as natural men, sinners, before we made our consecration to the Lord and became New Creatures. We, as members of the fallen race, were first justified by faith through the merit of Christ's blood. This justification lifted us from the plane of sin and death condemnation, to a standing with God of life and harmony. From this standpoint we were invited to become joint-sacrificers with Jesus Christ our Lord--sharers with him in his great work for mankind, namely, the sealing of the New Covenant with his blood, and ultimately the blessing of the world during the Millennium under the conditions of that New Covenant. So, then, it was after we had been justified by faith in the blood of Jesus that we were sanctified, set apart, consecrated through or in connection with "the blood of the New Covenant"--by our consecration to be dead with Christ, to be buried with him by baptism into his sacrificial death--to drink of his cup of suffering, ignominy, shame, death--to partake of or share his blood--set apart or devoted to the serving of the New Covenant for Israel and the world. It was on account of our entering into this great engagement that the Heavenly Father sanctified us or set us apart, separated us from the world by begetting us to a new nature through his holy Spirit. "Ye are not of the world, even as I am not of the world."--John 17:16.

The text cited in the last question, "The blood of the everlasting Covenant make you perfect," refers not to a perfecting of the flesh--not to anything which refers to us as natural men. It refers to us as New Creatures who have been begotten of the holy Spirit because, after we were justified through faith in the blood of Jesus, we presented our bodies living sacrifices, holy and acceptable to God as part and parcel of our Lord Jesus' sacrifice and,

R4495 : page 312

under his Headship, to be associated with him in his sacrifice for the sealing of the New Covenant; and by and by to be associated with him in the glorious work of establishing that New Covenant, after it shall have been sealed for the blessing of Israel and the world. It is through our obedience to our Sacrificial Vow to "be dead with Christ" as joint-sacrificers in connection with the sealing of the New Covenant that we may become members of his Body, the Vine. It is this sacrificing with him

which will make us perfect as New Creatures and give us a share with our Lord in his glory, honor and immortality. Thus we see that justification by faith in the blood of Jesus is the first step, by which believers separate themselves from the world according to the will of God; and that participation with our Lord in his sacrifice is the second step of sanctification. There could be no such step of sanctification, no perfecting as new creatures of the "divine nature" had it not been that God granted us the privilege of sharing with our Lord in his sacrificial death, in his work of sealing the New Covenant with his blood.

The majority of Christians, of course, have gone no further than the first step of justification through faith in the blood of Jesus. Failing to go on, to "present their bodies living sacrifices" and to thus share with Christ in his sacrificial death, they are not privileged to understand "the mystery of God" (Rev. 10:7), which is "Christ in you the hope of Glory" (Col. 1:27)--your membership in the Body of Christ, your share with him in present sufferings and future glory.

When the disciples James and John said to the Master, "Lord, grant that we may sit, one on thy right hand, and the other on thy left hand, in thy Kingdom," they were already consecrated, in the sense of agreeing to take up the cross to follow after Jesus in the narrow way. But the Father had not yet accepted their consecration, and set them apart, and did not do so until Pentecost. Our Lord Jesus, therefore, addressed them not as New Creatures, but as justified men, when he answered their request, saying, "Ye know not what ye ask! Can ye drink of the cup that I drink of and be baptized with the baptism (into sacrificial death) that I am baptized with?"--Mark 10:37,38.

Here we see that drinking of the cup--drinking and partaking of the blood of the New Covenant shed for us and for all for the remission of sins and being baptized with Christ's baptism into a sacrificial death--was a wholly different matter from justification by faith. They were already justified by faith, but could not sit on the throne unless they would be sanctified by participation in Christ's death.

ONE MEDIATOR, JESUS

St. Paul declares that there is "one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (I. Tim. 2:5,6.) Should we understand this one Mediator, the man Christ Jesus, to refer to the complete Christ, Head and Body, as when the Apostle declares that the Church shall ultimately "come unto the full stature of a man in Christ?" (Eph. 4:13.) And again he declares that God is selecting some from amongst the Jews and some from amongst the Gentiles, "that of the twain he might make one new man."--Eph. 2:15.

We admit that such an interpretation as the question

suggests has considerable force, and that much could be said in its favor, inasmuch as the Apostle tells us that God, who foreknew our Lord Jesus, foreknew us also, and hence foreknew the share he had provided for the Church in the "filling up of that which is behind of the afflictions of The Christ."

However, this is not the interpretation of this text which appeals to the Editor as being probably the Apostle's thought. While the matter is concededly an open question, we prefer the thought that the Apostle by the words, "The man Christ Jesus, who gave himself," refers to our Lord Jesus personally and not at all to the Church, his Body. We hope to give in our next issue a thorough examination of this text.

ABLE MINISTERS OF THE NEW COVENANT

In what sense was our Lord Jesus "the Messenger of the Covenant" and in what sense are we the "able ministers (or messengers) of the New Covenant"?--Mal. 3:1; 2 Cor. 3:8.

Our Lord was the Messenger of the New Covenant by a divine promise. Israel was aware that their Law Covenant under its Mediator Moses had not brought to

R4496 : page 312

them the long-expected blessings implied in the Abrahamic Covenant. God had promised that at a future time he would make a New Covenant with them (Jer. 31:31), thus implying that they were right in not expecting much from the Law Covenant. Of course, a New Covenant would imply a new mediator for that Covenant. This Moses himself had foretold, saying, "A prophet (teacher, mediator) shall the Lord your God raise up unto you of your brethren like unto me" (but greater). (Acts 3:23.) They understood that this great Prophet or Mediator would be Messiah, and they consequently longed for and delighted in the prospect of his coming.

This is the thought behind Malachi's prophecy, "He shall come, even the Messenger of the Covenant, whom ye delight in." Of course at that time our Lord had not yet become the messenger or servant of the Covenant, hence this was merely a prophecy respecting his future work. He became the Messenger or Servant of the New Covenant at Jordan, when he consecrated his all unto death as the ransom-price for the world (its application in due season). He there began to serve the New Covenant by providing the price, the blood, which should ultimately seal the New Covenant or make it effective. The laying down of his life was not the sealing of the Covenant, however, but merely a preparatory work. He there became the "surety" or guarantor that in due time the New Covenant would be sealed and made effective. In his sacrifice of himself our Lord was serving a Covenant not yet sealed, but merely promised or guaranteed.

Similarly the Lord is now gathering his Church, a "little flock," to be members of the antitypical Prophet, Priest, King, Judge, Mediator between God and the world of mankind during the Millennium. These called, chosen, spirit-begotten, are "able ministers of the New Covenant," after the same manner as their Lord--walking in his steps. They minister or serve the New Covenant as an attorney serves in drawing up an agreement or Covenant. It will not be a Covenant until sealed, but, while it is in process of preparation it is spoken of as a Covenant and, in writing the agreement, the attorney is serving that agreement by putting it into shape, arranging for its sealing, etc. So Christ and his members are able or qualified ministers or servants of the New Covenant which God has promised and in which the hope of Israel and the world is centered.

In what way do Christ and the Church now minister for or serve that New Covenant? In various ways:

- (1) In gathering the members of the Body of the great Mediator.
- (2) In learning and teaching to others the lessons necessary to qualify for the position.
- (3) In preparing the blood with which it is to be sealed--"his blood," "Jesus' blood," appropriated first to the Church and ultimately, after having served its purpose in the justification of the Church, to be passed on for the blessing of the world through the sealing of the New Covenant with Israel.

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BROOKLYN BETHEL HYMNS FOR NOVEMBER

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 we consider the MANNA text: (1) 332; (2) 293; (3) 60; (4) 66; (5) 313; (6) 146; (7) 52; (8) 4; (9) 5; (10) 162; (11) 79; (12) 222; (13) 291; (14) 209; (15) 130; (16) 279; (17) 93; (18) 325; (19) 144; (20) 113; (21) 210; (22) 229; (23) 12; (24) 95; (25) 62; (26) 105; (27) 273; (28) 246; (29) 153; (30) 24; (31) 315.

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R4496 : page 313

THE ABRAHAMIC COVENANT NOT THE NEW COVENANT

WHAT answer should we give to those who are now endeavoring to "teach" that the Abrahamic Covenant, which had no mediator, was merely a promise on God's part and not a Covenant at all? They claim that God's promise to Abraham was merely a preliminary statement and that the New Covenant was sealed and made effective by the death of our Lord Jesus, and that he, as the Mediator of the New Covenant, mediates first between

God and the Church, and that during the Millennial Age, he will mediate further between God and the world of mankind.

It seems scarcely worth while to make any answer at all to such an unreasonable and unscriptural presentation of the matter so far as "teachers" are concerned. However, bold statements and misapplied texts sometimes carry weight with the unstable and Scripturally unlearned; hence we feel justified in examining this question publicly. As for the claim that a promise is not a Covenant, that is doubtless true in a legal sense, as between men. So an attorney would say that a mere promise without consideration would be of no binding force in the human courts of law, because men's minds and plans are subject to change; and that any man may change his intentions and not be held responsible for his change, if there were no binding agreement or covenant or consideration given. But surely this is not true of any promise of God, who cannot lie, whose promise cannot be broken. God's promise, therefore, is most absolutely a covenant and binding agreement. All the weight of Divine veracity binds it. But, lest human weakness and unbelief should doubt the Divine Word, God condescended to make his promise a Covenant in the most binding and authoritative manner conceivable. He bound his promise with an oath.

The Scriptures over and over again refer to God's words with Abraham, not only as a promise, but as a Covenant. As, for instance, before it was made, God said to Abraham, Come out of thine own land into a land that I will show thee, and I will make a Covenant with thee. It was in harmony with that promise that Abraham removed to the land of Canaan, where God declares that he did make a Covenant with him, to the effect that in his seed all the families of the earth should be blessed. The prophet tells us that that Covenant was confirmed three times to Abraham with an oath--again to Isaac and again to Jacob. (See Gen. 17:19; 22:18; 26:4; 28:14.) This which the Apostle styles The Promise (particular and special above all promises) is also called a Covenant thirteen times in the Book of Genesis alone, besides numerous other references which anyone can find with a concordance.

It seems strange indeed that a desire to establish a theory could warp the judgment of any Christian Bible student to such an extent that he would endeavor to ignore the greatest of all imaginable Covenants on record--the Covenant on which all of our hopes as Christians depend. Harken to the Apostle Paul's estimation of this Covenant as stated in Hebrews 6. Urging the Israelites to patience and faith that they might inherit the promises, St. Paul says, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself,...for men verily swear by the greater and an oath for confirmation is the end of all strife. In this matter God, desiring more abundantly to show unto the heirs of the promise the immutability [the unchangeableness] of his counsel [or purpose], confirmed the promise by an oath; that by two immutable

things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The Apostle thus shows that the Abrahamic Covenant (without a mediator, because it was unconditional) was firmly bound in a manner that would be satisfactory even amongst men, namely, by an oath.

How much more convincing is God's oath, making sure, unchangeable that basic Covenant made with Abraham, assuring the heirs of the promise ("us") that ultimately all mankind will receive a blessing, and that it would come through us. (Gal. 3:29.) The Apostle tells us that that oath was intended of God for us rather than for Abraham, to give us strong consolation, that we might lay hold firmly of the hope set before us in that promise--that Abrahamic Covenant. He adds (v. 19) that we have this hope as an anchor of the soul sure and steadfast within the veil, whither Jesus has entered as our forerunner, to whom we are approaching--as members to our Head. He is the Head of that Seed of promise. We, the members of his Body, will shortly follow him beyond the veil and share his glorious work of blessing the nations, beginning with Israel, under a New Covenant. We, as the adopted members of the Body of Christ, are directly the beneficiaries of the original Covenant, whose other features of blessing the world will all be worked out through us--under the New Covenant arrangement with Israel.

Surely there is no consistency or reason in ignoring this great Oath-bound Covenant made in Abraham's day, consummated by the Divine oath. If it were not a Covenant, or if, as a Covenant, it was not ratified or made operative until the days of Jesus, why should the Apostle say that the Law Covenant was added to the Abrahamic Covenant 430 years after the Abrahamic Covenant was made? Evidently St. Paul considered the Abrahamic Covenant well established, for he adds that the Law Covenant afterwards instituted could not disannul the Abrahamic Covenant (Gal. 3:17). It must have been a thoroughly completed Covenant, firmly bound with the Divine oath, else the statement that it could not be disannulled would be an untruth.

Hearken again to St. Paul's discussion of the matter with the Galatians. He says, "This I say, that the Covenant, that was confirmed ("previously ratified"--Strong's Lexicon) before of God in Christ, the Law [Covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." As showing the inferiority of the Law Covenant in comparison to the Old (original) Abrahamic Covenant, St. Paul tells us (Gal. 4:22-31) that Abraham's two wives, Sarah and Hagar, were allegorical; that the son of Sarah represented The Christ, the Church, Head and Body, while the son of Hagar represented the nation of fleshly Israel. He says, "Which things are an allegory: for these are the two Covenants; the one from the

R4497 : page 313

Mount Sinai, which gendereth to bondage, which is Hagar, which corresponds to Jerusalem which now is, and is in bondage

with her children." On the contrary, he declares that Sarah corresponds to Jerusalem which is above and free, the mother of us all. He adds, "We, brethren, as Isaac was, are the children of the promise." (V. 28.) It required nearly seventeen centuries for the development of Hagar's son, Fleshly Israel, under the Law Covenant. The Son of Sarah [the original or Abrahamic Covenant], has already been more than eighteen centuries in process of development. Through him all nations shall be blessed. He secured earthly-life-rights by his obedience; he sacrificed or laid these down at Calvary; he during this age has made them available to his "Body," and soon will again have laid them down sacrificially. Then he will be ready to give them as a legacy to Natural Israel and the world.--Rom. 11:31.

Israel realized the value of this Covenant made with Abraham: it constituted the basis of all their hopes and faith and trust. They supposed that the Law Covenant needed to be added to it, and therefore they accepted it as an amendment; but they continually trusted, hoped, in the original Covenant, as St. Paul says, "Unto which promise our twelve tribes, instantly serving God, hope yet to come." (Acts 26:7.) It was after Israel had become discouraged with their inability to keep the Law that God encouraged them, by assuring them that he would make a New Covenant with them, which would operate more favorably--more to their advantage. And so he will. By the end of this Gospel Age, after having selected the Spiritual Seed of Abraham, the New Covenant with Israel will go into effect. As it is written, "This is my Covenant with them, when I shall take away their sins. The Deliverer (Mediator, Prophet, Priest, King) shall come out of Sion (the Gospel Church) and shall turn away ungodliness from Jacob (natural Israel)."--Rom. 11:26,27.

Undoubtedly then we may assure all who have the hearing ear, that the Gospel Church is not the seed of two mothers or Covenants, but of one, and that that one is the Sarah Covenant, the old, original, oath-bound Covenant. Sarah had but one child, Isaac, who typified The Christ, Head and Body--the heir of all. "We, brethren, as Isaac

R4497 : page 314

was, are the children of the promise"--heirs of the great privilege of blessing all the families of the earth, as members of the great antitypical Mediator of Israel's New Law Covenant, which will displace and supersede the old Law Covenant.

"AFTER THOSE DAYS I WILL MAKE A NEW COVENANT"

In Jeremiah 31:33 we read, "after those days," as setting a date for the New Covenant. Why is this? And what days must precede the making of the New Covenant?

God foretold that if Israel would be faithful he would bless them in every sense of the word, but that if they would walk contrary to him, he would walk contrary to them and

chastise them "seven times for their sins." (Lev. 26:28.)

This expression in this connection is, with variations, repeated three times. In one instance the word "MORE" is used. "I will chastise you seven times more for your sins." The Hebrew word rendered more, according to Strong's translation, would properly be rendered "continuously."

This threat of punishment we interpret to mean, not that the Lord would give Israel seven times as much punishment as they should have, but that he would punish them seven times (seven years) more (continuously) for their sins. These seven times or seven years were not literal years surely, for they received more punishment than that on numerous occasions. The seven times we interpret as symbolical years, in harmony with other Scriptures--a day for a year, on the basis of three hundred and sixty days to a year. Thus the seven times would mean 7×360 , which equals 2520 literal years. And the word more or continuously would signify that this period of 2520 years would not be the sum of all their various years of chastisement at various "times," but this experience of 2520 years of national chastisement would be one continuous period.

Next we should ask, Has there been such a continuous period of disfavor in Israel's national history? The answer is, Yes. In the days of Zedekiah, the last king to sit upon the throne of the kingdom of the Lord, the Word of the Lord concerning the matter was, "O, thou profane and wicked prince, whose time has come that iniquity should have an end: Take off the diadem! Remove the crown! I will overturn, overturn, overturn it [the crown, the kingdom] until he comes whose right it is, and I will give it unto him." (Ezek. 21:25-27.) This period of 2520 years, or seven symbolic times, will expire, according to our reckoning (DAWN-STUDIES, Vol. II., Chap. IV.) in October, 1914. In other words, the period of Gentile times, of Gentile supremacy in the world, is the exact parallel to the period of Israel's loss of the kingdom and waiting for it at the hands of Messiah.

Messiah at his First Advent found them unready as a nation to be his bride, to share with him as the Spiritual Seed of Abraham, and it has required, as God foreknew and foretold, all of this intervening period to select Spiritual Israel, the royal priesthood, the "holy nation," the "peculiar people," the Body of Christ, the Body of the Mediator between God and mankind.

These are the "days" referred to in Jeremiah's prophecy respecting the New Covenant, "after those days"--after the "seven times" of Israel's chastisement will come the time of God's favor under the New Covenant, with its better Mediator--the great prophet, Priest, Mediator, Judge and King--Jesus the Head and the Church his Body, Jesus the Bridegroom, and the Church his Bride and joint-heir.

Note how this corresponds to a nicety with St. Paul's explanation in Romans XI. He points to the fact that all of God's blessings were in the Abrahamic Covenant, which as a root had developed Israel as a nation--the seed of Abraham according to the flesh. The living Israelites were branches of that olive tree (vs. 16-21). Had they been in the right heart

condition, "Israelites indeed," they would as a whole have been accepted by Christ as his members--allowed to remain members or branches in the olive tree, which represented Abraham's Spiritual Seed. But they were not ready, and hence all except the few who became Spiritual Israelites were broken off, because of unbelief. During this Gospel Age the places of the broken off branches have been filled by called and chosen ones of every nation, people, kindred and tongue. Thus Spiritual Israel has become the "holy nation" or kingdom class, under the headship of Messiah, as his prospective Bride or Body or Royal Priesthood.

The Apostle reminds us (vs. 25-29) that Israel's rejection from Divine favor is not perpetual, but merely in respect to this High Calling to membership in the Spiritual Seed of Abraham, membership in the Body of Messiah, the great antitypical Prophet, Priest, Mediator, King, who, when complete in the end of this age, will begin the great work of blessing all the families of the earth. The Apostle assures us that in the Divine Plan Israel will have a share in that work of blessing the world, but on a lower plane than that of the Spiritual Seed. They, as the natural seed of Abraham, will be the first to receive blessings from the glorified Mediator under the New Covenant which will be made directly with that nation, as foretold by the Prophet Jeremiah (31:31) --"after those days" of the sealing of that Covenant by the great Mediator with his blood.

St. Paul refers directly to this New Covenant to be made with Israel at the end of this age (v. 27), saying, "This is my Covenant unto them (natural Israel), when I shall take away their sins." (Rom. 11:27.) The taking away of their sins is a necessity for them, before they can receive this New Covenant, because God makes no Covenant with sinners. Israel's sins were not cancelled by our Lord when he ascended up on high and appeared in the presence of God for us--according to the type sprinkling the blood on the Mercy Seat for the sins of those for whom it was applied--us, "the household of faith"--not them, not Israel in the flesh, nor any others, than "us."

According to the type a second sin-offering was to be made; "the Lord's goat" was also to be sacrificed by the Priest and its blood sprinkled upon the Mercy Seat, not for the household of faith, but "for all the people." That Lord's goat, as we have seen, typified the Church, the Body of Christ, made acceptable for sacrifice through the merit of Christ's blood and sacrificed by our High Priest throughout this Gospel Age. We delight in this sacrifice and "present our bodies living sacrifices, holy, acceptable to God, and our reasonable service," because we are assured that if we suffer with him, and be dead with him in his sacrificial death, we shall also live with him and reign with him in his Mediatorial Kingdom, which will bless Israel and the world.--Rom. 12:1.

This same expression, "after those days," occurs in connection with Joel's prophecy of the outpouring of the holy Spirit. Through him the Lord declares the ultimate pouring out of the Divine blessing, the holy Spirit, upon all flesh; but he informs us that it will be "after those days."

It is still future; hence here is another evidence that this expression, "after those days," signifies after the completion of the work of the selection of the Church--the Bride of the Messiah--the Mediator, the Christ. The Lord proceeds to say through the prophet that his holy Spirit would first be poured out upon his special servants and handmaidens, "during those days." And it has been so: ever since Pentecost, the holy Spirit has been for the servants and handmaidens of the Lord, and for no others. It cannot reach the others--the world of mankind in general--until "after those days." The same thought is expressed by the Apostle when he says that "our Lord is a propitiation [a satisfaction] for our sins [the Church's sins--throughout this Gospel Age], and not for ours only, but also for the sins of the whole world" [in due time].--I John 2:2.

R4498 : page 314

This secondary application of the merit of our Lord upon the Mercy Seat, on behalf of the world, corresponds to the second sprinkling of the blood on the Atonement Day--"the blood of the Lord's goat"--"his own blood" "on behalf of all the people," sealing for them, consummating, the New Covenant.

Why has the New Covenant been so long delayed? We reply that, although it was promised centuries before Christ, it did not become an assured fact until our Lord Jesus died. His death was sufficient to have sealed that New Covenant and at once to have brought in restitution blessings to Israel, and through Israel to the world in general, if the Redeemer, when he ascended on high, had so applied the merit of his sacrifice. But it is evident that he did not so apply it; first, by the fact that Israel's restitution did not

R4498 : page 315

begin there, and has not begun yet, and will not begin until "after those days." Secondly, it is proven by the other fact that the merit of Christ's sacrifice, which was not given to Israel for the sealing of Israel's New [Law] Covenant, was given to another class, to a new nation, to Spiritual Israel, and has been applicable to and brought manifest blessings to her during all these centuries of the Gospel Age.

So, then, in the Scriptural language, that which our Lord did do in connection with the promised New Covenant between God and Israel at his first advent, was that he became a "surety" and guarantee for its later fulfilment. (Heb. 7:22.) From that time, therefore, the New Covenant may be considered as assured or legislated or guaranteed, but not put into force, because, as the Apostle declares, a testament or will is of no binding force until the death of the testator. In harmony with the Divine Plan the Redeemer applied the merit of his sacrifice to a special class "called" and "drawn of the Father" during this Gospel Age, to be members, to join with him in his sacrifice. These were to receive of his fulness, his merit, as the atonement for their sins, and then they

were to drink of his blood or share in his death, that his blood or the merit of his sacrifice might as a blessing pass through them and permit them by sacrificing restitution blessings to attain the divine nature and glory. (2 Peter 1:4.)

None of these may keep the blessing of restitution privileges. Each was obliged in advance to pledge his life in sacrifice with his Lord before his final acceptance and begetting of the holy Spirit to joint-heirship with the Head in his glory, honor and immortality. So then the reason that the New Covenant promised in Jeremiah's day and assured by our Lord's death has not yet gone into effect and become operative in restitution blessings to Israel and the world is, that the death of the testator has not yet been fully accomplished; for the testator, through whom Israel will get that great blessing of the New Covenant, is not our Lord Jesus alone, but The Christ, Head and Body.

To this agree the words of the Apostle again, namely, that natural Israel will "obtain mercy through your [Spiritual Israel's] mercy." (Rom. 11:31.) The laying down of the restitution rights received by us from the Lord through faith in his blood is our sacrifice of the same, the dying of the Testator's Body. (2 Cor. 4:10.) Israel is to be the beneficiary of this testament, this legacy, this will, the merit of which is all as Jesus said, "in his blood," in his cup, which we must drink.

BAPTIZED INTO MOSES--BAPTIZED INTO CHRIST

If the Church are to be members of the great Mediator, why are not Israel, who were baptized into Moses, (1 Cor. 10:1,2) thus made members of the Mediator of the Law Covenant?

The Divine arrangement which used Moses, Aaron, the tribe of Levi and all Israel as types is complex, so that the unlearned and unstable are in danger of wresting them to their own injury. Whoever will begin with the Passover type of the deliverance of the first-born and proceed with the history of the typical people down to the time when they entered Canaan and then turn to the death of Christ as the antitypical Passover lamb and attempt to parallel the experiences of the Church and the world with the experiences of Israel, will find himself thoroughly confused until he comes to understand that in Israel a number of types mingled and overlapped.

For instance: Recognizing the Passover lamb as typical of our Lord Jesus and his death; and recognizing the first-born of Israel spared "in that night" as typical of Spiritual Israel, we know that "that night" typified this Gospel Age. We know also that the following morning typified the Millennial morning. The deliverance of Israel through the Red Sea would therefore seemingly typify the final deliverance of the whole world of mankind from the bondage of sin and death, typified by Pharaoh and his army. Similarly the overthrow of Pharaoh's army would seemingly represent the ultimate destruction of Satan and every evil influence at the close of the Millennial Age. That was the end of that type.

With the end of that type another began; for the march

of Israel toward Mt. Sinai, where they entered into covenant relationship with the Lord, typified the approach of the Gospel Church and of the whole world to the condition of things pictured by St. Paul in Hebrews 12--the end of this Age, and a time of trouble and the establishment of the New [Law] Covenant with Israel for the blessing of all the families of the earth. And following this, the wilderness journey constitutes still another type representing God's people and the failure of many to enter into his rest, because of lack of faith. Subsequently the smiting of the rock by Moses and his not being permitted to enter the promised land is yet another type. The crossing of Jordan is still another type. The appointment of Joshua, the new leader, instead of Moses, is still another type. The falling of the walls of Jericho is still another type. Israel's conquering the various enemies in the land of Canaan is still another type.

Coming back now to the first-mentioned of these types--the one which began with the killing of the Passover lamb, the sprinkling of its blood, the eating of its flesh during "that night" in which the firstborns were passed over and spared--we notice that the feature of the type which has to do with "the Church of the Firstborn" and this Gospel Age was passed before the time when the Israelites as a nation were baptized into Moses in the sea and in the cloud. Consequently that baptism into Moses evidently pictured, not the baptism of the Church of the Firstborn into Christ's death, but the baptism of the whole world of mankind into Christ's life during the Millennium.

The Church passes from justification of life into sacrificial death with the Lord to become members of the Mediator's "Body." But the Israelites passed through the sea and the cloud, not into death, but into liberty--into freedom as a nation. That baptism into Moses evidently therefore represented the deliverance of the groaning creation into the liberty wherewith Christ proposes to make free all who will come unto him in response to his drawing during the Millennial Age. Thus the Apostle tells us that, as Jesus already is the Head of the Church, which is his Body, so ultimately he will be the Head of all creation, because it is the will of God "to gather together in one all things under one Head."--Eph. 1:10.

This we have sought to illustrate in the Chart of the Ages in DAWN-STUDIES, Vol. I. In the pyramid of that chart we show our Lord Jesus the Head, the Church his Body, the Great Company, Fleshly Israel restored, and ultimately all nations brought under the one Headship. The same thought that the world will become Christ's in the possessive sense is expressed by St. Paul. When telling of the resurrection he says, "There shall be a resurrection of the dead, both of the just and of the unjust--Christ the firstfruits; afterwards they that are his at (during) his presence." (I Cor. 15:23.) The Apostle expresses the same thought that the world will be brought under the control and under the name of Christ, saying, "In whom the whole family of God, both in heaven and in earth, is named."--Eph. 3:15.

So then in this type of Israel's being baptized into Moses

we have a suggestion of what belongs to the Millennial Age, but no suggestion whatever appertaining to the Church of the Firstborn during this Age--no suggestion of a baptism into Christ's sufferings and death. Indeed, nowhere in that type is the association between the Head and the members shown. It merely pictures to us the Lamb of God slain, and our privilege of being spared or passed over from death into life in this Gospel Age--before the general deliverance of mankind from the power of sin and death.

MUST ADAM FIRST BE REDEEMED?

Accepting the Scriptural presentation that "By one man's disobedience sin entered into the world, and death as a result of sin, and thus death passed upon all men, for that all are sinners" (Rom. 5:12-19); accepting also the declaration of Scripture, "As by man came death, by man also comes the resurrection of the dead" (I Cor. 15:21); also the assurance that "As all in Adam die, even so all in Christ shall be made alive" (I Cor. 15:22), shall we understand that Adam must first be redeemed and atoned for before any of his children can receive reconciliation? If so, should we understand that Adam was included amongst the believers, the household of faith, on whose behalf Jesus, our great High Priest, appeared and made satisfaction for sin when he appeared in the presence of God for us?

R4498 : page 316

Most assuredly we should not! St. Paul did not mention Adam in his list of Ancient Worthies in Hebrews 11. On the contrary, our expectation for Adam is that as a man of the world class, "all people," his sin will be atoned for in the end of this age, when the great High Priest shall antitypically sprinkle his blood on the Mercy Seat for the sins of the whole world, "all the people," as at the beginning of this age he made atonement for our sins--the Church's. Our expectation also is that Father Adam will be one of the last

R4499 : page 316

to be awakened from the sleep of death and be brought forth to the privileges, blessings, opportunities and testings of the Millennial Age.

Our thought is that the restitution blessings will begin with the generation living at the time of the inauguration of the Mediator's Kingdom; that it will deal first with these and bring them to a measure of recuperation before beginning with any of those who sleep in the dust of the earth; and further that those of the sleepers who went down into death most recently will be the first to come up, while those who went down first will be the last to come up. In other words, the first shall be last and the last shall be first. Our thought is that quite probably the awakenings of the world will be in response to the prayers of their friends during the Millennium; and that those living at any time will be specially interested

in praying for such as were their acquaintances or relatives. We can see no reason why Father Adam should take any precedence in connection with the work of redemption. While it is true that he was the man through whom sin and death entered the world, nevertheless amongst the thousands of millions of his children he has no pre-eminence in the sight of Justice, whose record respecting humanity we understand to be: One man's sin--penalty, Death.

Likewise, although our Lord Jesus is the one who paid our penalty, yet Justice in her records would probably take no particular note of that fact, but would merely enter the record, One holy, harmless, undefiled man died and made appropriation of the merit of his death for the household of faith. Later we may assume the records of Justice read, The merit of the one man who died, the Just for the unjust, which was appropriated to "the household of faith," having been laid down again sacrificially, is now applied again--this time "on behalf of all the people" not included in the first application.

The sacrifice of the man Christ Jesus was sufficient for the sins of the whole world, and that ultimately it will be made available for the cancellation of the sins of the world is because Justice in the condemnation merely sentenced Father Adam as a man and has paid no attention to his children in the way of separate condemnation, but counted them all as members of the one man. Hence the death of Jesus could have been applied for anyone of Adam's race, or for any number of them, or for all of them, including Adam. And this last will be the ultimate result.

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R4499 : page 316

A CONSCIENCE VOID OF OFFENSE

--ACTS 24.--OCTOBER 17.--

Golden Text:--"Herein do I exercise myself, to have always a conscience void of offense towards God and towards men."

FELIX, the Roman governor, received St. Paul a prisoner. His enemies, the high priest and other Jewish rulers, hastened from Jerusalem to Caesarea, thirsting for his blood. They brought with them a Roman lawyer, Tertullus. His knowledge of Roman usage and his skill as a pleader would, they hoped, enable them to prove that St. Paul was a dangerous character--a sort of anarchist. Felix was the judge. There were no jurors. Tertullus made his charges and confirmed them by witnesses from Jerusalem.

Shrewdly the Roman attorney complimented the governor along the lines of his hitherto efficiency in preserving the peace and putting down every form of insurrection and maintaining quiet and order. This very completely paved the way for the lawyer's request that the governor should continue this praiseworthy course and rid the land of an obnoxious trouble-maker--the Apostle. Witnesses were produced who

testified respecting the first tumult in the temple and also respecting the one of the following day in which the Sanhedrin became divided into two parts, and a general uproar ensued. The Apostle was credited with being a ringleader of a sect called Nazarenes, and it was claimed that he made trouble the whole world over amongst both Jews and Greeks.

This was his case. He charged that the prisoner was guilty of sacrilege--that he had defiled the temple, and the inference was deducible that he had caused rioting within the holy sanctuary. The witnesses were produced to prove that these charges were true.

The governor motioned to the Apostle that he was at liberty to answer the charges. St. Paul opened his defense by remarking that he was gratified that his judge had been on the bench for some time and was well acquainted with Jewish customs; that he would understand, therefore, what a novice could not, why the Apostle had come to Jerusalem to worship after the manner of the Jews, to celebrate one of their religious festivals. He came not to raise an insurrection, but to worship, and no witness had testified, nor was it true, that he was found in the temple even disputing or gathering a crowd; neither did he do these things in the synagogues, nor anywhere; neither could his enemies prove the things of which they accused him. This, his answer, was logical and complete. Still the governor could not understand why there should be such a commotion under the circumstances; hence it was necessary for the Apostle to explain that the Jews had an antipathy against him, because of his different belief and not because of any wrongdoing.

"A RESURRECTION OF THE JUST AND UNJUST"

St. Paul avowed that he had experienced no change in his Jewish belief--that he still believed the teachings of the Law and the writings of the prophets; and that he still held to the fundamental Jewish doctrine of the necessity of a resurrection of the dead, and that thereby God's blessing should ultimately come to Israel and through Israel to all the families of the earth. And, continued the Apostle, I exercise myself, discipline myself, train myself, to keep my conscience pure, free from violation of Divine and human laws. This was a grand testimony. The force of it should have had weight, not only with the governor and the prosecuting attorney, but also with the Jews, who murderously sought the Apostle's life, because of a little difference of opinion on religious questions. What a lesson we have here! A Roman governor and judge of not too savory a reputation; a prosecuting attorney willing, regardless of justice, to sell his talents for money; the Jewish high priest, typical of the great Messiah, associating himself with those who were endeavoring to pervert justice and to destroy one "of the sale of the earth"!

Our Lord foretold that some of his disciples would stand before kings and princes, but that they should not be dismayed, for he would stand by them to give them aid. How literally this was fulfilled in St. Paul's case! How evidently

the Lord stood by him and gave him the suitable words! He proceeded to explain that he brought alms to his nation, the offerings of Gentiles, who had heard his message of the grace of God. Certain Jews from Asia found him purified in the temple, but without cry or tumult. Those Jews should have been brought as witnesses, or those who were making the charges against him should have been specific--should have said what he did tumultuously in the temple, or what wrongdoing they found in him on the day following the mob, when before the Sanhedrin. Only one thing could they charge, namely, that he cried out while standing amongst them, "Touching the resurrection of the dead I am called in question this day." Surely the governor could not think that in this there was anything akin to rioting or anarchy. The prisoner had been quite in the right, while those accusing him had been in the wrong.

R4499 : page 317

The Apostle's testimony shows us that in all of his preaching he laid special stress upon the doctrine of the resurrection of the dead--the just and the unjust. Alas, that in our day this doctrine has been measurably lost sight of. Few Christians ever think of the resurrection. Few have ever heard a sermon on that subject. Why is this? We reply that it is because a great error has come in amongst Christian people in respect to the condition of the dead. According to both Catholics and Protestants only the saintly are fit for heaven at death. Both agree that only finished characters could properly be admitted there. Both agree to our Lord's words respecting the Kingdom, "Few there be that find it." Our Catholic friends tell us that nearly all heathens, Catholics and Protestants go to Purgatory, where terrible sufferings for centuries will purge them of sin and prepare them for heaven. Many Protestant friends tell us that they do not see even this hope--that from their standpoint only the "little flock" go to heaven, and all the great mass of mankind, unprepared for the presence of God, must be sent somewhere and that the only place for them is a hell of eternal torture, from which there will be no escape. We need not quarrel with either party. Both views are too horrible to be reasonable or just, not to mention loving!

We prefer to go back to the words of Jesus and the Apostles and to note that, according to their teachings, the dead are really dead and that their only hope is, as the Apostle expresses it, a resurrection hope, "the hope of the resurrection of the dead, both of the just and of the unjust." It is not the resurrection of the body that the Bible teaches, but a resurrection of the soul, and that "God will give it a body" at the time of the awakening. (I Cor. 15:38.) We could wish that all Christian people would arouse themselves to a fresh study of the Scriptures: that the doctrine of the resurrection of the dead should be given its proper place: and that thus much of the fog of "the dark ages" might be gotten rid of--fog which has troubled us, saddened our hearts and turned many away from God and the Bible--into infidelity.

RIGHTEOUSNESS, TEMPERANCE, COMING JUDGMENT

The governor-judge, after hearing both sides, set aside the case until Lysias, who made the arrest, should be heard. Meantime St. Paul was given great liberty, the real status of his case being evidently quite clearly understood by the governor.

Subsequently Felix, evidently much impressed by the Apostle's demeanor, called for him again at a time when his wife, a Jewess, was present. He wished her to hear the Gospel message, which somehow seems to have appealed to him as reasonable. St. Paul doubtless reviewed much of his previous testimony, and then reasoned respecting a coming judgment or trial--that eternal destinies are not fixed, as a result of the present life. Assuredly he pointed out that God had appointed a day of trial or judgment for the world of mankind--the Millennial day, a thousand years long. In it the whole world of mankind shall have a full trial as to worthiness or unworthiness of perfection and life everlasting. The obedient shall be blessed, uplifted, raised up, up to perfection. The wilfully disobedient shall be destroyed in the Second Death. If then the trial of the world is in the future age, and if in the present time God is merely electing or selecting the Church to be the Bride of his Son and his Joint-Heir in the Kingdom, which is to bless the world, how could these matters have any special influence upon Felix and his wife? In two ways:

(1) It might influence them to accept Christ and seek to be of the "elect" Church.

(2) Knowing of their future trial they should know also that the words and deeds of the present life have much to do with the status of the individual when awakened from the tomb. The vicious, the hypocritical, the self-righteous, the wanton, the profligate, degrade themselves and increase the number of steps that will be before them in the Millennium. On the contrary, every good deed, every victory gained, every practice of moderation, would make the individual correspondingly the better prepared for the next life. Every generous deed of the present life makes its impress upon the character and will bring proportionate blessings in that Millennial Judgment Day. On the contrary, every evil deed, every violation of conscience, will surely receive its "stripes" or just punishments.

As Felix listened he was conscience-stricken. According to this theory he would have much to give account for as one of the "unjust" in the resurrection. The Apostle said nothing about fiery tortures, which an intelligent mind must repudiate as unreasonable, but his argument was all the stronger without these. His forceful argument was, "A just recompense of reward, both for the just and the unjust." The Apostle was dismissed with the memorable words, "Go thy way for this time; when I have a more convenient season I will call thee." Time and again Felix called for the Apostle,

but never apparently did he find his heart in a sufficiently mellow and humble condition to accept the Apostle's message and surrender to the Lord. A lesson in this connection for us all is that we should do promptly whatever we realize to be our duty. St. Paul remained a prisoner two years, comfortably provided for, preparing for the further services of his important life, and writing several epistles.

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R4500 : page 317

BRO. RUSSELL'S ITINERARY THROUGH MARITIME PROVINCES

Lv. Boston, Mass., Thursday, Oct. 7.....
 (Dom.At.S.S.Co.)..... 1:00 p.m.
 Arr. Yarmouth, N.S., Friday, " 8.....
 (Dom.At.S.S.Co.)..... 7:00 a.m.
 Lv. Yarmouth, N.S., Saturday, " 9.....
 (Dom.At.R.R.)..... 9:40 a.m.
 Arr. Middleton, N.S., Saturday, " 9.....
 (Dom.At.R.R.)..... 1:16 p.m.
 Lv. Middleton, N.S., Saturday, " 9.....
 (Dom.At.R.R.)..... 2:48 p.m.
 Arr. Berwick, N.S., Saturday, " 9.....
 (Dom.At.R.R.)..... 3:31 p.m.
 Lv. Berwick, N.S., Saturday, " 9.....
 (Dom.At.R.R.).....about 9:30 p.m.
 Arr. Truro, N.S., Saturday, " 9.....
 (Dom.At.R.R.).....about 12:00night
 Lv. Truro, N.S., Monday, " 11.....
 (Intercol.R.R.)..... 6:00 a.m.
 Arr. Halifax, N.S., Monday, " 11.....
 (Intercol.R.R.)..... 8:45 a.m.
 Lv. Halifax, N.S., Monday, " 11.....
 (Intercol.R.R.)..... 5:00 p.m.
 Arr. Sydney, C.B.I., Tuesday, " 12.....
 (Intercol.R.R.)..... 5:30 a.m.
 Lv. Sydney, C.B.I., Tuesday, " 12.....
 (Intercol.R.R.).....11:30 p.m.
 Arr. Pictou, N.S., Wednesday, " 13.....
 (Intercol.R.R.)..... 8:30 a.m.
 Lv. Pictou, N.S., Wednesday, " 13.....
 (Str. Northumberland)..... 4:20 p.m.
 Arr. Charlottetown, P.E.I., Wednesday, " 13.....
 (Str. Northumberland).....about 8:30 p.m.
 Lv. Charlottetown, P.E.I., Friday, " 15.....
 (P.E.I.R.R.)..... 7:45 a.m.
 Arr. St. John, N.B., Friday, " 15.....
 (Intercol.R.R.)..... 5:20 p.m.
 Lv. St. John, N.B., Saturday, " 16.....
 (Maine Cent.R.R.)..... 6:25 a.m.
 Arr. Boston, Mass., Saturday, " 16.....
 (Maine Cent.R.R.)..... 9:00 p.m.
 Lv. Boston, Mass., Sunday, " 17.....
 (B.&A.R.R.)..... 8:30 a.m.

Arr. Worcester, Mass., Sunday, " 17.....
(B.&A.R.R.)..... 9:36 a.m.

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R4500 : page 318

PREACHING CHRIST TO THE RULERS

--ACTS 25:6; 26:32.--OCTOBER 24.--

Golden Text:--"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."--2 Tim. 1:12.

THE Roman governor, Felix, of Judea, was succeeded by Festus, and, willing to curry favor with the Jews, he left Paul a prisoner, although confessedly he had found him not guilty of any infraction of the Roman law and was persuaded that his enemies were frantically jealous of him. The two years of St. Paul's imprisonment doubtless afforded excellent opportunities for his mature study of the Divine Plan set forth in the Scriptures.

Festus, the new governor, went at once to Jerusalem, the center of his province, there to become acquainted with the chief men of the people, amongst whom he must preside as governor and judge. St. Paul's enemies were on the alert to accomplish against him through the new governor what they failed to do with Felix. However, after setting forth the arguments of Tertullus to prejudice his mind, they feared to have a trial before him, because of the weakness of their cause. Hence they proposed to Festus that after all the dispute with St. Paul was more along religious than civil lines, and that therefore the desirable thing would be that he should be delivered to the Sanhedrin at Jerusalem for trial, according to the Jewish law, and drop the charges against him before the Roman Court. Meantime the plans had been matured whereby in the name of God and religion and the "good of the cause" the Apostle was to be assassinated on the journey. Alas that such criminal injustice cannot be charged against the Jews of that age alone, but that in every age and in almost every religious system the mental unbalance is such that in the heat of the moment atrocious crimes have been advocated and perpetrated in the name of God and holiness! What lessons we may learn from these excerpts of history! When will mankind learn that as justice is the foundation of the Divine Government, everything contrary thereto must be displeasing to God? Recently the civilized world celebrated the birth of that great and good man, John Calvin; yet all were shocked afresh as we remembered that his hand signed the death-warrant which led Servetus, a fellow-Christian, to the stake. When will we learn that the results of injustice will be more injurious to the doer than to the done? "Justice and judgment are the habitation of thy throne."--Psa. 89:14.

ST. PAUL, FESTUS AND AGRIPPA

The governor placed the proposition of the Jews before St. Paul, asking him (because he was a Roman citizen) whether he were willing to accept a discharge as respected the Roman Court and to stand trial before his own countrymen. The Apostle, realizing the situation, promptly declined the offer and instead appealed his case to Rome, his privilege as a Roman citizen, which could not be denied him. But as the governor in sending a prisoner to Rome was expected to prefer charges, Festus was puzzled to know what charges, if any, he could formulate against the Apostle.

Shortly the ceremonies of Festus' inauguration took place

R4501 : page 318

in Caesarea, and King Agrippa of Galilee did his respects by attending, his wife Bernice accompanying him. As Agrippa and his wife professed the Hebrew faith, Festus, who had no knowledge thereof, embraced the opportunity to have their assistance in formulating charges against St. Paul, whose crime, if any, could be understood from the Jewish standpoint. Hence before these and the chief captains of the military forces and the prominent citizens, the Apostle was called to give his version of the enmity of his people against him.

Thus a fresh opportunity for the preaching of the Gospel before people of prominence was afforded the Apostle. And his appeal to Caesar's Court would mean an introduction of himself and of the religion which he represented before the highest authority in the world. Thus does the Lord mysteriously work the counsel of his own will and cause the wrath of men to praise him. And thus does he put before his faithful servants fresh opportunities to serve his cause. How much every faithful follower of Jesus should be encouraged by this to faithfulness, to singleness of heart, to the improvement of every opportunity, realizing the Lord's supervision of the work and of his service.

As a true gentleman, St. Paul opened his speech before these earthly dignitaries by complimenting King Agrippa as much as he truthfully could--on the fact that he would be heard by one who was expert in all Jewish matters. He pointed to the fact that his course of life from youth was well known in Jerusalem and throughout the Jewish nation. Many of them could witness if they would to his strictness as a religionist. "And now," he declared, "I am standing on trial for my hope in the promise which God made unto our fathers --a promise which all Jews are hoping will have fulfilment. Nevertheless it is for this hope's sake that I am accused by the Jews." The hope of Israel centered in God's oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." St. Paul was preaching that this promise was in process of fulfilment; that Jesus, as the Son of God, by obedience to the Law and by his sacrifice of his earthly rights, had become the Head of this promised Seed of Abraham by his resurrection to the plane of spirit glory, honor and immortality. He was teaching that since Pentecost

the Lord was selecting both from Jews and Gentiles a "little flock," to be Messiah's bride and joint-heir, members of the Spiritual Seed of Abraham; and that when this selection shall have been accomplished, the great Messiah, Head and members, in glory will set up the long-promised Kingdom of God. Its blessing will come first to natural Israel for their restitutional uplifting, and subsequently will extend through Israel to "all the families of the earth."

Surely St. Paul pointed to the prophecies which tell of the sufferings of Messiah and of the glories that will follow. The Jews all knew of the sufferings of Jesus and the sufferings of his followers, but they disputed his resurrection to glory and that his followers would by and by share his resurrection change. The whole dispute between himself and the Jews was in respect to whether or not Jesus arose from the dead. If he did not arise the Jews were right. No valid hopes could be built upon a dead man, however good he might have been. If he arose, St. Paul and the followers of Jesus were right, because his resurrection to glory should be considered a demonstration of Divine approval and of the Messiahship which he claimed and of his Kingdom to come in due time.

He explained how once he also had opposed Jesus and persecuted his followers, shutting them up in prison and giving his vote with others for their death. He had compelled them to blaspheme Jesus to escape sufferings and in his madness had extended his energies from Jerusalem to outside cities. He explained the Revelation of the Lord, given him near Damascus--the light above the brightness of the sun, and the voice saying, "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest." He explained the commission he then received, that he was to preach to the Gentiles as well as to the Jews, the resurrection of Jesus, the gathering of his elect members and in due time the establishment of his Kingdom; and that all should repent and turn to God. It was for these things that he was in bondage and his life in jeopardy, until he was obliged to appeal to Caesar's tribunal. He pointed out that the sufferings of Christ had been foretold by the prophets and that Jesus acknowledged persecutions of his followers as being of himself--his members.

"THOU ART BESIDE THYSELF"

The governor heard with amazement the recital and, interrupting, then said, "Thou art beside thyself. Much learning doth make thee mad." But St. Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness: King Agrippa knoweth of these things." Thus it is still. From the worldly standpoint the true follower of Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint the view is reversed--the worldly are

things, the transitory. The Christian sees with the eye of faith glory, honor and immortality and a share with the Redeemer in the privileges of the Millennial Kingdom, which is shortly to bless the world with a reign of righteousness, in fulfilment of the Lord's prayer, "Thy Kingdom come. Thy will be done on earth as it is done in heaven."

St. Paul appealed to Agrippa: Did he not believe the prophecies cited? The reply of the king is a matter of dispute --whether he said, "With a little more time and eloquence you might persuade me to be a Christian," or whether he said, "Do you think that in so brief an argument you could make of me a Christian, with all that that word means of discredit?" St. Paul's reply favors the former interpretation: "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

A nobler sentiment, a broader spirit of charity, in a prison, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and learned of him could thus exemplify the sympathy and moderation which he taught. Oh, that all of Christ's disciples might learn also to be meek and lowly of heart and find rest to their souls, for who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than any of those who heard him?

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page 319

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

NOVEMBER 7

- (1) Is there such a thing as a spirit soul? If so, explain the difference between it and the human soul, and give the illustration of the candle. P. 343, par. 2.
- (2) Describe the resurrection processes and show how the personal identity or soul will be restored, while the flesh will not be restored. P. 338-343, par. 3.
- (3) Is there danger of a miscarriage so that the resurrected ones would fail to identify themselves? And would the danger be any the less if the same particles of matter were miraculously preserved, readjusted and quickened? Must we not in any event depend upon Divine power only. P. 343, par. 3.
- (4) Is there any suggestion of the Scriptures to the effect that the bodies which go down to the tomb will be restored atom by atom? What says the Apostle?
- (5) Quote the Apostle's words on this subject and explain the matter. P. 343, last par.

(6) In what sense does the "breath of life" return to God who gave it?

(7) In what sense did God give the spirit of life? In what sense did he remand that gift? In what sense is provision made for its restoration? If no arrangement had been made for its restoration what would have been man's condition in death? P. 344, par. 1.

NOVEMBER 14

(8) Why is death so frequently spoken of as a "sleep" in the Scriptures? Give an illustration of our Lord's use of the word sleep as referring to death. Is there any record of Lazarus having any conscious experiences during the four days he was asleep--dead? Would our Lord have called him from glory if he had been in heaven? Would such an awakening mean a blessing or a loss? Give a full explanation of it. P. 344, par. 2.

(9) Why is the resurrection time spoken of as the "morning"? Give the quotation and citation. P. 345, par. 1.

(10) Give nine quotations and citations from the New Testament in which death is referred to as a "sleep." P. 345.

(11) Give similar citations from the Old Testament. P. 346.

(12) Will those awakening from the death "sleep" have any consciousness of the lapse of time between their falling asleep in death and their awakening in the resurrection? P. 346, last par.

(13) Will the resurrection work be practically a reawakening and will it be as great or a greater manifestation of Divine power than the original creation of Adam and Eve? P. 347.

(14) Why is a living dog better than a dead lion? and how do the Scriptures use this comparison to illustrate the meaning of death to the human family? P. 347.

(15) Quote some Scriptures which show that the dead know not anything and that there is no work nor device nor wisdom in the grave whither all go.

NOVEMBER 21

(16) What did St. Paul mean by his statement that some say "there is no resurrection of the dead"? And could there be a resurrection of the dead if nobody is dead--if all, when they seem to die, really become more alive? P. 348, par. 2-4.

(17) What did the Apostle mean by saying that "if there be no resurrection of the dead then is Christ not risen?" P. 348, par. 5.

(18) What did St. Paul mean by the statement, "If Christ be not risen, then is our preaching vain, and your faith is also vain?" P. 348, par. 5.

(19) What did he mean by the statement that "If the dead rise not, Christ is not risen," and the Apostles were false witnesses, preaching a false Gospel? P. 348, par. 5.

(20) In his argument for the resurrection does the

Apostle anywhere state or otherwise imply whether he refers to a resurrection of the body or of the soul? Give a Scriptural citation showing why. P. 349, par. 1.

(21) How would the Apostle have stated himself if he held the same views that the majority of people hold on this subject? P. 349, par. 1.

(22) Show how the Apostle taught a resurrection of the soul and how that denied the resurrection of the body which died. P. 349, par. 2.

NOVEMBER 28

(23) Why did the Apostle in arguing the importance of the resurrection of the dead in I Cor. 15 say (Vs. 17,18), "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished?" In what sense could they be perished if they went directly to heaven and were more than ever alive at the time when they appeared to be dead? Do those who claim that the soul cannot die thereby deny the resurrection of the soul or sentient being? P. 349, last par.

(24) Why is it claimed, contrary to the Scriptures, that God's promise of a resurrection applies merely to the body, and why is there perplexity concerning the words of the inspired Apostle?

(25) If, as is admitted, the death of Christ was the sacrifice for sin, what death was it? And if in dying he became more alive than before he died, in what sense did he die for our sins, or what was given as the ransom price for the sinner's forfeited life. P. 349, last par.

(26) Respecting those who fall asleep in Christ as members of his Body and whose hope is to share in the glory and honor of the First Resurrection, will theirs be a resurrection of the body or a resurrection of the soul possessed of a new body? P. 350, par. 1.

(27) God is a Spirit (Being). Is he Scripturally said to be a soul? If so, where? P. 350, par. 1.

(28) What philosophy did the Athenians have which led them to reject St. Paul's words relative to the resurrection of the dead? Quote and cite the texts. P. 350, par. 2.

(29) To what extent had the Platonic philosophy invaded Judaism at the time of our Lord? Explain the matter with proof texts. P. 351.

(30) Why did Josephus mention prominently a sect of the Jews which was so small as not to be mentioned in the New Testament?

(31) Was eternal torment any part of the Jewish faith?

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GENERAL CONVENTION

TRURO, N.S., OCT. 10, 11, 13

A General Convention has been requested for this locality and is now arranged for in connection with Brother Russell's Maritime Province Tour (see corrections to schedule on page 317). He expects to be present on Sunday, Oct. 10, with a morning rally at 10 and address to the interested at 11 o'clock. Public meeting in Academy Hall at 3 p.m.: Subject, "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom." Brethren of ability will address the other sessions. Buy full-fare one-way ticket, securing certificate, which when properly validated will obtain free return privilege on nearly all the roads. Will you be present?

DALLAS, TEX., OCT. 24, 25

The society will be represented by Brothers F. Draper and E. J. Coward, of the Pilgrim Staff. Special rates are obtainable on account of the Dallas State Fair.

INDIANAPOLIS, IND., DEC. 17, 18, 19

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

WORCESTER, MASS, OCT. 17

Praise and Testimony Meeting at 10:30 a.m. Public meeting at 3 p.m. in Franklin Square Theatre, 2 Southbridge street. Evening meeting for the interested at 7:30 o'clock held (as morning meeting) in Horticultural Hall, 18 Front street.

PHILADELPHIA, PA., OCT. 24

AKRON, OHIO, OCT. 31

BROOKLYN, N.Y., NOV. 7

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