

SEMI-MONTHLY  
VOL. XXXI MARCH 1 No. 5  
A.D. 1910--A.M. 6038

-----

CONTENTS

Views from The Watch Tower..... 83  
 Zionists on to Canaan..... 83  
 What a Wonderful Day is Ours!..... 84  
 King Edward the Storm-Centre..... 84  
 A Great Mountain Melting..... 85  
 Justification by Faith and Actually..... 85  
 God's Grace and God's Reward..... 88  
 Healing All Manner of Diseases..... 89  
 Power Over the Adversary..... 90  
 The Philosophy of the Ransom..... 91  
 Questions on Justification..... 92  
 Justified to Peace..... 93  
 Ancient Worthies Not in the Court..... 93  
 Justified Fully to Human Rights..... 93  
 The Christian's Battle (Poem)..... 94  
 Berean Studies on the Atonement..... 95

PUBLISHED BY  
WATCH TOWER BIBLE & TRACT SOCIETY  
CHARLES T. RUSSELL, PRESIDENT  
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,  
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,  
N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian  
Branch: Equitable Building, Collins St., Melbourne.

-----

ANNUAL SUBSCRIPTION PRICE, \$1.00 (4s.) IN ADVANCE.  
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.  
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

-----

Terms to the Lord's Poor as Follows:--All Bible Students who, by  
reason of old age, or other infirmity or adversity, are unable to pay  
for this Journal, will be supplied Free if they send a Postal Card  
each May stating their case and requesting its continuance. We are  
not only willing, but anxious, that all such be on our list continually  
and in touch with the Studies, etc.

=====

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.  
SAMPLE COPIES FREE.

=====

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE  
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

=====

#### CROSS AND CROWN PINS

Gold; beautiful, good and cheap. The cross in red enamel, the wreath in green--\$1.50. The same without the green on wreath, \$1.25. In silver enameled wreath and cross, 25c.; size 3/4 inch. Plain gold without enamel, 1/2 inch, \$1.15. These are wholesale rates and include postage.

-----

#### MISSIONARY ENVELOPES

New envelopes are now to be had at the same price--25 cents per 100, postpaid. These are of excellent paper and have half-tone cut of all six volumes of SCRIPTURE STUDIES on the front, and cut of the HEAVENLY MANNA on the back.

-----

#### SERMONS IN THE NEWSPAPERS

How about renewing your subscriptions for newspapers publishing Brother Russell's sermons? Do your part! Be prompt! If a few narrow souls hating the good tidings of God's love try to discourage the Editors from publishing the sermons; the thousands who are being blest should tell of their profit and pleasure and thus encourage the newspaper men. Renew through us or direct, as you please. Use part of your "Good Hopes" thus if you think proper. You have our clubbing rates in the PEOPLES PULPIT--December issue.

-----

#### QUESTIONS ON "TABERNACLE SHADOWS"

We have these printed in cheap form and will supply them free to those who have "Tabernacle Shadows" and who will request them.

-----

ONE-DAY CONVENTIONS TO BE ADDRESSED BY  
THE EDITOR OF THIS JOURNAL:

BROOKLYN, N. Y., MARCH 6

Morning services at 10:30 o'clock in the Brooklyn Tabernacle, 13-17 Hicks street, two blocks from P.R.R. Annex Ferry and five minutes' walk from Brooklyn Bridge entrance. Question meeting in the same building at 8 o'clock, preceded by a half hour's song service. Discourse for the Public at 3 p.m. in Brooklyn Academy of Music, on Lafayette avenue, St. Felix street, and Ashland place. Subject, "Inferno."

WASHINGTON, D. C., MARCH 13

Morning and evening sessions, Masonic Temple, Ninth and F streets, N.W., 10:30 a.m. Praise, Prayer and Testimony meeting. 7:30 p.m. Brother Russell will address the friends. Discourse for the Public, National Theater, at 3 p.m. Subject, "The Overthrow of Satan's Empire."

ALLENTOWN, PA., MARCH 20

All meetings in Lyric Theater, 25 North Sixth street. Praise, Prayer and Testimony meeting at 10 a.m. Address for the interested at 11 a.m. Afternoon service for the Public at 3 p.m. Subject, "Man's Past, Present and Future."

BOSTON, MASS., MARCH 27

Praise, Prayer and Testimony meeting at 10:30 a.m. Evening meeting for the interested at 7:30 p.m. Location of morning and evening meetings later. Afternoon session for the Public in Tremont Temple, Tremont street, between School and Broomfield streets, at 3 o'clock.

BROOKLYN, N. Y., APRIL 3

Discourse for the Public in Brooklyn Academy of Music at 3 p.m. Subject, "Overthrow of Satan's Empire."

=====

BROOKLYN BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) Vow; (2) 313; (3) 145; (4) 123; (5) 9; (6) 114; (7) 284; (8) 273; (9) 278; (10) 289; (11) 209; (12) 113; (13) 157; (14) 130; (15) 105; (16) 155; (17) 193; (18) 60; (19) 87; (20) 8; (21) 32; (22) 176; (23) 4; (24) 164; (25) 93; (26) 119; (27) 293; (28) 191; (29) 221; (30) 383; (31) 325.

=====

## ZIONISTS ON TO CANAAN

-----

NEWS from all parts of the civilized world interested in Zionism have come face to face with the Kingdom question. The reform government of Turkey has treated the Jews very favorably and proffered them full privileges in Palestine, reminding them that Turkey is one of the few nations that have not persecuted the Jews. This liberal offer would have been seized with avidity a short time ago, but, with the improvement of prospect, some of the leading Zionists are insisting that Palestine shall be made a Jewish State with a government of its own, but subject to Turkey, after the manner of the Balkan States. Scripturally we have reason to believe that such a concession will not be granted nor attained before 1915--following the close of "the times of the Gentiles."--Luke 21:24.

The Zionist Congress, which closed its session in Hamburg, Germany, on the last day of 1909, had this Kingdom question as its principal issue. Its President, Dr. Max Nordau, threw all the weight of his great influence against undertaking any special work in Palestine, until Turkey should grant the Jews an autonomous government. We quote a portion of his address. He said:--

"What we desire is to form a nationality within the Ottoman State like all the other nationalities in the empire. True, we demand the recognition of our nationality; there must be no doubt about that. It will be our ambition to earn the reputation of being the most loyal, the most reliable, and the most useful of the Turkish nationalities, to contribute the most zealously to the weal, the progress and the power of the empire.

"But let it be understood that we will do all this solely as a nationality, as a Jewish nationality. That is our frank reply to certain Turkish utterances. We have been told: 'Come to Turkey as much as you like. You shall be welcome. You will find everything you desire, fertile, cheap, possibly free land, security against persecution, all the liberties accorded to every citizen of the Ottoman Empire. But you must become Turkish subjects, adopt the Turkish language, merge with the Turkish people so that you cannot be distinguished from other Turks.'

"In the face of such views we are impelled by pride and self-respect to refer to our original programme. On this point concessions are impossible. If the Jews want to assimilate they can do it nearer home and more cheaply; they can do it where they are and save the fare. You are Zionists, however, just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews.

"Our ideal is to see a Jewish people in the land of its fathers, ennobled by a 2,000-year-old firmness of character,

respected on account of its honest, cultural work, an instrument of wise progress, a champion of justice, an apostle and personifier of brotherly love. Of this ideal I will not surrender an iota. On this point there can be no concession.

"This ideal I would not exchange for all the treasure in the world, let alone for a dividend. If Turkey today opposes the realization of my ideal, I must wait. To wait long is a misfortune, but no disgrace. Vacillation is a disgrace. My ideal is eternal. It embraces every hope. To abandon hope is to commit suicide. Therefore, I exclaim as loudly as I can: Back to the Basle programme! Let us never forget that we aspire to the creation of a publicly recognized, legally assured home for our people. Let us never forget that we have to cleanse the shield of the Jewish people from all the mire with which a hatred that has lasted for 2,000 years has begrimed it."

#### THE WORK NOT TO BE DELAYED

Notwithstanding their great respect for their President, the Zionist delegates took an opposite view, claiming that further delay in the realization of their hopes must not be considered--that they must go up at once to possess the promised land, availing themselves of the "door" which Providence had opened before them. A correspondent pictures the sentiment of the Congress as a whole in the following graphic language:

"Long before the Zionist Congress convened there seemed to be a feeling pervading every activity connected with the Congress that the Zionist movement had reached a decided turning point in its progress. Every delegate, no matter where he hailed from, appeared to carry with him the sub-conscious conviction that unless all the stored-up energy and accumulated substance of Zionism is at once turned to practical uses in Palestine something might be missed.

"If any single word could aptly characterize the mental attitude of the majority of the delegates in that respect that word would have been 'impatience.' An irresistible desire was noticeable to do things, and to do them at once. There seemed to exist the apprehension that with the signs of Palestine's awakening before the eyes of the world the Zionist movement was not quick enough to take advantage of the situation."

#### THE DECIDING VOTE

The test of the question--whether the Zionists would accept the dictum of their leader and President and abstain from further efforts to reoccupy the land of Canaan, perhaps for years, perhaps forever--was decided against him by a majority vote. At the close of an all-night session

it was resolved that all Zionist capital should be gradually transferred to Palestine, making it the only center of its financial and industrial operations. In a word, the rank and file of the Zionists have outrun their leader. Otherwise stated, God's time having come for the rehabilitation of Palestine, even the most influential man amongst the Jews today was unable to hinder it. Within another year great things may be expected in Palestine. When six months ago the Turkish reformation threw open the door of Palestine, we wondered that there was no apparent haste made to enter. Now we see that Dr. Nordau for a time was the influential hindrance. We shall expect that so broad-minded a man, so able a leader, will join heartily with his co-religionists in a movement which is fulfilling prophecy and which will proceed and prosper with or without his assistance.

#### WHAT A WONDERFUL DAY IS OURS!

-----

Prophecies thousands of years old are fulfilling before our eyes. The wilderness is being made to blossom as the rose, not only in the arid regions of our far Western States, but in the supposed cradle of the human family in the land of Mesopotamia, where Abraham lived. The power which is accomplishing these things, in fulfillment of God's Word, is human. The force behind the energy is not spiritual, but financial. The motive is not the fulfillment of the Scriptures, but selfishness--the desire for wealth. The project of the Turkish Government to revive Mesopotamia has already been referred to; nevertheless the following account, which is going the rounds of the newspapers, will be read with interest:

#### TO RESTORE THE GARDEN OF EDEN

"To restore the Garden of Eden sounds like a bold enterprise, yet a plan suggested by Sir William Wilcox, the English engineer, who built the Assouan dam, makes the project sound entirely feasible. It is Mesopotamia, 'the land between the rivers' Tigris and Euphrates, with which he is dealing, and he purposes to turn the surplus waters of the Euphrates into the River Pishon, and to carry down the delta a great canal which would not only bring back the productiveness of several million acres of land, but would guard the region from the overflows of the Tigris. It marks a definite step in the world's progress that the work of reconstruction should now be taken up by the Turkish government, which thereby demonstrates its real reform to broader views and more intelligent ambitions.

"To build this canal, which will double the cultivable area along the Euphrates, will take three years and cost \$2,000,000 or less. Supplementing it, Sir William proposes a railroad from Bagdad to Damascus, costing

\$11,000,000, which would open the way to the Mediterranean, the natural commercial outlet of Mesopotamia. Such a road seems to be demanded because the irrigation scheme will impair the navigability of the river. And even before the increased wheat harvests are ready for transport there will be freight to carry and passengers to convey--Mohammedan pilgrims visiting holy places and tourists who will feel, probably, more interest in 'Arabian Nights country' than in the 'cradle of the race.'

"There may be some question that the railroad is indispensable, though Asiatic enterprises of this kind have generally met with astonishing success, and have been profitable to the projectors as well as valuable to the

R4573 : page 84

territory through which they pass. Of the economic importance of the canal there can scarcely be a doubt. The transformation wrought in the valley of the Nile can probably be duplicated along the Euphrates. Great cities may never again arise in that region where the archaeologists have long been busy among the ruins of historic capitals, but the land may once more become a 'garden'--not an Eden perhaps, but far removed from the desert that later generations have known as the shame of its rulers."

An Englishman, Sir William Wilcox, an engineer of the Turkish Board of Public Works, is to have the management of this improvement. He suggests that an oasis called Harlah, northwest of Bagdad, marks the site of the once flourishing Garden of Eden. The Euphrates river runs through it, dividing into four arms, corresponding to the four rivers of Eden.

#### KING EDWARD THE STORM CENTER

-----

The British House of Lords has very much charged up against it--probably more than is strictly true. Doubtless amongst the Peers of the Realm are to be found noble characters, as well as some debased by wealth and idleness. Doubtless as a whole the lords have been slandered to a considerable extent. The result has been the turning of many of the common people who once revered them into enemies who now hate them. During the recent election time members of Parliament considered it unsafe to be out after dark unaccompanied by a bodyguard.

The cry is that the House of Lords should be abolished, but it is very doubtful if this can be accomplished legally. The next step is an appeal to the King to appoint a large number of prominent Britains to the Peerage. The thought is that thus the present lords would be outweighed in influence, and a vote of the House of Lords would more nearly represent the public sentiment

in all matters of legislation. Should the King do this he would, of course, incur to some extent the enmity of the lords. Should he decline to do it, he would be considered a sympathizer with them and be correspondingly unpopular with those who take the more democratic stand. Doubtless an evil time for kings and potentates is near at hand. Thank God for the glorious prospect that just beyond the time of trouble the world will experience the dawn of the Millennium!

#### MUCH DEPENDS ON THE VIEWPOINT

-----

All classes of people seem to be amazed at the increasing preparations for war, and these, notwithstanding the cry of "Peace! peace!" and the realization on the part of all that warfare has become more terrible than ever before, by reason of the advancement made in the production of destructive explosives and every conceivable device for hurling them at opponents. Statesmen seem to be impelled by an unseen but dreadful power to almost bankrupt their governments in adding battleship to battleship, device to device, for the destruction of those whom they profess to recognize as fellow-Christians. We quote the words of two of Great Britain's most prominent men, as follows:

(1) "It is the deepest reproach upon the present-day civilization that preparation for war should be the dominant concern of the two most powerful nations of the Old World at the close of the first decade of the new century. England and Germany are not alone in pouring treasure into the construction of armaments at a rate never before contemplated. Every great power is compelled by their example--all in the interests of peace, forsooth --to do likewise. The legislatures of three countries, Great Britain, Germany and the United States, have been engaged during the past summer in imposing great burdens of taxation upon their constituents, amounting roughly to \$125,000,000 per year in each case. National defence has been the impelling cause in every instance. There is no sign that the end has been reached.

(2) "That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say

R4573 : page 85

that 'Europe is an armed camp,' and for forty years it has been true that all the nations have been facing each other armed to the teeth, and that has been in some respects a guarantee of peace. Now, what do we see? Without any tangible reason we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon--and that in a time of profoundest



peace."

#### A GREAT MOUNTAIN MELTING

-----

Many of us are watching with keen interest the political struggle in progress in Great Britain. An Oxford College Professor, travelling in America, declared recently that Great Britain is facing a more serious crisis than at any time since the civil wars of Cromwell--along political lines. He summarizes the situation briefly as follows:

"The great English crisis is the French revolution done over in the English way. Here is the real issue: The Conservative party stands for a strong, parental, imperial and patriotic government, such as exists in Germany; the Liberals stand for social reform at home. They want to give the poor, down-trodden people a chance. They want justice to be given, in a socialistic sense, to the lower classes, who have for years been oppressed by landlords and capitalists. The question is, which policy is to be adopted?"

The Scriptures, referring to our time, symbolically picture the Kingdoms of earth as mountains, and, describing our day, tell that some of these mountains will melt like wax and flow down to the level of the people, and others, retaining their rigidity, will be overwhelmed with the tidal wave of social strife and be cast into the midst of the sea--into anarchy. (Psa. 46:2.) Russia recently melted a little and yielded the Douma to the demands of the people. Great Britain and France are now melting --yielding to popular demands and, in so doing, preserving law and order the longer.

The melting process will evidently go hard with the German Emperor. His conception of the Divine right of kings to rule and the Divine mandate to the people to obey them will make him slow to yield, even for the preservation of his Empire. He desires to rule actually and not as a mere figurehead. He has said as much. The floods of Socialism are rising about him gradually day by day, year by year. Before very long a crisis of some kind must be faced in Germany--and in every land, because the masses are gradually learning to appreciate their power; because superstition respecting the authority of kings and priests is waning; because the same selfishness which has made the rich keen to watch their interests is making the poor keen to turn every precedent, theory and law to their own advantage.

#### UNGODLINESS AND DISCONTENT

-----

Below we print a clipping from an unknown paper, which gathers its facts from the London Spectator. It

confirms what we have more than once called attention to in these columns, namely, that the spread of education and increase of wealth are not tending to make humanity happier, holier or more content, but rather the reverse. It says:

#### FACTS RESPECTING SUICIDES

"From an article in the Spectator, it is evident that suicides are increasing at an alarming rate, especially in the larger cities. In fact, the rate has increased within the past ten years from fifteen to twenty-one per one hundred thousand of population. That is to say, ten years ago there were fifteen suicides to every hundred thousand of population of the cities, while last year there were twenty-one.

"But there are other features of the suicide statistics that are even more interesting than the per cent. of people who take their own lives. For instance, according to the Spectator article, we find that the average rate for ten years was 15.9 per 100,000 for the North Atlantic States; 23.3 for the North Central States; 14.5 for the Southern States; 27.7 for the Western States.

"An analysis of the statistics also shows that the increase is most noticeable with the well-to-do, prosperous and better educated classes. There has been no increase among the poor, unfortunate and illiterate classes. There is also seen to be, frequently, a connection between suicide and crime, many of the cases being those of prominent people who held responsible positions and who had 'gone wrong' in one way or another.

"The greatest number of suicides took place in the cities among people who were country bred, showing, to some extent, that the excitement or strenuousness of the cities was too much for many of those who were attracted by the glare."

"One of the really startling statements made in the article is this:

"A study of any considerable number of individual cases of suicide does not confirm the view that real progress is being made as the result of modern educational methods and the vast increase in material prosperity, well-being and comfort, but it leads rather to adverse conclusions and the conviction that there is a positive increase in the so-called diseases of the will."

"Can it be possible that all of our educational efforts, and our great accretions of wealth--our better understanding and our greater comforts--have not tended to prevent self-destruction? Or does the increase in the number of persons who commit suicide tend to show that we have acquired our knowledge and our wealth at a cost greater than human life itself? There are a good many questions that one might ask in face of the figures, and until a more thorough study is made of the question of suicidal mania, and until the human mind is better understood, we shall probably have to take it out in asking

questions."

=====

R4574 : page 85

#### JUSTIFICATION BY FAITH AND ACTUALLY

THE Lord through the Prophet declared that his message would be presented "Line upon line and precept upon precept." (Isa. 28:10.) Some questions received imply that the important subject of Justification is not yet fully and clearly grasped by all. Although the all-important matter is the keeping of the heart, nevertheless it is proper for us to utilize every item of knowledge furnished us by the Lord, that we may keep our heads right, that we may be able to view matters from the Divine standpoint.

A narrow or a broad view of justification may be taken and both be true. For instance, we say that "Abraham was justified by faith," and say so truly. Yet this implies three different steps, two of which were Abraham's and one the Lord's. And the latter is not fully accomplished yet. God called Abraham to leave Haran and to come into the land of Canaan, promising that then he would make a Covenant with him. Abraham believed when he started from Haran and continued to believe after he had come into Canaan. In due time God made the Covenant as promised, assuring him that "in his Seed all the families of the earth would be blessed." The making of this Covenant

R4574 : page 86

implied a fellowship between God and Abraham on the basis of his faith-justification. But Abraham at that time was not justified to human perfection and life everlasting --but to fellowship merely. He needed to go on, to demonstrate that he had a strong faith. After many years of faith-testing Isaac was born. Abraham had thus an evidence of the Lord's favor and that the promise would be fulfilled. But still he was not justified to life and human perfection. Long years after Isaac's birth God put a final test upon Abraham's faith, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."--Gen. 22:2.

Not until Abraham had shown his absolute heart-loyalty could he be counted of God as worthy of a "better resurrection" than the remainder of mankind --resurrection to human perfection--actual justification, actual rightness or righteousness. Even when Abraham's tests were all passed satisfactorily he could not still be actually justified or made actually perfect; because he

needed to be redeemed with the precious blood of Christ. As a member of Adam's family he was under a death sentence which must be annulled before he could be actually justified to the perfection of human life. Abraham had done his part to the Divine pleasement, but he must wait for his perfecting until the great Mediator, the Second Adam, Head and Body, would be complete and the New Covenant be sealed with Abraham and his natural seed, giving them earthly restitution and perfection at the hands of their Mediator.--Heb. 11:38-40.

When our Lord Jesus at his First Advent died some one might have said, Now Abraham and all the Ancient Worthies are justified. But that would not have been strictly true. It would have been true only in the sense that an unconscious, half-drowned child had been caught by its rescuer. An on-looker might shout, Hurrah, the child is saved! Yet really the rescuer must get the child into the boat and the work of resuscitation must be accomplished before the child would be fully saved.

Even when our Lord Jesus "ascended up on high, there to appear in the presence of God for us," and made satisfaction for our sins, as did the typical priest, sprinkling the blood of Atonement on the Mercy-Seat--even then Abraham and the other Ancient Worthies were not saved --not actually justified or made actually right--nor legally right. Why not? Because the precious blood was not then applied on behalf of Abraham and the other Ancient Worthies, nor on behalf of the world in general. The Apostle declares, "He appeared in the presence of God for us." We are not finding fault with those who lump matters and in a general way say, "Christ died for the whole world." We heartily assent to that. He did die for the whole world in the sense that in God's "due time" the whole world will have the full benefit of the merit of his sacrificial death. Thus again, "He is a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." His death had as its ultimate object not only the cancellation of the Church's sins, but also ultimately the cancellation of the sins of the whole world. But when he ascended up on high he made application "for us" and not for the world. As already shown he will make a fresh application of his own blood for the sins of the whole world at the close of this Gospel Age--this antitypical Day of Atonement.

Notice how distinctly the Scriptures differentiate between the Church class (the "Little Flock" of Under-Priests, and the "Great Company" of antitypical Levites) and the remainder of mankind. "Ye," "we" and "us" are terms Scripturally applied to those "called" during this Gospel Age to be sharers with Christ in the high or heavenly calling--on the spirit plane like unto the angels. These are "not of the world," nor are they styled the children of Christ, but "his brethren," of whom he is the Elder Brother--Christ's members over whom he is the Head--the Bride class, of whom he is the Head or Bridegroom. On the contrary, Israel and the whole world

must get their life, and restitution rights and perfection from The Christ, the Mediator. Thus our Lord will be the Father or Life-Giver to the world. He is not the life-giver to the Church, his Bride, his members. Although we were "justified through faith in his blood" we never received earthly life and human perfection from him actually. We received merely an imputation of earthly life-rights for the purpose of permitting us to offer ourselves "living sacrifices, holy and acceptable to God," that we might become members of the Body of Christ, the Mediator, the Priest, the King of glory. "The God and Father of our Lord Jesus Christ hath begotten us." Ours is a spirit-begetting similar to that of our Lord Jesus and from the same source and for the same reason--because of our obedience, even unto sacrifice--made acceptable through our great Redeemer's merit.

Of Abraham, Isaac and Jacob it is written that they shall be the children of The Christ; they will receive the earthly life and its full restitution privileges directly from the Redeemer--"in due time." The world has not received life in any sense as yet. Hence the Apostle says, "The whole world lieth in the Wicked One." Jesus, the appointed Mediator between God and the world of mankind, has not yet taken up his work for them. They must wait until he shall have finished a preceding work "for us"--the gathering of the elect little flock from the world as his "members," "his Body," his Church.

When the time shall come for our Lord to make application of his merit on behalf of the world of mankind in general--for all not included in the household of faith, "us"--Abraham and all the Ancient Worthies will constitute the first-fruits on the earthly plane. Their justification will be made actual, vital, by a "better resurrection" than the remainder of mankind will enjoy. Having been approved of the Lord in the past they will be granted restitution instantly; whereas the world will come up to that plane of actual justification or human perfection by the slower processes of the Millennial Age. But the Ancient Worthies, like the remainder of mankind, reaching human perfection (actual justification) will be the children of Messiah. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16.) Hearken to the Apostle, They without us cannot be made perfect (actually justified to life), God having provided a superior thing for us first.--Heb. 11:38-40.

#### OUR JUSTIFICATION BY FAITH

As there are three steps to Abraham's actual justification --two of these his own and one the Lord's--so also in our justification we may see three steps. As Abraham heard the call of God to leave his father's house, so the household of faith during this Gospel Age is called of God to leave the world, to turn aside, to become his people under such experiences of joy and sorrow as

he may see best for them. From the time we took the first step (or even as children of those who had taken the step of obedience), we were counted justified by faith, as Abraham was when he left Haran and entered Canaan.

R4574 : page 87

But as he was not yet justified to life, neither were we, until after we had come to the point of test and had proven faithful. As Abraham's faith was tested in the demand that he offer up Isaac as a sacrifice, our faith and loyalty were tested when we heard the message, "Present your bodies living sacrifices, holy and acceptable to God, and your reasonable service."

Our justification by faith holds thus far, but, after reasonable time, if we decline to make the sacrifice, it demonstrates that our faith was insufficient, that our loyalty was insufficient, that we could not attain the glorious things to which we had been invited--that we were not worthy. Such, the Apostle implies, receive the grace of God in vain. After a reasonable time their justification to fellowship with God lapses and their peace and joy correspondingly diminish. They had an opportunity of attaining the great favor or high calling of this Gospel Age, but they failed to improve it. Their relationship to God thereafter will be the same as that of the remainder of mankind. They will be held over to be dealt with by the Redeemer under the New Covenant, to be blessed by its Mediator under his Mediatorial Kingdom.

But some who, during the time of the call of this Gospel Age, left the world behind and came into relationship with God through faith and were "justified by faith," were courageous to the degree of presenting their bodies living sacrifices, after the Redeemer's example. These,

R4575 : page 87

during "the acceptable time," were accepted and got Divine evidence in their begetting by the holy Spirit to membership in the New Creation--sons of God on the spirit plane, as members of Messiah's Body, the Church. These did not receive actual justification--they were not made actually perfect, yet their rights to human perfection all terminated when God accepted their sacrifice. Their reckoned justification was vitalized at the moment of consecration. By this we mean that at that moment God treated them exactly as he would have done had they been like Jesus, actually "holy, harmless, undefiled and separate from sinners."

Let us illustrate this matter. Suppose that A \_\_\_\_\_, as a reward, gave to B \_\_\_\_\_ a note calling for a New York draft for \$1,000 at any time before January 1, 1910. Let that note represent the justification by faith which becomes ours upon believing in Christ and turning from the world and from sin. The New York draft in the illustration would represent the begetting of the holy Spirit

to spiritual sonship. As the draft could be secured only by the surrender of the note, so the spirit nature will become ours only through the surrender of all earthly rights--our own and those imputed (not given) to us by the Lord. As the note is good only for exchange for New York draft, so our justification is good only for the purposes designated--to enable us to "present our bodies living sacrifices, holy and acceptable to God." As the note would lose all value if not used before January 1st, so our faith-justification will lose all value if not used in time. As the note presented in time would secure to the holder the New York draft, it signifies that that moment it ceased to be a promisory matter of faith and became an actuality. The New York draft would represent the begetting of the holy Spirit. The later cashing of the draft "in due time" at the bank would illustrate the making of our calling and election sure by faithfulness even unto death, when the coin value of the draft would come fully into our possession.

Whoever, after receiving the New York draft, should lose it or destroy it could not go back to the bank and claim the original note. So those who have received the begetting of the holy Spirit, if they misuse it or lose it entirely in the Second Death, can have no claim upon the Lord for human restitution. Their full share of Christ's merit has already been granted such, and "Christ dieth no more."

We have shown the different features of faith-justification and the necessity of a full test of obedience before the justified could be acceptable to God, either for the "better resurrection" to human perfection of the Ancient Worthies, or as the ground or basis of the Church's acceptance to the new nature. Next let us notice that if our Lord, when he ascended on high, had appeared in the presence of God for the whole world instead of merely "for us," then the whole world would have been brought into relationship to God just as we have been--at once, and not at the close of a thousand years of uplifting. Would such a cancellation of the world's sins that are past and such an introduction of them to the Father as imperfect beings have been to their advantage? We answer, No. No more would have been advantaged than are advantaged now--the comparatively few.

All of Adam's children are weak, imperfect, and only such of these as turn to the Lord with all their hearts and exercise faith and obedience could possibly be acceptable to him--even through Christ. Consequently, all the remainder, thousands of millions, would have been unacceptable and their justification through Christ's merit from the original sins would merely have put them on trial afresh for everlasting life or everlasting death. They would have been condemned as enemies of God and of righteousness--not merely enemies through wicked works of the flesh, which they could not control, but enemies at heart, "carnally minded--not subject to the will of God." What the world needs is something entirely

different from what is now, by God's grace, accorded to the Church, the household of faith. Blessed are our eyes, for they see, and our ears, for they hear, and our hearts, for they are desirous of fellowship with God; otherwise he would not accept us as living sacrifices and justify us through the precious blood and sanctify us through our covenant of death. What the world needs is just what God has provided for them.

(1) A strong Kingdom to crush the power of Satan and set mankind free from his blinding and enslaving influences.

(2) It needs further the establishment of a Kingdom of righteousness to mete out rewards and punishments promptly.

(3) It needs also a merciful high priest, not only sympathetic, but backed by a merit then applied on their behalf, giving them fully into his control to be uplifted mentally, morally and physically.

(4) In order to comply with the Lord's promise to natural Israel, all these blessings of the New Covenant must reach the world through Israel as the channel.

(5) This Mediatorial Kingdom will begin at the close of this Gospel Age, when the members of the Body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the Ancient Worthies. Their sins will then be atoned for by the same precious blood which now atones for ours. As a result, the Ancient Worthies will come forth perfect and to them will gather, not only their own Israelitish kindred, but all nations. "This is my Covenant with them when I shall take away their sins." (Romans 11:27; Jer. 31:33.) Sodom and Samaria and all the nations shall be given unto them for daughters, but not by their old Law Covenant, but by a New Law Covenant.--Ezek. 16:60-63.

Under the new regime of the New Covenant and its

R4575 : page 88

Millennial Kingdom (in the hands of the antitypical Moses, the Mediator of the New Covenant), the Law will go forth from Mt. Zion (Spiritual Israel) and the Word of the Lord from Jerusalem (Natural Israel). The result will be wonderful blessings--mental, moral and physical uplift, freedom from pests, the elimination of disease, etc. The start on the highway of holiness will there be made and the blessings of the Lord will fill the whole earth. Many nations will perceive and take note and desire to share those earthly good things with Israel. But the New Covenant will be made only with Israel. And the only way in which the other nations can receive a share of those restitution favors will be by becoming Israelites--coming under the laws, regulations and disciplines of the New Covenant. The restitution blessings will be so attractive that we read, "Many nations shall go and say, Come, let us go up to the mountain of the



Lord's house; he will teach us (as well as the Jews) of his ways; and we (like them) will walk in his paths."-- Isa. 2:3.

Thus the highway of holiness will be opened up through Israel, through the Ancient Worthies, through the New Covenant made with them. That highway of holiness will lead from imperfection to perfection, justification, restitution of all that was lost in Adam and redeemed at Calvary. Thus gradually, as the famine drew the Egyptians to Joseph for the bread of life, so those Millennial conditions will draw all nations to Israel to obtain perfection and everlasting life.

The justification of the Millennial Age will not be a faith-justification, but an actual-justification, gradually attained under the New Covenant conditions, "Do and live;" but also under the merciful provision arranged through the Mediator of that New Covenant. During that Mediatorial Reign all refusing to come into harmony with the Kingdom arrangements will first of all fail to receive the special blessings that will then be given to the willing and obedient; and, persisting in their wrong course, they will ultimately be cut off in the Second Death without hope of recovery. With the conclusion of the Millennium all mankind will have reached the condition of actual justification, or perfection through the merit of Christ applied as Mediator of the New Covenant through Israel. And all the world of mankind then perfected will be Israelites, just as all nationalities come to the United States and here become citizens. Thus all nations during the Millennium will gradually flow to Israel and come under obedience to the New Covenant regulations and thus become Israelites indeed on the earthly plane.

When our Lord at the close of his Mediatorial Kingdom will deliver over the control to God the Father, he will deliver only Israelites--the seed of Abraham; as it is written, "I have constituted thee a father of many nations"; "Thy seed shall be as the sand of the seashore" for multitude. (Hosea 1:10.) Later on that great host of Abraham's seed, after having been delivered over to the Father perfect and thoroughly able to keep the Divine Law (without any allowances), will be tested by the liberation of Satan for a little season. The Adversary will go up on the breadth of the earth to deceive all--the number of all being "as the sand of the seashore." How many will prove unfaithful and fall into the snare he will be permitted to lay for them is not indicated; but God will not fully and completely receive any into eternal life without first testing them as respects their loyalty to himself and the principles of his righteousness. One of the very tests which he puts to the Church in the present time--testing us, however, not according to the flesh, but according to the spirit, according to the intents of the heart--is our obedience to his Word and Providences. Only the submissive will pass the inspection. All the heady and high-minded and self-willed will surely be rejected.

"Let us, therefore, humble ourselves under the mighty hand of God, that he may exalt us in due time."  
--I Pet. 5:6.

=====

R4576 : page 88

#### GOD'S GRACE AND GOD'S REWARD

"The grace of God which bringeth salvation hath appeared for all men, teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously and godly, in this present world; looking for that blessed hope and the glorious revelation of the great God and our Saviour Jesus Christ."--Titus 2:11-13.

GOD'S grace or favor relates primarily to the mercy which he purposes to extend to Adam and all of his posterity through our Lord Jesus Christ. It is grace or favor because it is a thing not merited--it is not a reward. It has appeared for all men in the sense that it has been manifested to some and the information has been given that ultimately it will be extended to all, so that all may have a share in it. It bringeth salvation in the sense that the opportunities afforded by grace make possible our salvation from sin and death conditions. It has many teachings or lessons, but one of these is paramount, namely, that in God's sight sin is exceedingly sinful and must become so also in our sight. It teaches that we should forego the weaknesses, the tendencies of the flesh, and should resist them and show our preference for righteousness by our zeal in fighting against sin. All who will eventually get God's blessing and perfection on either the earthly or the heavenly plane must come to this standard of loving righteousness and hating iniquity, else the blessings of God's grace will not continue with them.

And, contrariwise, when the sinners shall have been fully lifted out of their weakness and imperfection and fully established in righteousness, grace or favor toward them will be at an end; because they will no longer have need for it. They will, however, to all eternity, assuredly acknowledge with gladness the grace which saved them and lifted them to full salvation and accord with the Divine Law.

During this Gospel Age God's grace is manifested in a variety of ways, whereas during the Millennial Age his grace will be manifested merely through the operation of the Millennial Kingdom and its influences. Now, God's people have his grace through Christ in the arrangement provided for the justification from their sins and weaknesses on the basis of obedient faith to the extent of ability. To abide in God's grace we must turn

from sin to serve the Lord. Then we were brought to a knowledge of a second step of grace--the privilege of using our faith-justification as a basis for sacrificing with Christ and becoming partakers of his Divine nature, glory and Kingdom. After we had taken the step of consecration, a third step of grace was opened to us--the begetting of the holy Spirit and the induction

R4576 : page 89

into the School of Christ to take his yoke upon us and learn of him. Grace still pursued us. After cancelling our share of Original Sin and imperfection, grace provided also for our continuance in the love of God, after we became New Creatures. The "New Creature" has need of grace and mercy because it has for its expression only the "earthen vessel," which is frail and prone to sin, weakness and error.

The New Creature cannot sin--wilfully--and it never had "Original Sin"; but it could be strangled by the old nature, if the latter were allowed to revive and regain the control. God recognizes the flesh as dead and deals only with the New Creature, which never knew sin and which never could love sin. Nevertheless the New Creature has a responsibility for its earthly tabernacle, the body, just as a man has responsibility for the conduct of his dog. If he knows the dog to be vicious he must muzzle him. If he does not encourage the dog to do mischief, he is still responsible for him and liable for his depredations. So the New Creature is responsible for his body of flesh. Because he cannot fully control thoughts, words and actions, there are sure to be trespasses. And these must not only be fought against, but must be repented of--taken to the Throne of the Heavenly Grace for forgiveness. Here again the voice of grace is heard speaking peace through Jesus Christ the Redeemer, for the Redeemer through Divine arrangement is our Advocate. As such he is both able and willing to apply all that may be needed to make good our errors of weakness or ignorance. God's grace continues thus with us to the end of the journey, lending assistance at every step.

But there are certain things which are not of grace. While justification, the basis of our sacrifice, is of grace, our presentation of our bodies living sacrifices is not of grace. The knowledge of our privilege is by grace, but our sacrificing is of our own volition. It is this spirit of sacrifice and its manifestation in the spirit of loyalty to God and to righteousness which God purposes to reward with association with the Redeemer in his kingly glory, honor and immortality. In this we are copies of God's dear Son. "If we suffer with him, we shall also reign with him." Notice well the rewards promised: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21.) "They shall walk with me in white, for they are worthy." (Rev. 3:4.) On the other

hand, it may be truly said that all of our blessings and favors are of God's grace, because we could never have merited any of them ourselves--because the foundation of all our blessings, honors, glory and immortality rests upon the grace of God in Christ, without whom we could do nothing and would be nothing.

=====

R4576 : page 89

## HEALING ALL MANNER OF DISEASES

--MATTHEW 8:2-17.--MARCH 6.--

Golden Text:--"Himself took our infirmities and bare our weaknesses."--V. 17.

ALTHOUGH the Great Teacher healed all manner of diseases, it is a mistake to suppose that this constituted his mission as a whole or one of its most important features. His healings were performed with three ends in view:

(1) To draw attention to his message.

(2) To be illustrations of his great

Work of the future when in Kingdom

power and glory he shall heal all diseases,

uplifting mankind out of sin and death conditions completely.

(3) They were tests of the Master's own faithfulness to his Consecration Vow. Throughout his healing ministry he laid down his life, so that after three and a half years of ministry, the Perfect One had so exhausted his vitality that he could not carry his own cross, as could the thieves who accompanied him. His great sacrifice was thus partially laid down before he reached Calvary, where it was "finished." Thus our Lord's miracles were performed, as the prophet declares, at his own expense, his own sacrifice--"Himself took our infirmities and bare our diseases." Every healing performed, to a proportionate extent decreased the Lord's vitality. So we read, "Virtue (vitality) went out of him and healed them all."--Luke 6:19.

Leprosy, very prevalent in the East, is used in the Scriptures symbolically to represent sin, and the cleansing of it to represent purification from sin. It was classed as incurable and hence our Lord's curing it demonstrated his supernatural power. In the case under consideration, as in others, Jesus directed that the miracle be not specially blazoned forth amongst the people; for so doing would tend to make him too popular, as in some cases it led to the demand that he should be recognized as King. But he did direct that the miracle be duly reported to the High Priest. This was the demand of the Law. And furthermore Jesus wished that his miracles should be "a testimony unto them"--unto those who sat in Moses' seat

as the rulers of the people, and who would ultimately pass sentence upon him. They must at least know of his miracles.

Not much religion might be expected from Roman soldiers, yet our Lord testified of the one whose servant he healed that his faith was greater than any he had found amongst the Israelites. The Roman entreated favor for his servant, and when our Lord promised to go to his house to heal him, the centurion answered the Lord that a visit was entirely unnecessary, that he would be fully satisfied if he spoke the word of healing. Jesus dismissed the centurion saying, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed.

There is a lesson for us in these words--our Lord's ability was unlimited. And his blessings to us are proportionate to our readiness to receive them by faith; for "without faith it is impossible to please God." And those who cannot exercise faith cannot have share in the blessings offered under the Gospel call, but must wait for the demonstrations of the Millennial Kingdom.

The circumstance served as a text, and prophetically the Lord declared what must have seemed peculiar to his hearers--that many would come from the East and West --Gentiles--to be associated with Abraham and Isaac and Jacob in the Kingdom, while Israelites would be cast out of Divine favor into outer darkness of disfavor and there have distress. The "outer darkness" of God's disfavor has been upon them especially since the destruction of Jerusalem.

The Jews fully expected the setting up of the Millennial Kingdom, but supposed none other than Jews would be in or of it. The nucleus of the Kingdom class was

R4577 : page 90

Jewish--from the day of Pentecost for three and a half years, to the time when Cornelius was received as the first Gentile accepted. Since then "the middle wall of partition" between Jew and Gentile, which previously hindered the latter from a full share of God's favors, has been broken down. During the eighteen centuries the Lord has gathered or "called" disciples from all nations. The faithful of these will constitute the Kingdom class. In connection with these Abraham, Isaac and Jacob will have an honored place for the blessing of Israel regathered and through them the blessing of all the families of the earth during the Millennium, which, we believe, will shortly be in evidence.

While the faithful of the Jews will share that Kingdom, the nation as a whole was rejected from Divine favor and cast into "outer darkness"--the same darkness which covered the Gentiles, the world in general. They have had weeping and gnashing of teeth for eighteen centuries and, according to the Scriptures, will suffer further yet before the time shall come when God will

graciously forgive their sin and save them from their national blindness and make them, in connection with the Millennial Kingdom, his instruments for blessing all the families of the earth.

No miracle of healing was ever wrought by the Savior upon any of his disciples. The same is true of the apostolic healing--the healing blessings were all wrought upon those outside of the discipleship. This was because the "call" of the disciples was not to human perfection, restitution and health; but to self-denial, self-sacrifice, even unto death. Their blessings and privileges, above those of the world, were along spiritual lines. The awakening of Lazarus and of Dorcas were not in violation of this rule, neither was the healing of Peter's mother-in-law, for we have no evidence that she was a believer and a disciple.

=====

R4577 : page 90

#### POWER OVER THE ADVERSARY

--MATTHEW 8:23-34.--MARCH 13.--

Golden Text:--"What manner of man is this, that even the winds and the sea obey him?"--V. 27.

SEVERAL of the apostles were fishermen on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Today's lesson includes an account of such a drawing aside from his busy activities. Exhausted, he was asleep in the hinder end of the fishing smack. Suddenly a great storm arose, as is frequently the case on that lake. The mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, who were experienced, were alarmed. The account very briefly tells us that as the disciples awakened the Master, saying, "Save, Lord, or we perish," he arose and rebuked the wind and the sea and there was a great calm. And he rebuked the apostles with the words, "Why are ye fearful, O ye of little faith?" Many since have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord's people, chiding them and encouraging them to be more faithful,

more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel, "What manner of man is this, that even the winds and sea obey him." Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties and interests. And likewise not until we have learned the same great lesson of Jesus' Messiahship, and that to him at his resurrection was granted "all power in heaven and in earth," can we fully trust him and rest by faith in his loving care.

Evidently the apostles all understood that Satan is a spirit being, invisible and powerful, and that, to some extent, he has power over human affairs under certain Divine limitations and regulations. Thus St. Paul designates him the "Prince of the power of the air, the spirit that now worketh in the children of disobedience."-- Eph. 2:2.

We remember the case of the Prophet Job and the Bible testimony that God permitted a trial of his faith and allowed the Adversary to have great power over his affairs. We recall that some of that power was exercised through a cyclone, which destroyed the house in which Job's children were gathered.

Possibly the Adversary was permitted to develop the storm on Lake Galilee for the very purpose of the lesson it gave to the apostles. The "Prince of the power of the air" may have thought to destroy the Savior in this manner, as later he evidently had to do with his crucifixion between two thieves. In the one case his effort was thwarted by the word of Jesus. In the other case it was permitted to reach success--because "his hour had come." We may well remember, too, the declaration that Satan, who had been working with Judas previously, fully entered into him, according to the account, on the night of our Savior's betrayal.--Luke 22:3; John 13:27.

This study tells us of our Lord's encounter with some of the inferior fallen angels, of whom we read that Satan is the "Prince of devils." We must not forget that the Scriptures deny that these demons are disembodied men and that they teach most distinctly that they are fallen angels.--2 Pet. 2:4; Jude 6.

The Bible tells that these fallen angels at one time were holy, but that in the period before the flood they became contaminated with sin through association with humanity. Since the flood, cut off from association with the holy angels and from liberty to materialize and appear as men, they have, nevertheless, sought to break down the barriers. Not permitted to materialize, they have sought to control, to obsess and to possess humanity--using the human body as their medium, their body, to the extent of their ability to break down the barrier of the human will. The Scriptures continually guard us against having anything to do with necromancers, wizards, witches, mediums, or others, who claim to represent and speak for the dead. The Bible assures us that "The dead know not anything," and that the only hope for them is

in the resurrection and that not dead humanity, but fallen angels, strive to communicate with us and through us. We are not in this blaming spirit mediums with being in collusion with the fallen angels knowingly. We believe that they are deceived, as are others. Indeed, the Bible alone gives light on this subject, as we have been able to point out to many mediums whom we have recovered from their delusions.

R4577 : page 91

The two maniacs of verse 28 were crazy because many demons possessed them and attempted to control them in different ways. Intelligent physicians recognize that probably more than one-half of the inmates of insane asylums suffer from this same terrible trouble, demon possession.

Another account tells us how our Lord questioned the obsessed ones and how the evil spirits answered through them that they were legion--that is to say, a multitude of demons were in possession. They besought the Lord that if they could not remain they might at least be permitted possession of the herd of swine. The permission was granted them. The result was that the entire herd of probably hundreds stampeded, rushed down the face of the hill, and were drowned in the sea. When we consider the nature of the hog, it would appear that there were enough demons to supply one for every hog, because, unlike sheep, a hog will stand still while his fellows in the same herd may become greatly excited. Each hog is independent in his action. The number of demons was indeed legion. Unable to break down the barrier of the human will in a general way, they crowd into poor human beings whose will-barriers have been let down.

Continually we warn people, in harmony with the Scriptures, against Spiritism and everything occult, as being of the Adversary. We warn them also that hypnotism and everything which breaks down the human will is injurious and leaves the person the more subject to the invasion of these fallen angels into his mind, his affairs, who, if yielded to, endanger his sanity through obsession.

The result of this miracle shows the power of selfishness. The multitude came to see the miracle--two men who had been crazy, clothed in their right minds. "But," said they sordidly, "What a cost! See the hogs floating in the sea!" And they besought the Lord to leave their country, which he promptly did. The same principle of selfishness may be noted everywhere today. The multitude are moved specially by their temporal interest, while the great blessings of the Lord they pass by comparatively unnoticed. Let so many of us as are disciples of the Galilean Prophet take a different view of matters and have our hearts in harmony with his glorious work of the deliverance of humanity and the destruction of everything obnoxious to the Divine will--even as swine were contraband of the Jewish Law.



## THE PHILOSOPHY OF THE RANSOM

WATCH TOWER readers can bear witness of the fact that this Journal has always encouraged the study of the Scriptures and the attainment, so far as possible, of an intellectual appreciation of God's Word. We have, however, always insisted that Divine Revelation was intended, not to puff us up with mere knowledge of Divine mysteries, but to build us up in the character-likeness of our Redeemer and of our Father. Hence our frequent reiteration of St. Paul's words, If I had all knowledge and understood all mystery, yet had not love, it would profit me nothing.--I Cor. 13:2.

We should steer clear of the two extremes:--

(1) Of those who lay all stress upon the heart and feeling and ignore a study of the Divine Word and its mysteries.

(2) Those who study the Bible from curiosity, or from a desire to shine before their fellows, and who ignore heart-development and a sympathetic entrance into the spirit of the Divine Plan.

Doubtless many of our readers understood fundamentals of the Gospel of Christ before they came in contact with the DAWN-STUDIES and their elaboration of the philosophy of the Divine Plan. We are sure that many would be inclined to say, "No, I never understood anything whatever respecting Ransom, Restitution, Justification and Sanctification until I read THE WATCH TOWER publications; my previous Christian experience seemed hazy, like a dream in comparison with present realization of the length and breadth and height and depth of Wisdom, Justice and Love Divine."

But no, dear Brother, we remind you that even your hazy ignorance of the philosophy of the Ransom did not hinder you from mentally grasping and appropriating to yourself the great general fact that "Christ died for our sins, according to the Scriptures" (I Cor. 15:3), and that we have "redemption and remission of sin through his blood." On the basis of that faith and without philosophizing you had "peace with God through our Lord Jesus Christ." More than that: you possibly had some appreciation of having made a consecration to the Lord, turned over a new leaf, etc.--however vaguely you realized this. And you had learned lessons in the School of Christ along certain lines, even though you did not know that you were in School preparing for the great work of the future--the judging of the world. You knew something about self-sacrifice, too, even though you did not appreciate the philosophy of how you were to share "in the sufferings of Christ" as a member of his Body.

It is well that we call these things to mind for two reasons:

(1) The remembrance of them will make us more considerate of fellow-Christians, whose eyes of understanding have not yet opened to the philosophy of the Divine Program.

(2) It will keep us from becoming excited when some poor fellow-traveler, falling asleep, has the nightmare and shouts, "Wake up! Wake up! THE WATCH TOWER has denied the Ransom, the Mediator and the New Covenant, and has been doing so for thirty years." The poor brother who is thus excited should consider his own mental state and realize that he has never seen a philosophy of the ransom presented in any other publication. If he can produce it we will be glad to have him cite it to us--volume and page. The difficulty has been superficiality. He never comprehended the philosophy of the ransom--or possibly he did and has become blinded to it.

Faith in the Atonement is the important matter. But the more accurate our knowledge, the stronger and firmer and more intelligent will be our faith. If the brother who thinks he is waking up when he is really going to sleep will sit down and connectedly attempt to put together a philosophy of the Atonement he will do himself a great service, for he will soon discover that in picking out a few threads of argument from our presentations, he has spoiled his philosophy entirely. He will find himself unable to lay down systematically, logically, reasonably, the Divine Plan of the Ages, tracing it from the promise made to Abraham to the close of the Millennial Age.

It is one thing to pick a quarrel, to dispute and object and to quote a text here and there on a subject, and to "throw dust"; but it is quite another thing to systematically map out the Covenants, their mediators, their time, their place, the types, the antitypes, etc. Any of us may

R4578 : page 92

take a narrow or a comprehensive view of a subject such as the Ransom. One time we might say broadly and truthfully, "Everything was secured by the death of Christ." Or, more accurately and minutely we might proceed along the Scriptural lines to note the various steps of the Divine Program in our Lord's leaving the glory of the heavenly condition to be born a babe--in his boyhood experience; in his consecration at Jordan; in his death at Calvary; in his ascension; in his appearing as the Advocate of the Church before the Father; in his pouring out of the Pentecostal blessing; in his dealing with the Church during this Gospel Age, developing an elect "little flock" and also a "great company" to the spirit plane; in his Second Coming; in the uniting of his members, his Bride, to himself; in his sealing the New Covenant for Israel--and for the world through the privilege of becoming Israelites; in his Millennial reign of

glory and the end thereof, when "he shall see of the travail of his soul and be satisfied."--Isa. 53:11.

Similarly we might speak of the Ransom--that "Jesus gave himself a Ransom for all, to be testified in due time." Undoubtedly that was the Divine intention. But the application of the Ransom during this age to the Church and during the next age to the world is a further elaboration, showing the relationship of the "due time" to the great fact of a Ransom Price and its broad application, ultimately for all.

What constitutes a faith in the Ransom, and what constitutes a denial of it, are proper questions, proper studies. Irrespective of perfect or imperfect philosophy, a true believer in the Ransom is one who acknowledges--

(1) That the reconciliation to God has already been effected and that the basis of that reconciliation lay in the merit of Christ's sacrificial death.

(2) To deny the Ransom is to deny one or both of those propositions directly or indirectly. For instance, for anyone to claim relationship with God on the ground of his own perfection or meritorious works, aside from Christ's sacrifice, would be a denial of the second proposition. For anyone to claim that he is not reconciled to God through the death of his Son is to claim that he has not yet had experience with the blessings secured through the ransom. It means a denial or rejection of his share in the ransom--a denial of At-one-ment between him and the Father. Hence those who claim that they need a mediator are denying the At-one-ment as between God and themselves--and this means, so far as they are concerned, a denial of the effectiveness of the ransom. A ransom which did not at-one for sin and bring the sinner back into full fellowship with God would not be a ransom.

We are not hereby claiming that those who say that Jesus is their Mediator are knowingly denying the ransom. We assume that many of them are merely confused and will ere long, under God's providence, see matters more distinctly. We are merely pointing out that theoretically and logically such deny the finished work of Christ on their behalf, when they claim that he is the Mediator between them and God. It seems remarkable that any could become so confused as to imagine that, as New Creatures, they ever sinned or were ever alienated from God. It was not as New Creatures that we needed ransoming. It was the natural man fallen through sin whose sin needed to be atoned for by the death of the Man Christ Jesus and the application or imputation of the merit of that sacrifice.

The application of our Lord's ransom merit "for us," when he ascended up on high, had the effect of immediately cancelling all of our sins and bringing us into direct at-one-ment with the Father the moment we by faith accepted the Lord's terms and presented ourselves living sacrifices. Not even for one moment did Jesus stand between us and the Father. The very moment that he applied to us his merit was the same moment in which the

Father received us as New Creatures begotten of the holy Spirit, "Sons of God without rebuke." (Phil. 2:15.) Our Lord Jesus was made unto us wisdom, justification, sanctification and will yet be made unto us deliverance; but it was God that drew us, that called us. "It is God that justifieth." (Rom. 8:33.) It is God that sanctifies us to himself and that will by and by raise us up also by Jesus to the glorious perfection of the divine nature. Our Redeemer is our Advocate who, covering us with the robe of his own merit, presents us at once and directly to the Father, without any one between.

Note, in contrast, how differently the Ransom merit will affect the world of mankind during the Millennium. It will not similarly cancel their sins and instantly turn them over to the Father. To do so would mean their ruination, for the Divine Law would instantly condemn them to death again; because, carnally minded, rebellious, not subject to the Law of God. The merit of the Ransom will be applied for the world indirectly in the sealing of the New Covenant with Israel, so that all the world under that Covenant provision and under the great Mediatorial Kingdom of Righteousness, for a thousand years may have fullest opportunity for the opening of the eyes of their understanding, for the changing of their stony hearts to hearts of flesh, to human love and sympathy. During that age none will be introduced to the Father; the Mediator will stand between God and man until he shall have perfected the willing and obedient--until he shall have actually justified them. All will be under the judgment of the Royal Priesthood after

R4579 : page 92

the order of Melchizedek for disciplining and uplifting. During that age all those who refuse to heed that Great Prophet, Priest, King, "Mediator between God and men" will be utterly destroyed from amongst the people in the Second Death. (Act. 3:23.) Not until the end of the Millennial Age (not until mankind shall have reached absolute justification or perfection) will the full results of the ransom be theirs. Then they will be introduced to the Father blameless and unprovable.

In a word, then, the efficiency of the Ransom Price of our Lord's sacrifice comes instantly to the consecrated believer through faith-justification and obedience of sacrifice, while the merit of that ransom will properly be gradually bestowed upon the world during the entire Millennial Age.

=====

R4579 : page 92

#### QUESTIONS ON JUSTIFICATION

Question.--(1) Did the Court of the Tabernacle represent

justification by faith merely, or did it represent justification to eternal life rights?

Answer.--In seeking for the lessons of the Tabernacle types we should remember that they represent both progress and completion. In reality, all those saved during this Gospel Age are called to be priests--no one is called to be of the "great company," the antitypical Levites. Those who will become members of the "great company," the antitypical Levites, will be such as have been called to the priesthood and who took certain steps in harmony with that call, but failed to make their calling and election sure. Eventually, as shown in the type, only a "little flock" of priests, will attain the condition typified

R4579 : page 93

by the Tabernacle itself. Eventually a large number, begotten of the holy Spirit, will fail to manifest sufficient zeal as sacrificers and will be accounted only as Levite helpers. Their place will be in the Court, as shown in type.

Now let us view the processes by which the antitypical priests and Levites reach their fixed positions represented by the Tabernacle and the Court. All who are feeling after God and righteousness may be said to draw near to the Tabernacle. To such the great altar and its sacrifice will be manifested. By faith they may then enter in through the gate and be behind the curtain in the Court. They are in the Levite attitude or position, but are not yet really Levites in the finished sense. Passing the altar they proceed to the Laver and see its water and their privilege of washing, putting away the filth of the flesh. As faith alone did not determine them to be Levites, neither does the washing or putting away of sin. They must additionally approach the Veil, which symbolizes consecration--they must stoop to this Veil and pass under it before they can belong to the spirit-begotten class.

Inside the Veil they are nominally priests. And if they will, they may proceed to enjoy the privileges of the shewbread and of the light from the golden lampstand and proceed to the Incense Altar antitypically by responding to all the opportunities and privileges granted them of laying down their lives for the brethren--presenting their bodies daily, hourly, living sacrifices in the Lord's service, "a sweet odor." If faithful even unto death they then will pass beyond the rent Veil into the Most Holy condition. As members of the High Priest's Body they will then have free course, full privilege to the Tabernacle condition forever. Or rather, as shown in the other type, they become living stones in the glorious spiritual Temple.

But those who made the consecration and who fail to burn the incense on the Golden Altar may not remain in the Tabernacle--they must go out again into the Court. They lose the priestly privileges, but not their Levite privileges and right to remain in the Court condition. Only a willful, deliberate rejection of the Lord's grace and

turning to sin--anger, malice, hatred, envy, strife, etc., works of the flesh and of the devil, which would mean their utter destruction in the Second Death--would exclude them from the Court of favor. Those who pass the Gate and the Altar, some of them going, perhaps, so far as to use the Laver but refuse to make consecration of themselves, will be ultimately rejected from the Court condition. They will be thrust out and become parts of the world, to be dealt with by the Great Redeemer during his Mediatorial Reign--to have all the privileges of the remainder of the world and no more.

#### JUSTIFIED TO PEACE

Question.--To what stage of our justification does the Apostle refer saying, "Being justified by faith we have peace with God through our Lord Jesus Christ"?

Answer.--From the time we first approach God we begin to have a measure of this peace. (Romans 5:1.) It continues with us as long as we are walking in the right direction, growing in knowledge and in obedience. Those whose faith or obedience stops find their peace with God diminish. If the faith and obedience extend to the point of full consecration and the begetting of the holy Spirit it becomes the "Peace of God which passeth all understanding, ruling in our hearts." (Phil. 4:7.) The latter text refers to the perfected peace imparted by the holy Spirit, resulting from a full consecration to the Lord.

To illustrate: Imagine a person not in harmony with God, but feeling after him. Typically he recognizes the Divine Presence as represented in the Tabernacle. He draws near to God. He finds but one "gate" for entrance from the camp to the court. There he beholds the brazen altar with its sacrifice representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time of entering the court condition of faith, the peace continues to increase with each onward step of obedience. When the Laver is reached and its lessons of cleansing mind and heart are applied the peace with God increases, because of the obedience. Next, the First Veil is seen, representing consecration to death. If the stoop of full consecration to pass under the Veil be made, the result is full or perfect peace, such as our Lord referred to when he said, "My peace I give unto you." Our peace is no longer merely through faith in our Redeemer's work, but more than this; it has become peace, the gift of God's love, the begetting of the holy Spirit, which passeth all understanding, ruling in our hearts. But if, when the first Veil is reached and seen to represent the sacrifice of all earthly interest, then that step be not taken, the result will be a lessening of the peace and possibly a more or less rapid retrograde movement back toward the "gate"--toward the world.

#### ANCIENT WORTHIES NOT IN THE COURT

Question.--Were the Ancient Worthies in the condition represented by the Court of the Tabernacle? If not, why not?

Answer.--No. In their day the Priest had not yet come and the antitypical Tabernacle and its Court had not been established; hence they could not be in it. According to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that ultimately they may be granted a place with and as a part of the "great company," the antitypical Levites of the antitypical Court condition.

#### JUSTIFIED FULLY TO HUMAN RIGHTS

Question.--Are all who are justified freely from Adamic death the recipients of life rights on the human plane?

Answer.--If in the word freely is signified fully our answer is, Yes. Whoever is fully justified out of Adamic death is fully justified to human restitution. This will be the case with the world during the Millennium. During that thousand years the world will gradually rise out of its unjust and imperfect condition--gradually attain perfection or justification.

Applying the question to the present time--to faith-justification: A full justification would be attained only at the moment when Christ would accept the sinner as a disciple and that is at the moment of consecration. He does not spurn the sinner who is approaching him, exercising faith and evidencing a desire to forsake sin. All such are justified to their measure of faith and obedience, to have his fellowship, his aid; as it is written, "No man cometh unto the Father but by me." He invites the sinner to have confidence in him as a burden-bearer, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me." (Matt. 11:28,29.) All thus approaching have a measure of peace and a measure of justification, but neither complete. The full or complete justification and peace are obtainable only at the moment when the sacrifice is fully tendered and accepted. At that moment our great Advocate and Elder Brother imputes to us his merit, so that our consecrated sacrifice can be accepted.

For our Lord to impute his merit to us in the full sense sooner than that moment of consecration and spirit-begetting

R4580 : page 94

would be to do injury to the interests of those who would fail to go on to consecration and discipleship: because if Christ's merit were fully imputed to them, canceling the sins that are past and presenting them to the Father, they would not be acceptable to the Father during this age unless they did consecrate to death. And, being unable to maintain themselves in Divine relationship as justified humans, they would be amenable to the Second

Death, because the provision of the Mediatorial Kingdom, etc., has not yet gone into operation. Without that New Covenant arrangement under the better Mediator no imperfect human being would have any opportunity for attaining perfection. If Christ's merit were now applied (to any except the actually justified and sanctified), it would put them directly into the hands of Jehovah and under the jurisdiction of his Law, and the result would be failure, Second Death. Only the sanctified can say, "The righteousness of the Law is fulfilled in us." (Rom. 8:4.) On the other hand, note the Divine arrangement that the Father does not deal with us as men, but as New Creatures. The Redeemer becomes our Advocate and applies his merit at the instant of our consecration. The Father's approval by the impartation of the holy Spirit is the evidence of the acceptance of our sacrifice under the imputed merit of Christ. As the Great High Priest is a Spirit Being, so must all his members be. And it is only with the spirit-begotten ones, therefore, that the Heavenly Father deals in any sense of the word.

#### CAN ANY PASS FROM THE COURT?

Question.--Is there any way to retreat from the antitypical Court condition without going into the Second Death?

Answer.--Yes, and no. For any of the antitypical Priests and Levites to abandon the Court would mean to leave the condition of membership in the "little flock" or in the "great company" to go to some other condition. There would be no other condition for them to go to, except as suggested, the Second Death.

On the other hand, let us keep in memory the fact that there are at present prospective or tentative Levites. We refer to those who are approaching through the Gate of faith past the Altar and the Laver and before the first Veil, but who have never taken the consecration step, fully renouncing their earthly rights. These have had justification-peace only, and that conditioned upon their obedience to the sacrificing terms of the "high calling." When they ceased to go forward, ceased to obey, their justification to peace began to die. These gradually go out of the Court, but not into the Second Death condition--because their justification had never reached the point of vitalization in sacrifice.

-----

#### THE CHRISTIAN'S BATTLE

(OLD CREATURE)

Your brother has offended you.  
Must you forgiveness show  
When he has not forgiveness asked?  
I really do not know  
That you are called to go that far--



He's very much to blame.  
Of course, I would not slander him,  
Nor injure his good name;  
But then, I think, I'd show him, too,  
That he has quite offended you.

(NEW CREATURE)

How can I be a child of God  
And not forgiveness show?  
Why, he has covered all my sins,  
And I must surely grow  
In that sweet grace, which from the heart  
Forgives by word and deed.  
I would be like the blessed Lord;  
For in his Word I read  
That he left all the joys of heaven,  
To die that I might be forgiven.

(OLD CREATURE)

Your brother has imposed on you;  
Says, "All that's thine is mine."  
It is not right; what shall you do?  
Where will you draw the line?  
Why should you share your earthly goods  
Which you by thrift acquired?  
That which you toil for is your own;  
And you are not required  
To give to every one who comes  
To seek your help, your bread, your home.

(NEW CREATURE)

I've often wished that I had lived  
When my Lord left his throne,  
And trod this earth in human form,  
That I might then have shown  
My love to him, in service sweet;  
But still the suffering Christ  
Walks by my side each day and how  
Neglected, poor, despised,  
Still needing ministries of love--  
Now here's the chance, my love to prove.

(OLD CREATURE)

Your brother shows no gratitude  
For all your kindly deeds.  
He surely should express some thanks,  
When you supply his needs.  
You've loaned, you've given, you've gone without;  
You've helped him all you could;  
I really think, in counting up,  
You've done more than you should.  
I'd call a halt, till he has seen  
How very kind you've always been.

(NEW CREATURE)

What! work for thanks! then I should lose

A future rich reward;  
All service to my brother, now,  
Is done to my dear Lord.  
Each little sacrifice I make,  
Is precious in his sight.  
To see my love and zeal abound,  
I know is his delight.  
For all the wealth beneath the sun,  
I would not miss his sweet, "Well done."

(OLD CREATURE)

Your brother slandered you, I hear,  
And tried on you to throw  
Suspicious base to injure you;  
Told things that were not so;  
Surmised that you had evil done;  
Tells others of his fears,  
With coolness meets your looks of love,  
And costs you many tears.  
You do not owe him in return  
A love which he will only spurn.

R4580 : page 95

(NEW CREATURE)

'Tis not my brother you hold up;  
'Tis not his faults you show.  
It is my brother's enemy,  
Like you, a deadly foe.  
My brother does not do the things  
That you lay at his door;  
'Tis his old creature that one day  
Shall trouble him no more.  
The New Creation is my kin,  
The New Creation does not sin.

(OLD CREATURE)

Your brother claims he walks in love;  
Then why is he so mean?  
In many people of the world  
There's more goodness seen  
Than he shows in his daily life;  
You know you're vexed with him,  
He has such ugly little ways,  
And such besetting sins:  
He sorely lacks in Christian grace--  
Now, how can he win in the race?

(NEW CREATURE)

The way is getting narrower,  
More steep and rough it grows;  
And fewer they who walk therein.  
Lord, I would be of those  
Who walk on to the very end  
Through good report or ill--  
My chief desire to know and do

Thy blessed holy will.  
Complete in me thy work of grace,  
That I may see thee face to face.  
REBECCA FAIR DONEY.

=====

page 95

## BEREAN STUDIES ON THE ATONEMENT

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

Man for Whom Atonement Was Made.

#### APRIL 3

- (1) What is the signification of the word ransom in the English and in the Greek? Cite the Scripture. P. 427, last par.
- (2) What light does the meaning of the word ransom throw upon the work of Atonement? P. 428.
- (3) Does the word redeem have a somewhat similar signification to the word ransom? And have the translators of the English Bible helped or hindered the student, and how? P. 429-431.
- (4) What about the word lutroo? Explain its significance and use. P. 431, 432.
- (5) Explain the word lutrosis, also rendered redemption, and cite Scriptures. P. 432, 433.
- (6) Explain the meaning of the Greek word poieolutrosin and its uses in the Scriptures. P. 433, par. 3,4.
- (7) About the word apolutrosis: explain it and refer to its use and its meaning. P. 434-437.

#### APRIL 10

- (8) Cite the uses of the words redeem, redeemer, redeemed, redemption in the Old Testament. Examine these and show their proper application. P. 438.
- (9) Is the commercial idea involved in the words describing man's redemption and its cost? P. 439, par. 2.
- (10) How does this commercial thought harmonize with the substitute thought and with the signification of the word ransom? P. 439, par. 1.
- (11) What object is served by the teaching of this Scripture that the "world is bought"?--that the penalty of man's sin was death, under the Divine arrangement? P. 439, par. 2.
- (12) So far as the redeemed are concerned, what does it matter by what process God satisfied the demands of his own Justice, if to them it comes as a gift? What purpose, then, is served in the Divine explanation as to how we were redeemed and how the Divine Justice was satisfied before we could be delivered from the power of sin and death--curse or sentence of the Divine Law? P. 439, par. 3.

(13) Mention some of the Scriptures which show that our Redeemer gave all that he had; that he kept nothing back, but made a full sacrifice of his every talent, power, position and right, that thereby he might become man's Redeemer and eventually have a right to be the Mediator of the New Covenant between God and mankind in general? P. 440.

(14) Cite some Scripture showing what ransom was paid for man. P. 441, par. 1.

(15) Cite some Scriptures showing what was the penalty for sin and what the price paid in offset or cancellation of that sin. P. 441.

(16) Did the payment of the ransom price effect the forgiveness, and release all mankind or any number of them from the death sentence? P. 442, par. 1.

(17) When our Lord ascended on high, was he possessed of a sufficiency of merit which, if applied, would have effected the cancellation of the sins of the whole world? And did he so apply it? And if not, what did he do with it? P. 442, par. 1.

(18) Who are included in the term us? For whom did the Lord make application of his merit when he ascended on high and what proof was furnished to the Church showing that the Father accepted the merit thus applied?

(19) What can we say respecting the meaning of the words hilasmos and hilasterion? What Scriptures refer to these and what do they teach?

#### APRIL 17

(20) When we read that without the shedding of blood there is no remission of sins, did it mean any blood? If not, what blood? And did it mean that shedding of the blood remitted the sins or that the blood must be shed and then be used as a basis for sin remission? P. 442, last par.

(21) Explain how and why the shame and ignominy of the cross, etc., were necessary to our Lord, whereas the penalty of sin as originally stated to father Adam was merely death without stipulations respecting shame and ignominy. P. 443.

(22) What Scriptures particularly show that mankind is in a wrong condition, alienated from his Creator, and nothing but the sacrifice of Christ could be effective for his reconciliation, either by justification by faith now or actual justification by and by during the Millennium? P. 444, 445.

(23) Cite some Scriptures which teach that our Lord's sacrifice was not for the Church alone, but also for the sins of the whole world. P. 446.

(24) What Scriptures directly state that mankind were bought with a price--the blood of Christ? P. 446, last par.

(25) By whom was the purchase made? P. 447.

(26) Of whom was the purchase made? P. 447-449.

(27) Why, for what purpose, was the purchase made? P. 450.

(28) What part did love and wisdom have with justice in this arrangement for human sin? P. 451.

APRIL 24

(29) May we then say that although man be released from sin and death only by the satisfaction of Justice, nevertheless the triumph of Justice was preeminently a victory of Divine Love through Justice? If so, show it. P. 452, par. 1,2.

(30) Who sold the race into sin and what compensation did he receive? P. 452, par. 3.

(31) Is this matter of the purchase of our race by the Lord Jesus Christ a mere figure or theory, or is it bona fide, actual, and does it carry with it actualities of progression and control? P. 452, par. 4.

(32) Is it by virtue of this purchase that the Redeemer has the right to be the restorer of the race, and by giving to it the purchased life, does he become its Life-Giver or Father, and is this term Father Scripturally applied to him? Explain the process of the philosophy. P. 453, par. 1.

(33) Our Lord laid down the price of the race when he died. Did he take it back again when he arose from the dead on the third day? If not, why not? Explain the entire transaction and show positively that the ransom for sin remained and will always remain and that thus our forgiveness and reconciliation are upon a firm basis. P. 453, last par.; P. 454, par. 1.

(34) What would have been implied had our Lord risen from the dead a human being--thus taking back the ransom price? P. 454, par. 2.

(35) Could the man Jesus possibly be referred to as the new Father of the race--the Second Adam? Why not? Explain the matter fully. P. 454, par. 3,4.

=====

page 97

SEMI-MONTHLY  
VOL. XXXI MARCH 15 No. 6  
A.D. 1910--A.M. 6038

-----

CONTENTS

A Layman on the "New Theology"..... 99  
The Shepherd and His Flock.....100  
Money Changes All Things.....101  
Verging on Danger.....101  
"All Deceivableness of Unrighteousness".....102  
Is the Mediator an Advocate?.....104  
    When God Covenanted with Abraham.....105  
"He is Not a Jew--Outwardly".....106  
    Note Further Misinterpretation.....106  
Sin and Sickness Related.....107  
Our Easter Lesson.....108  
Faith, the Channel of Blessing.....108  
Re Berean Studies in the Scriptures.....110

Re Fifth-Sunday Local Conventions.....110  
Some Interesting Letters.....111

page 98

PUBLISHED BY  
WATCH TOWER BIBLE & TRACT SOCIETY  
CHARLES T. RUSSELL, PRESIDENT  
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,  
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,  
N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian  
Branch: Equitable Building, Collins St., Melbourne.

-----

ANNUAL SUBSCRIPTION PRICE, \$1.00 (4s.) IN ADVANCE.  
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.  
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

-----

Terms to the Lord's Poor as Follows:--All Bible Students who, by  
reason of old age, or other infirmity or adversity, are unable to pay  
for this Journal, will be supplied Free if they send a Postal Card  
each May stating their case and requesting its continuance. We are  
not only willing, but anxious, that all such be on our list continually  
and in touch with the Studies, etc.

=====

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.  
SAMPLE COPIES FREE.

=====

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE  
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

=====

R4586 : page 98

BROTHER RUSSELL IN EUROPE AND AFRICA

-----

Brother Russell proposes a very hasty European tour. Incidentally,  
at the instance of the newspaper people connected  
with the publication of his sermons, he will extend the journey  
to Jerusalem and the Great Pyramid in Egypt. A brief outline  
of his journey follows:

Leave New York April 5, arrive Cherbourg (France), April  
11; Paris, April 12; Basle (Switzerland), April 13. (Here an  
all-day meeting with French and Swiss brethren is proposed.)

Rome, April 14; Naples, April 15; Alexandria (Egypt), April 18; Cairo (and Pyramids), April 19; Port Said, April 20; Jaffa, April 21; Jerusalem and vicinity, April 21-24.

Return same route to Rome, April 30; Venice (Italy), May 1; Vienna (Austria), May 2; Warsaw (Russia), May 3, arriving 7:42 a.m., leaving midnight. (An all-day meeting is proposed.) Berlin, May 4, arriving 11:25 a.m., leaving 10 p.m., May 5. Here we hope to meet many German friends as well as representatives from Norway, Sweden and Denmark. May 6, Barmen-Elberfeld; London, arriving Charing Cross Station, 5:12 p.m., May 7.

London meetings, May 8, 15 and 21. The intermediate dates are open for the various cities of England, Ireland and Scotland as reports may be received at our London branch office.

page 98

-----  
1910--SUMMER CONVENTIONS--1910

Louisville, Ky., June 17-19.--Brother Russell will be present on the 19th and be the principal speaker.

Chicago, Ill., June 24-26.--Brother Russell will be present on the 26th and be the principal speaker.

Lake Chautauqua (Celeron Auditorium), July 30th to Aug. 7.--This will be the chief or General Convention of the year. Specially favorable excursion rates have been secured. The cheapest rate will be for those who will start their journey July 29. On that date tickets should be bought to Chautauqua for one fare plus \$2. Another date will be announced later at one and one-half fare for the round trip. Full particulars then. We merely announce the dates now that all desiring to attend may make timely arrangements. The location is ideal. Specially low rates of board for the nine days or less will be secured at cottages and hotels on the lake shore at \$1.00 per day and up. Numerous little steamers plying the lake will afford easy communication with the Auditorium.

-----  
ONE-DAY CONVENTIONS TO BE ADDRESSED  
BY THE EDITOR OF THIS JOURNAL:

WASHINGTON, D. C., MARCH 13

Morning and evening sessions, Masonic Temple, Ninth and F streets, N.W., 10:30 a.m. Praise, Prayer and Testimony meeting. 7:30 p.m. Brother Russell will address the friends. Discourse for the Public, New National Theater, at 3 p.m. Subject, "The Overthrow of Satan's Empire." Visiting friends will be heartily welcomed.

ALLENTOWN, PA., MARCH 20

All meetings in Lyric Theater, 25 North Sixth street.

Praise, Prayer and Testimony meeting at 10 a.m. Address for the interested at 11 a.m. Afternoon service for the Public at 3 p.m. Subject, "Man's Past, Present and Future." Visiting friends will be warmly welcomed.

BOSTON, MASS., MARCH 27

Praise, Prayer and Testimony Meeting at 10:30 a.m. Evening meeting for the interested at 7:30. Morning and evening meetings at Franklin Union Hall, Berkeley street, near junction of Tremont street. Afternoon session for the Public at 3 p.m. in Tremont Temple, Tremont street, between School and Broomfield streets. Subject, "Man's Past, Present and Future." Visiting friends will be heartily welcomed.

BROOKLYN, N.Y., APRIL 3

Morning services at 10:30 o'clock in the Brooklyn Tabernacle, 13-17 Hicks street, two blocks from P.R.R. Annex Ferry and five minutes' walk from Brooklyn Bridge entrance. Question meeting in the same building at 8 o'clock, preceded by a half hour's song service. Discourse for the Public at 3 p.m. in Brooklyn Academy of Music, on Lafayette avenue, St. Felix street, and Ashland place. Subject, "Overthrow of Satan's Empire." Visiting friends will be warmly welcomed.

=====

R4581 : page 99

A LAYMAN ON THE "NEW THEOLOGY"

[A STRIKING AND ABLE REVIEW OF DR. ELIOT'S VIEWS.]

THE following from The Religious Herald contains considerable truth and is well worth the reading as bearing on matters seen from THE WATCH TOWER:--

"You have probably seen in the papers references to the definition of the new theology given by Dr. Eliot, president emeritus of Harvard College, and for thirty-five years the first citizen of Massachusetts, if not of New England. But second-hand newspaper accounts are apt to be inaccurate; I thought you might like to see the original, and accordingly am enclosing a copy of the Harvard Theological Review, under separate cover, containing his lecture.

"Dr. Eliot has been much criticized, but for my part I admire his courage and honesty. Now, as always, he speaks the truth as he sees it, without fear or favor. Too many of the advocates of the new theology pursue the policy which a Methodist minister in a neighboring parish explained to me; they express their views freely at ministers' meetings, but have a tacit understanding not to mention them to the pews. And this respect for the tender



feelings of the superstitious ones (!) who occupy the pews is, after all, not impolitic; for if the new theology were understood by the average layman, he would find it so hard to distinguish from the old atheism that, according to his temper, he would stay at home and save his money, or would try to get a new pastor installed.

"The Methodist clergyman I mention tells me that a great majority of the younger ministers of that Church, in this part of the country, are believers in the new theology. A majority of the Protestant ministers that I know hereabouts adhere to it, including most of the younger men.

"You will see that Dr. Eliot's lecture consists of two parts. The first, which is negative, is practically undistinguishable, so far as I can see, from ancient atheism.

In fact, the new theology, as I understand it, in its advanced form, has less belief in a God (considered as a personality, with conscience and will), who created the universe and the living creatures in it, than David Hume, Edward Gibbon, Thomas Payne, Voltaire, and J. J. Rousseau had.

"As to the positive part of the new theology--well, I shall wish to know what you think of it.

"It is easy for me to understand this state of mind of the atheist, agnostic, or materialist, and in this age so many of the foremost intellects, especially on the Continent, deny all evidence of the existence of God, that I am not surprised to learn that any man holds such views. But to deny positively, on the one hand, all those conceptions of the Creator that seem natural to man, and then, without adhering to the logic of atheism, agnosticism, or materialism, to set up the hazy, and, to my mind, illogical view of God which is presented in this new theology, hardly seems normal, nor does it seem as if it could ever acquire many earnest followers among the common people. It seems to me to bear strong internal evidence of its origin in the study of the skeptical professor of theology, and to have, if I may use the expression, a perhaps unconscious but yet hypocritical origin. Of course, when I say this, I do not at all refer to Dr. Eliot.

"But let us put ourselves for a moment in the place of the man who has been ordained to the Christian ministry, who has lost faith and lacks the courage to turn his back on his calling and his friends, to confess himself a failure, and to begin life anew. To such a one the new theology appeals strongly; it saves his consistency; it saves his salary; it saves him from the humiliation that open apostasy would involve. Skeptics commonly feel more or less dislike of an ex-priest; the faithful consider him an apostate. But by embracing the so-called new theology, he holds his pastorate or lectureship and wins reputation as being learned, liberal and progressive.

"Whatever the cause may be, the so-called new theology seems to be dominant in most Protestant theological seminaries in Germany, England and the northern part of the United States, or where not dominant, to be rapidly increasing

its influence.

"You will note in Dr. Eliot's lecture that in denying the existence of a conscious personal God (as distinguished from the God who is the sum of all living souls, human and brute, good, bad and indifferent alike), he denies all hope of a future life.

"How curious, also, the misunderstanding of the mission of pain on pages 399 and 400. The most ordinary intellect ought to see that if there were no pain in the world, a baby would chew off its own fingers; a cat, or even a child, would walk into the fire before intellect had taught him his danger; and so on to the end of the chapter.

"Perhaps one might think that because this lecture was delivered at Harvard it is too extreme a statement of the New Theology. But the New Theology is world-wide. For many of its disciples it has no God (except as the soul of the universe may be a God, if one can grasp that idea), no inspired Bible, no heaven-sent Savior of the world; its fundamental principle, if I have been able to make it out, is the absolute and positive negation of any supernatural

R4581 : page 100

power whatever in the past, present or future, with all that that implies. And as far as its professors and votaries have come under my observation, it is, in this fundamental principle, pretty much the same at Harvard, Union, Yale, Chicago; very much the same among Episcopalians, Methodists and Baptists as it is among Unitarians and Congregationalists; and it seems to have won a large majority of the young clergy of the Protestant Churches in this section. There are minor differences, of course; Dr. Eliot's position is the advanced logical position, towards which all the others are tending, but which not all have yet reached. Some men, moreover, are entirely subject to the influence of the new theology; others are influenced partly by the new and partly by the old in all stages of progress, but in general acquiring a little more of the new leaven and losing a little more of the old each year.

"Well, this is rather a long letter on theology from one who is not a theologian. My interest is not wholly, perhaps not chiefly, theological; it is rather practical and sociological. I have long been convinced that the Church could not adopt Darwinism without being killed by it, and the New Theology is largely the effect of Darwinism on the Church.

"We all know that there is a sort of elective affinity between unbridled democracy and atheistic socialism. By unbridled democracy, I mean the kind which gives to the Sea Island negro the same political weight as to his former master; which gives to the half-pauper, half-vicious denizens of the slum districts of our great cities the same voting power as the independent householder or business man possesses; aye, which gives them more, since as they are more numerous, they who pay no direct taxes are allowed,

in effect, to levy them on those who do, by electing aldermen and other officers as worthless as themselves --the sort of democracy which really believes the old maxim, "Vox populi, vox Dei." This may seem like political heresy to many, but when the new theology shall have destroyed the common man's belief in God, the feeling of moral obligation to him and to our fellows, as his children (as it will do if it is not vigorously opposed), and when the Marxian missionaries shall have made as much progress in teaching their gospel of robbery to the negroes of the South and the poorer classes of our cities as they have already made on the Continent, and are making in London, we shall begin to appreciate what sort of a Vox Dei the Vox populi of a godless people can be. This affinity between extreme democracy and atheistic socialism has long been strikingly manifest on the Continent; it begins to be seen in England and America. The North of Germany, I am told, is so far won by atheistic and Marxian socialism--the so-called Social Democracy--that the existing order is chiefly maintained in the German Empire by the Catholic South, the country districts, and the well-drilled bayonet.

"And to me, one of the most interesting things in connection with the so-called new theology is the fact that so many of its disciples are showing about as much affinity for militant socialism as the atheism of the Continent shows, and for the same reasons. This, of course, is not true of all its disciples or teachers--is emphatically not true of Dr. Eliot--but it seems to me to be a tendency of the system.

"Christianity teaches that man is inclined to sin; that his natural impulses are often bad; that he needs human government as well as Divine guidance; "the powers that be are ordained of God." The majority of the followers of Marx and many of the professors of the New Theology alike deny the existence of God (in the sense in which the Church has heretofore understood that existence), and the tendency of man to sin; they say that man's natural impulses are good and for the most part teach that salvation lies in the destruction of poverty and misery. Christianity teaches brotherly love, but forbids robbery and even covetousness. Marxian socialism pretends to advance brotherly love, but its maxim is the appropriation

R4582 : page 100

of all the means of production (farm and factory alike) to the use of the State, without compensation; and the majority of its apostles, knowing well that it can never succeed where Christianity prevails, wage constant and bitter warfare on the Church. And it is from their camp that the attacks on the doctrine of a future life, as tending to make contented slaves of men in this world, most frequently come. That rather astounding doctrine has to my knowledge resounded from at least three or four of the pulpits of this country within the last year, without

exciting remark or answer, so far as I have heard.

"The inter-relations or inter-actions between Darwinism, the New Theology (or its equivalent, for most practical purposes, the old skepticism) and Marxian socialism are interesting and in a way important, but much too large for a friendly letter."

=====

R4582 : page 100

#### THE SHEPHERD AND HIS FLOCK

VOGUE, a secular journal, may not have keen spiritual vision, but it surely sees some earthly things rationally, as the following extract clearly proves:--

"Although the masculine non-church goer has for a long time attracted the disapproving attention of Church writers as well as of a large number of the clergy, who have sternly rebuked him from the pulpit, he stubbornly continues to pursue the even tenor of his way. And worse than this, whereas in days gone by he alone was to any great extent open to the charge of backsliding in such respect, of late years his wife and daughter in increasing numbers have taken to omitting regular church attendance, and that without the least loss of caste, except, perhaps, in small, conservative communities.

"Why is it that men and women who not only lead respectable lives, but who devote much of the time they can spare from the most pressing personal claims to what are incontestably good works, are today so frequently to be counted among those who habitually absent themselves from divine service? This is the question over which many good parsons are in despair, and it is but natural that they should be, for between their concern for the souls of their communities, and the prospect of being left without employment, they have much to worry them. It is also the question that is perplexing church councils, which are at their wit's end to devise methods of persuading (coercion being no longer permissible in the Protestant communion, at least) people to come back into the fold. But in spite of all the perturbation and efforts at reform on the part of the religious agencies of the age, the number of the non-church goers keeps on increasing at a rate alarming to those who regard Sunday observation, according to ecclesiastical formula, as the only test of character, and the only hope of salvation.

"Perceiving the trouble churches are in over the drifting

R4582 : page 101

away of their congregations, ex-President Eliot, of Harvard, not long ago submitted to an interested world his

plan of a new religion, but although it was cordially received by the public, the ecclesiastics would have none of it. The projected system failed to provide for any phase of current ecclesiasticism, including the ministerial office, mysticism and the like, and, therefore it is not surprising that they frowned upon it, and refused to permit it Christian sanction. But whether the Protestant leaders like it or not, the only hope of winning the majority of those who have forsaken the Church back to affiliation with religious groups is the reduction of Church system, as nearly as practicable, to the two principles--Love Thy God With All Thy Heart and Thy Neighbor As Thyself. In spite of ecclesiasticism the more enlightened classes are already engaged in conjuring out in a myriad practical ways the command of neighborly love, and it is only by a convincing presentation of the claim of God upon the loyalty of the race, that the majority of the unchurched can be made to include that also in their creed of life.

"The right of private judgment--fought for and won centuries ago--is what is now being exercised by the non-church-goer, and what he asks of the ethical leader is not high-priced choirs to discourse glorious harmonies, or sacerdotal vaudeville of any kind. These aids to crowd-drawing do not touch the core of the matter. His demands are more serious and fundamental, for he believes that the hour has come when the Church must go back to the Master, and seek from him a new interpretation that shall fit the requirements of this age."

=====

R4582 : page 101

#### MONEY CHANGES ALL THINGS

ASSUREDLY the public prints assist in keeping the world straight--sometimes by sarcastic allusions like the following from the Easton Call. Undoubtedly the intelligence and freedom of the press should be credited with much of the advantage of our day over that termed "the dark ages." We quote:--

"One of the most amusing phases of the sacerdotal vaudeville this country is witnessing, is the way schools and colleges of the denominational kind are trying to shake off their religious connections in their greed to get hold of some of Mr. Carnegie's money. It is a well-known fact that Mr. Carnegie has no gifts for institutions ruled by church boards and trustees. To comply with this condition, Dickinson College, always regarded as a Methodist institution, has been turning all kinds of somersaults. The trustees of that college met in Philadelphia recently and passed resolutions, denying that the Methodist Church had any control over Dickinson College whatever, and forbidding the journals of that Church from publishing any such

statement. The president of the college was also instructed to report his college as "nonsectarian" in the future. So that the reforms that once caused men to be tortured and burned at the stake, now come voluntarily to the tune of the Carnegie funds.

"Soon we may expect to see Lafayette College saying good-bye to the Presbyterian fathers and falling in line for something more substantial than the dope handed down by John Calvin.

"Of course, the ecclesiastical gentlemen are making a stubborn fight to preserve the special privileges of the clergy. They say that if you take away the religious foundation, the colleges will go to pieces. This reminds us of a story: Some years ago a large manufacturing plant at High Bridge, New Jersey, was discovered on fire at night. A message was sent to Phillipsburg for aid and one of the local companies loaded its engine on a car and went to High Bridge, but arrived after the buildings had burned. Early the next morning an Irishman arrived in Phillipsburg from High Bridge. 'Well, Pat,' asked some one, 'how did our boys make out last night at the fire?' 'Sure, and they did nobly well,' answered Pat; 'after strinuuous ifforts, they succeeded in savin' ivery bit of the ground on which the great buildings were built.'"

=====

R4582 : page 101

#### VERGING ON DANGER

THE following from the Censor shows how the people, as represented by their spokesmen, are thinking. Our admonition to our readers is, "Seek ye first the Kingdom"! "Be content with such things as ye have"! While seeing the strife and trouble coming on the world take no part in it. "Wait ye upon me, saith the Lord"! In his own time and way our God will right every wrong and Messiah's Kingdom shall bless all the nations of the earth. We quote:--

"While it is a pitiful confession of their own abject weakness, when the people do without food as the only means of protecting themselves from robber monopolies, a vast amount of good may flow from the present food strike, nevertheless. While to do without meat can be nothing more than a temporary expedient, for the Beef Trust, as one paper says, can save until next month the meat you refuse to eat this month, at which time it can restore old prices, with a little something by way of interest, the movement, as a most forcible agitation, is bound to result in something, although we may feel sure that the 'passes' now being made by politicians in office will never result in much.

"Surely this general blind uprising of the people should carry a warning to Pierpont Morgan and those under him at Washington and elsewhere. The strike is a mild but distinct danger sign, and if Mr. Morgan had ever had time to read history a little bit he would see it. The extortionate price of food is not Hunger, but it verges on Hunger. Our masters should know that it is dangerous to fool with the popular stomach. So undeveloped is the average man, that the stomach is still lord of life. To get food is still the main incident of existence. Our masters, if they are wise, would know that it is possible to oppress the people to any extent that pleases them, so that they but have the sense to stop short of hunger. The average American can be deluded, abused and robbed to an extent that is amazing, just as long as those who spoil him leave him enough to eat to keep him from starvation. He has no ambition, to speak of, beyond filling his stomach, and he will tolerate conditions that give him less than that. Leave him enough to eat to keep him from positive starvation, and he will do little more than murmur. But don't go beyond that point. That tyrants, oppressors and robbers have occasionally overstepped that limit has caused results which have made history. They will tell you that the French Revolution was a great protest against

R4583 : page 102

feudalism and a great uprising for democracy. Stuff! The French Revolution was a hunger strike pure and simple. "How long present conditions persist in this country, depends on how soon our masters force us to the hunger point. Revolutions and reforms are not results of reasoning of the popular brain, but of feeling of the popular stomach. The people in the mass have small power of reason, and have never had much. Our degree of progress is the amount of increased nervous sensitiveness in the human stomach. Until we reach the hunger point there will be no reform in this country. The plunderers of privilege will continue to ride our necks until the insistent call of our stomachs forces us to assert our torpid manhood.

"The food strike is a thing the Censor foresaw years ago. Who knows but it is the beginning of that revolution which we must have to restore our liberties? For it is a matter of history that all oppressors are blinded by their own success and keep going until they go too far--past the danger point of hunger. Thus I feel certain that while there may be breaks in the system of despoiling the people, seasons of temporary relief, this matter may be considered as merely in its incipiency. The present discrepancy between wages and prices is not a new thing; it is not of today or yesterday or last year. This conspiracy is nearly fifty years old. Ever since the Civil War the conspirators have been toiling to secure control of the government, and organize their little game. It is within the last five years only that they have perfected the vast scheme of plundering the people through monopoly of all sources of distribution.

Will they quit now or be satisfied? It is not to be expected."

=====

R4583 : page 102

### "ALL DECEIVABLENESS OF UNRIGHTEOUSNESS"

"The energy of the Adversary, with all powers and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the Truth, in order that they might be saved. On this account God will send an energy of delusion to their believing the falsehood."--2 Thess. 2:9-11--(Diaglott).

DO WE forget that the Apostle's solemn words apply particularly in this harvest time, and specially to the closing years of the harvest? We are now in the time above all others when we may expect strong delusions, not only upon nominal Christendom, but upon those who have been specially favored with the light of Truth now shining. Should we not expect that the next five years of the harvest would clearly demonstrate the truthfulness of this prophecy by St. Paul?

Some of the strong delusions are apparent enough--Spiritism, Theosophy, Christian Science, Church Federation, the Adversary's means of distracting the hearts and heads of some who otherwise would be Bible students. So far as we understand the prophecies of the Bible, these delusions will have wonderful power upon the world of mankind and especially in Christendom, which will gain power during the next few years. As the Apostle expresses it, these delusions will have their power largely because God's people have not been sufficiently awake to the privileges of Bible study--they have revered creeds rather than the Word of the Lord. They have worshipped and served and sought to be in accord with Churchianity rather than with the Truth. Hence, they are unfortified; they are without the Christian armor which St. Paul urged, saying, "Put on (therefore) the whole armor of God, that ye may be able to stand...in the evil day, and, having done all, to stand."--Eph. 6:11-13.

But our special thought properly centers upon ourselves and those who, with us, have been favored of the Lord with the illumination of this harvest time. Will all of those who have heard the harvest message and rejoiced in it be safe in this "evil day," or will there be some strong delusions for them also--for their testing, their sifting?

Other Scriptures assure us that the great hour of trial coming upon the whole world must begin with the Church --"with the house of God"--with those professing to be saints. St. Peter implies this when he says, "If it begin first at us, what shall the end be of them that obey not the



Gospel of God?" (I Pet. 4:17.) St. Paul gives the same thought, saying of the Church, "Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (I Cor. 3:13.) The intimation is that the severity of the testing will come first to the saints. In whatever proportion our doctrines include fallacies, errors, in that same proportion will be the severity of our testing. Those whose faith structure contains little of wood, hay and stubble will suffer least; while those who have more of these combustibles will suffer the more.

Be it noticed that all the creeds handed down to us contain many errors and that the test of our loyalty to the Truth was our willingness to renounce these and to replace them with the gold, silver and precious stones of the Divine Word. For one reason or another this matter of confessing error and relinquishing it is a severe trial to many. It tests loyalty to God and his Word. It tests humility of heart. It tests willingness to confess our errors. It tests love for the brethren. However trifling the mistake it requires an overcoming courage to declare it, to renounce it. This has been the procedure for the past three hundred years, as God's people have emerged more and more from the smoke of the "dark ages." Because of these difficulties and tests the progress out of darkness into the full, clear light has been slow. At every step of the journey Light and Truth have been slandered, opposed, vilified, persecuted, and the advocates of Truth have been pilloried and roasted either figuratively or literally.

Our Adversary, intent upon maintaining his hold upon the minds of God's people, has fought every inch of Truth for the past four centuries. He has made it hot for those whom the Lord has by his grace been leading step by step into the clear light of the knowledge of the glory of God and of his wonderful Plan of Salvation. Shall we wonder if our Adversary still pursues the same course and with still greater vigor than ever--with still more "energy" than ever? By no means! We accept his present opposition as the fulfillment of Scripture and we expect no cessation, but rather a further aggressiveness on his part to the end of the harvest.

It is not necessary for us to assume that only the devilish are used by Satan. Satan uses as his agents in opposing the light, in persecuting those who go on in the path of the just, which shines more and more, the very best people he can get hold of. The pathway of the Church shows from the first that the Adversary has succeeded in using good as well as bad men in the accomplishment of his purposes --and undoubtedly the better the man the more acceptable would he be as Satan's servant and the more influential. Note the case of Saul of Tarsus, instigator and assistant

tells us that he acted in all good conscience, and verily thought he did service to God and not to Satan, who blinded his eyes. Note the case of John Calvin, who, with many noble traits of Christian character, was so led astray by the Adversary, so blinded, that he used his high office in Geneva to burn a fellow-Christian at the stake. Doubtless he also thought that he did God service. Note also that scribes, priests and Pharisees were responsible for the death of our Lord and thought that they did God service. Of them St. Peter says that they did it ignorantly, for had they known they would not have crucified the Prince of Life. And so, doubtless, it is today, and will be until near the close; some, loyal of heart, may be amongst our enemies--slanderers, murderers. Like St. Stephen, let us pray for them.

But we cannot hope thus of all--especially now when the light of Truth is shining so much more brightly and when the Lord is especially testing the loyalty or disloyalty of those professing his name, with a view to their separation and to the determining of their eternal destinies. No doubt some who will be of the "Great Company" will be more or less deceived of the Adversary by the strong delusions of this hour. Such in their blindness and deception may set forth darkness for light and light for darkness. They may do it with great positiveness, but scarcely, we think, with bitterness--anger, malice, envy, hatred, strife--works of the flesh and of the devil.

Is it inquired, why? since this Saul of Tarsus was so bitter? We reply that that great persecutor of the Church had not yet received the begetting of the holy Spirit. He could not, therefore, sin against it and "grieve the holy Spirit of promise." On the contrary, those who will constitute the "Great Company" will all be of the consecrated and spirit-begotten class. All so begotten of the holy Spirit must have the Spirit of Christ. If it be lost the result

R4584 : page 103

would not only mean loss of the illumination and going into outer darkness, but also a total loss--the extinguishing of the Spirit of begetting--the Second Death. Let us not forget that the Spirit of God is the Spirit of love--meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Some one has said, "It is but one step from the sublime to the ridiculous," because of the facility of human imagination. Similarly it might be said that right and wrong, Truth and untruth, may be so viewed as to change the sentiment almost instantly. Hypnotists act upon this power and so do attorneys. As the case may be, the client will be pictured by the one attorney as the representative of every grace and virtue, and by the opposing counsel the same traits, acts and words may be distorted and a beautiful character be represented as hideous, mean of motive, puerile and false of conduct. Thus the Apostle wrote, "Unto the pure all things are pure; but unto them that are

defiled and unbelieving is nothing pure."--Titus 1:15.

Your great Adversary's endeavor, therefore, is to poison our minds, to introduce therein impurity, anger, malice, envy, hatred and other works of the flesh and of the Adversary. To the extent that he succeeds in poisoning our hearts he alienates us from the Lord and from all those who are in accord with him; and this is his object. He succeeds best through human instrumentalities. We all know that if one dog becomes affected by hydrophobia every other animal is more or less in danger of becoming mad through even slight association--and infection. Thus Satan's "strong delusion" spreads from one to another until many be defiled by the root of bitterness. And to the mind, the heart, once embittered and out of alignment with the Divine view of things, everything takes on different colors and the end of the matter is far-reaching; as the Apostle intimates, "Lest thereby many be defiled."

The embittered or impure heart sees things from its own standpoint. The evil tongue once started may "set on fire the course of nature," as St. James declares; and that evil tongue is itself ignited from Gehenna--the Second Death. (James 3:6.) That is to say, the evil, malicious, baneful, slanderous, back-biter is already himself bitten by the Adversary, and, unless cured, his would surely be a case of Second Death. And the same rule would apply to all bitten by him. The Scriptures, therefore, continually urge God's people to observe the Golden Rule--to do, to say, to think of others as they would be thought of, spoken of and dealt with. They continually urge upon us the putting away of bitterness, evil-speaking, busy-bodilying, that we may the more fully and the more completely put on Christ and be more fully under the control of his holy Spirit of love, meekness, patience, long-suffering and kindness.

"If ye know these things, happy are ye if ye do them" (John 13:17), is the Lord's message. The Lord is not now speaking to those who need to be forced and pounded into proper shape, in accord with the Divine character. He will deal with that class during the Millennium under the New Covenant, when his Mediatorial Kingdom will bring them into subjection forcibly. Now the Lord is speaking to another class of an entirely different disposition: He seeketh such to worship him as worship him in Spirit and in Truth--such as love him and love his righteous requirements of the Golden Rule, and beyond this, the high standard of the New Commandment--to love one another to the sacrificing point, as he loved the Church and gave himself for the Church.

The Lord is now seeking merely the class called--the "little flock" who possess the Lord's Spirit or disposition, and love the brethren to the self-sacrificing point. It is incumbent, therefore, that all who would be recognized of the Father as possessing the character-likeness of the Lord Jesus should resist and put away, mortify, deaden, every unholy, unloving, unjust sentiment, as they would avoid the virus of hydrophobia or of a contagious disease.

In a word, while we still urge as always growth in knowledge, we also admonish as always that growth in grace must be proportionate, if we would be pleasing to the Lord and accepted as joint-heirs with Jesus in his Kingdom. Whoever unkindly, untruthfully, slanderously, wickedly, underhandedly, insinuatingly with others may speak or act towards us, we must not dare to render evil for evil, nor railing for railing, but "be kind and gentle towards all."

In fact, we must not even entertain an unkind thought respecting those who oppose us, but, as Michael would not speak evil of Satan, but said, "The Lord rebuke thee!" so must it be with us. And here notice the slanders of Satan. His own mind, full of ambition, accredited the Almighty with the same and told Mother Eve that God had forbidden her eating of the tree of the knowledge of good and evil because he desired to keep his human children in ignorance and under mental slavery. He even declared that the Almighty had falsified when he declared that the wage or penalty of disobedience in the matter would be death. As Satan could and did speak evil of the highest dignities, so his followers, misguided by his Spirit, speak slanderously of us. But as Michael dare not bring against Satan an accusation of railing, so let us beware that we do not retaliate upon those who speak evil of us and say all manner of evil against us falsely, because of our faithfulness to the Lord and his Word. A little while and the faithful will all be rewarded.

=====

R4584 : page 104

#### IS THE MEDIATOR AN ADVOCATE?

SOME speak of "The New Covenant Advocate."

Is such an expression true respecting our Lord Jesus? Is he the Advocate of the New Covenant? We answer, No. Our Lord is the Mediator of the New Covenant, but not its Advocate. He is its Mediator in the sense that he is referred to in the prophecies as the one who will fulfill his Office. He began his work at his consecration and continued it faithfully to Calvary.

By that consecration and faithfulness unto death he became the surety of the New Covenant--the assurance or guarantee to us that the Covenant will ultimately go into effect, and that he will be the one through whom it will be made effective. He is the Mediator of the New Covenant since he ascended up on high, in that he is co-operating with the Father in the carrying out of the Divine purpose of the selection of the Church as members of his Body--sharers in the sufferings of Christ and in the glory that shall follow. Soon the Mediator will have received to himself every member of his Body, all whose names are

written in the Lamb's Book of Life. Then the Mediator complete will begin his work officially. The merit of the Mediator's sacrifice, now loaned or imputed to us, the Church, for our justification and sanctification, he will then, as Mediator between God and men, apply on behalf of Israel and all who may become Israelites under the New Covenant provisions, which will immediately go into effect. For a thousand years the great Mediator will stand between God and man--because God cannot accept or deal with the sinful of heart. These during the Mediatorial Kingdom will receive full enlightenment and instruction and assistance, to the intent that they may be lifted out of their sin and death condition up to perfection and everlasting life. Not until they shall have reached actual perfection at the end of the Millennium will the Mediator step out of his Office and thus bring together God and restored mankind--all the children of Adam except the Church, the "great company," and those who die the Second Death. As soon as the Mediator thus steps from between God and men, mankind will become responsible directly to God, and Justice without mercy will prevail. None will need or deserve mercy, because, having enjoyed God's mercy for a thousand years and having been perfected thereunder, they will be fully able to maintain their standing on the plane of Justice, if their hearts be loyal and true.

It can be readily seen that the world thus under the Mediator during the Millennium will need no Advocate, because they will have no dealings with the Father, but merely with Christ, the Mediator.

Note the difference between the above and the Church's attitude to the Father and the Son during this Gospel Age. We are introduced to the Father at once, because our hearts are in the right condition--desirous of knowing and doing of God's will to the extent of our ability and trusting in the merit of Christ's sacrifice already applied on our behalf. When we consecrate our lives after the example of our Redeemer--"to suffer with him," "to be dead with him," that we may live and reign with him--the Redeemer, according to the Father's Plan, becomes our Advocate, endorses our petition, applies his merit on our behalf and becomes guarantor for us, that we may be loyal to God, or die the Second Death. As our Advocate, our Lord does not stand between the Father and us, but stands with us as our Elder Brother, as Chief Priest over his own House of Priests. "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee."--Heb. 2:11,12.

The Redeemer purposes no mediatorial work in behalf of the Church. He is not styled our Mediator, but our Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous." (I John 2:1.) Instead of standing between the Father and us, as during the Millennium he

will stand between the Father and the world, he introduces us immediately to the Father, and the Father, on receiving

R4585 : page 104

us, immediately begets us of the holy Spirit. Our Lord's words are, "No man cometh unto the Father but by me" --the Advocate of the Church.

As sinners we had no relationship to God. When we believed and turned from sin we had a justification by faith tentatively imputed to us, permitting us to draw nigh to God and to hear his message through Christ--speaking peace to us and informing us of the High Calling and assuring us that "Now is the acceptable time"; that during this Gospel Age he is willing to accept us as living sacrifices through the merit of Jesus and to beget us of the holy Spirit to the divine nature. The moment we accepted those terms our Redeemer became our Advocate and immediately the entire contract was closed and we were begotten of the holy Spirit. We were no longer in the flesh, but in the spirit--no longer in the Court, but in the Holy.

The New Creature being without sin needed no Mediator to come between it and God. On the contrary, the New Creature sings:--

"Sun of my soul, my Father dear,  
I know no night when thou art near.  
O! may no earth-born cloud arise  
To hide thee from thy servant's eyes."

But the New Creature needs an Advocate. Even though it is in full relationship with the Father, and even though as a New Creature it has no sin--the sins cancelled at Calvary were those of the old creature only. Is it asked why the New Creature, begotten of God, sinless, needs an Advocate? We reply that it is because he has the treasure of the new mind in an earthen vessel that is very imperfect through the fall. The sins of his mortal body were all cancelled through the imputation of the Advocate's merit and at that moment the old nature died and ceased its responsibility. He that is dead "hath ceased from sin." (I Pet. 4:1.) The New Creature, which at that moment was begotten and as a new mind or new will took possession of the mortal body reckoned dead, is held responsible for its conduct in exactly the same manner that the owner of a dog is responsible for him. Whatever violence the dog may do, the owner is responsible, because he should have chained him up. So we, as New Creatures, are responsible for our hands, our feet, our eyes, our tongues, in what they may do. If the tongue slander another through weakness, force of habit, etc., the New Creature is responsible and must give an account. If other wrongdoings be committed, there is a similar responsibility in every case.

The New Creature cannot claim that the merit of Christ has cancelled these imperfections of his flesh in advance. He can merely claim in the Apostle's words, "The

forgiveness of sins which are past, through the forbearance of God." (Rom. 3:25.) What, then, must he do in respect to these daily deflections--trespasses of omission and commission due to the imperfections of his flesh? The Apostle's answer is, "If any man (in the Church) sin, we have an Advocate with the Father, Jesus Christ the Righteous." (I John 2:1.) "Having such an high priest

R4585 : page 105

over the house of God (the antitypical priests and Levites) let us draw nigh to God in full assurance of faith, that we may obtain mercy and find help in time of need." We thus pray, "Our father which art in heaven...forgive us our trespasses as we forgive those who trespass against us." If as New Creatures our Lord and Advocate sees that we are cultivating his Spirit of mercy towards others, he will at once advocate our plea and secure for us Divine cancellation of the errors of our flesh, to which we, as New Creatures, were not a party and did not consent. If as New Creatures we gave partial consent to the wrong course, we would be liable in that proportion to some kind of stripes or punishment. And if any sin wilfully --heartily assented to sin knowingly and intentionally and without protest--it would prove that such was no longer a New Creature, but "twice dead, plucked up by the roots."

Our Lord will continue to be the Church's Advocate with the Father down to the moment when the last member of his Body and of the Great Company shall have finished his course and passed beyond the veil to be a member of the "Church of the First-born, whose names are enrolled in heaven." Then they will no longer need an Advocate, because their resurrection change will make them perfect and the good intentions of their wills as New Creatures will find no impediment in their new bodies. They will be like their Lord, partakers of the divine nature and sharers of his glory and of his work. Then, as members of the great Prophet, Priest, Mediator, Judge and King, they will assist in dispensing the Divine blessings to the world of mankind for a thousand years. Then our Lord's office of Advocate will terminate with the glorification of the Church, and his office of Mediator between God and the world will be ready to begin.

#### WHEN GOD COVENANTED WITH ABRAHAM

Gradually those who went out from us because they were "not of us" are going into darkness on all subjects. This was to be expected. A root of bitterness developing in the heart affects the sight. Light becomes darkness; darkness becomes light. New things pass away. All things become old again in the wrong sense.

These friends, not content with urging unscripturally that they need a Mediator between them and God, become very angry with us because we point out to them the

truth on the subject--that the Mediator is between God and men and not between God and the New Creature. They seem to want to have a different view, and, of course, find plenty of opportunity for it. People usually find what they look for. Infidels who are in a wrong attitude of mind and desirous of finding fault with the Bible succeed in convincing themselves of its inconsistencies, contradictions, etc. Sometimes they succeed in deceiving others whose intentions are good, but who are lacking in spiritual discernment. We suggest that our proper attitude towards these erstwhile friends is to let them alone --to allow God to deal with them. Such of them as he sees to be honest-hearted and of right spirit he will guide in judgment and lead back again into the Truth; such as he cannot approve for any part of his work, he has a perfect right to cast aside. We may not murmur, but rather be glad that our eyes are open to see the wisdom and the justice of the Divine decree, "The wages of sin is death." If, then, those who were once with us and "of us" have not been influenced by all the Lord's leadings in the past and the presentations of the present, what more can we do for them but leave them in the hand of him who is too wise to err and too just to be unkind?

These erstwhile friends, busy seeing what they can object to, are step by step walking into darkness. One of their recent claims of finding new light and proof that THE WATCH TOWER teachings are erroneous is that there was no Abrahamic Covenant at all; that what God said to Abraham was merely a proposition to make a Covenant and that the New Covenant is the promised one. They think that it began somewhere about the time of our Lord's First Advent, but they do not know when and can find no Scripture on the subject, and are afraid to make a guess, lest it be shown to be fallacious. The reason back of this endeavor to cast out the original Covenant with Abraham, and to declare that it was merely a promise that the New Covenant would be made in due time, is evident. They perceive that the Church cannot properly be under two Covenants, or two "mothers," and are determined that they are the children of the New Covenant; hence they strive to show that there was no Covenant, except the Law Covenant, until Christ came. They are put to great perplexity when some one quotes the Apostle's words that the "Law was added because of transgressions (added, of course, to the Abrahamic Covenant) until the Seed (specified by the Abrahamic Covenant) should come." (Gal. 3:19.) Another Scripture which gives them trouble is St. Paul's statement that the Law Covenant was 430 years after the Abrahamic Covenant. They know not how to explain this in harmony with their theory that the Law Covenant was made 1600 years before the time they claim the New Covenant began.

After worrying themselves as above, some of them have taken up a new line--anything to be different--anything to prove that the DAWN-STUDIES are incorrect, blind guides. The later claim is, "Yes, there must have



been some kind of Covenant made with Abraham, but it was made fifty years later than the DAWN-STUDIES say. It was made after Abraham had typically offered Isaac in sacrifice." There, they tell us, God said to Abraham, "By myself have I sworn, saith the Lord; because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."--Gen. 22:16-18.

See, they say, THE WATCH TOWER and DAWN-STUDIES have erred in saying that God made the Covenant with Abraham when first he came into the land of Canaan; whereas he merely promised it then but did not actually make the Covenant until fifty years afterward--when Isaac was twenty-five years old, and after Abraham had offered him as a sacrifice in a figure.

We reply that our critics are in error. God called Abraham while he was yet in Haran, to come out into the Land of Canaan and that he would there make a Covenant with him. Abraham believed and, at the death of his father Terah, removed to Canaan. Thereupon the

R4586 : page 105

Lord blessed him and consummated the Covenant with him. That Covenant was repeated in different forms from time to time and confirmed to Isaac and to Jacob long afterward. Even if the time of making oath to the Covenant were a matter of dispute it would not alter the fact that the Covenant itself was made directly after Abraham obeyed and removed to Canaan. The various statements respecting the matter are, "I have made a Covenant with thee," "I have sworn," etc. To suppose that these restatements of the Divine Purpose are either New Covenants or intimations that the Covenant had not been made is to suppose erroneously.

See where the argument of our friends would lead them chronologically. If the Abrahamic Covenant was not

R4586 : page 106

made until after the figurative offering of Isaac it would add fifty years to the chronology at that point. We base our reckoning on St. Paul's words, "The Covenant, which was confirmed before of God in Christ, the Law, which was 430 years afterward, cannot disannul." (Gal. 3:17.) If, therefore, instead of counting the 430 years from the time Abraham entered Canaan we count it from a date fifty years later when he offered Isaac, we would be adding fifty years to our chronology. What would that mean? It would throw everything out of gear--the chronology itself and the harmony based upon it. For instance, add that fifty years and it would make the six thousand years

end fifty years sooner than 1872, namely, in 1822, which would mean that the Millennium, the seventh-thousand year period, would begin in 1823. The absurdity of this need not be discussed. Another beautiful time feature would thus be spoiled--the one suggested by Brother Edgar--that the giving of the Covenant is exactly midway chronologically between the time of the fall and the sending of the Gospel to the Gentiles, Cornelius being the first one to receive it. However, as before intimated, we can expect anything, everything, in the way of misunderstanding and misrepresentation, bitterness and personalities from these erstwhile friends. "If the light that is in thee become darkness, how great is that darkness!" The darkness seems to affect people, not merely intellectually, but morally, blunting their sense of right and wrong, truth and falsehood, decency and honor. Let us beware of rendering evil for evil, slander for slander, or the cultivation in the slightest sense of roots of bitterness, hatred, envy, strife--works of the flesh and of the Adversary.

=====

R4586 : page 106

"HE IS NOT A JEW--OUTWARDLY"

"He is not a Jew who is one outwardly,...but he is a Jew who is one inwardly, and circumcision is that of the heart." Romans 2:28,29.

THOSE who argue that the Church is under the New Covenant, instead of under the Abrahamic Covenant, symbolized by Sarah, as the Apostle says, are perplexed with the plain prophecy of Jeremiah 31:31-33. It distinctly declares that New Covenant provision to be for the house of Israel and the house of Judah--the ten tribes and the two tribes of the Jewish nation. Perplexed, they answer that they are Jews; that all Christians are Jews, and that the New Covenant prophecy, therefore, applies to them and proves that it has already been established and that they are enjoying its provisions.

In reply, we ask them first of all to read the context from verse 27 to the close of the chapter. It seems difficult to imagine a mind so twisted and blinded that it would be unable to see that the entire passage is for the Jew--natural Israel. There is not the slightest reference to Spiritual Israel or any spiritual experiences.

In desperation they quote the text at the head of this article in proof that they are Jews and therefore in New Covenant relationship with God. But, alas for them, they thus go from one misinterpretation to another! If they will look up the context of the above text they will find

that it applies not to spiritual but to natural Israel. It is a portion of St. Paul's argument showing that the Jew was not justified by being under the Law Covenant; and that he could be justified only by accepting Christ as his Redeemer from the sentence of the Law Covenant incurred by his inherited imperfection. Note the argument --verses 17-24.

The culmination of the Apostle's argument is found in the next chapter (3:9,10) in the words: "What then? are we [Jews] better than they [Gentiles]? In no wise; for we have before proved both Jews and Gentiles, that they are all under sin [condemnation]. As it is written, There is none righteous, no, not one." See the further argument of verses 19-29.

St. Paul's constant argument was that it was not necessary for Gentiles to become Jews in order to become Christians, but that the Jew must become dead to the Law and the Gentile become dead to sin in order that both might become one in Christ Jesus--Christians.

#### NOTE FURTHER MISINTERPRETATION

Let us ask these bewildered brethren a few simple questions, that they and we may know just where they do stand on the question of their being Spiritual Jews.

Is it as "new creatures in Christ" that this claim to being Jews is put forth? Yes, they answer. We reply with the Apostle's words, "There is neither Jew nor Greek" in Christ. Besides, the New Covenant proposes restitution and applies to those whose stony hearts are to be changed to hearts of flesh. Where is there a spiritual promise to the Jew? And the New [Law] Covenant would condemn every imperfect person, as did the Old one. "Ye are not under the Law [Covenant], but under Grace."--Rom. 6:14.

"Ah, yes," they answer, "We erred in stating that we are Jews and under the New Covenant as 'new creatures.' We will change that answer and say rather, that as Jews we were justified under the New Covenant and then became 'new creatures' and members of Christ under the Abrahamic Covenant."

You are making a bad argument worse, by a further confusing of the Scriptures. The natural Jew could get free from the condemnation of the Old Law Covenant only by renouncing it--dying to it and becoming alive toward God as a member of The Christ. What advantage would accrue to a Gentile, to get under another Law Covenant, new or old? None, surely!

Christ is the Mediator of the New [Law] Covenant to bring as many as possible of Adam's race back into full harmony with God. During the Gospel Age he is laying the foundation for his great work by first making satisfaction for their sins. Soon the antitypical Atonement Day will end and satisfaction for the sins of the world will be made. Forthwith the world will be turned over to him, and his mediatorial reign will begin.

His mediation will not be for each person individually, but for the world collectively. He will reign or mediate for a thousand years, and not until its close will he deliver over to the Father--Justice--those whom he will succeed in uplifting out of sin and death conditions. During all the time he mediates the world will have no direct dealing with the Father, but only with the Mediator of the New Covenant.

On the contrary, the Church of this age is justified and accepted by faith, as was Abraham, and is backed by "the blood of Christ." Then, upon consecration to be "dead with him," they at once come into relationship with God as "members of the Body of Christ." Thank God for our portion of blessing under the Abrahamic Covenant and our glorious Redeemer-Advocate! And praise God for the world's coming blessing under a Redeemer-Mediator!

=====

R4587 : page 107

#### SIN AND SICKNESS RELATED

--MATTHEW 9:1-13.--MARCH 20.--

Golden Text:--"The Son of Man hath power on earth to forgive sins."--V. 6.

JESUS left the country of the Gergesenes at their request, because they feared that other healings of obsessed people might destroy other herds of swine, the chief industry of that place. He came by boat to his own city of Capernaum, where most of his mighty works were done. The people thronged about him and soon he was busy preaching to a houseful about the love and mercy of God and the duty and responsibility of man. The house was of the ordinary type of one story, with large tiles constituting the roof and with outside stairs leading thereto. Presently a paralytic borne upon a stretcher was brought by his friends that the Lord might heal him. They could not enter because of the multitude which filled the room and extended into the court. In their earnestness they climbed the stairs, removed the large stone tiling near the center of the house and let the man on the stretcher down in front of the Savior. It was not necessary to explain or to entreat. The Great Physician's heart went out in loving sympathy. He recognized the prayer of faith and answered it at once, but not as might have been expected.

To teach a great lesson respecting the relationship between sin and sickness, and to show himself powerful to deliver them both, he said to the sick man, "Son, be of good cheer. Thy sins be forgiven thee"! Possibly the

palsied man and his friends may have felt disappointed. Like many of our day they may have appreciated the loaves and fishes and healings accomplished by our Lord more than they were able to appreciate his work as a Redeemer, the Sin-Bearer, the one through whom comes forgiveness of sins.

But there were present some very religious people learned in the Law, who understood that transgression of the Divine Law could not be forgiven, except by the satisfaction of that Law. When these in their hearts began to murmur, Jesus knew it and said aloud, "Which is easier--to say, Thy sins be forgiven thee, or to say, Arise and walk?" The Master would have his critics see that even they without authority could say, Thy sins be forgiven thee, and none have power to know on the subject. But they could not heal the man and dare not say to him, Arise and walk. He thus convinced them that what they had thought the more difficult was really the easier, and that the one who could say the latter could doubtless truthfully say the former. Then, turning to the sick man, Jesus said, "Arise, take up thy bed and go unto thine house"--and he did so.

On a very similar occasion the Scriptures tell us that our Lord said to the healed one, "Go thy way and sin no more, lest a worse thing fall upon thee." In these words our Lord indicated a relationship existing between sin and sickness. The more we consider the subject the more we are assured of this. Sickness is so much of death working in us toward completion. Before the death sentence came there was no sickness. After the Redeemer shall, during the Millennium, have put away sin, the time will come, we are sure, when "there shall be no more sighing, no more crying, no more dying." Not only so, but do we not all recognize that the dying we have inherited from father Adam has come to us down through the ages along the lines of mental, moral and physical sickness, impairment of function? And do not all recognize that to whatever extent sin is indulged in willingly, the effect is not only moral abasement, but an increase of disease, sickness--death working in us?

The Jews were under the Law Covenant of DO AND LIVE and hence the forgiveness of sins with them would imply proportionate release from sin's infirmities, under the New Covenant during the Millennium. (Jer. 31:31.) When the glorified Christ shall in the end of this age antitypically sprinkle the mercy-seat with the virtue of his secondary sacrifice it will not be for the Church, as at first, but for the world, "for all the people." (Lev. 16:33.) With the Church of this Gospel Age the Divine programme is different. Received under the Abrahamic Covenant the forgiveness of their sins is associated with their Consecration Vow to sacrifice the earthly life and all its interests for the attainment of the heavenly life and joint-heirship with the Redeemer in his Kingdom. Hence the forgiveness of sins does not mean to the Church release from physical ailments.

It was shortly after this that Matthew, elsewhere styled Levi, was called to be one of the twelve Apostles. He was a publican--that is to say, a collector of taxes for the Roman government. Publicans were despised for two reasons:--

(1) It was considered very disreputable to assist a foreign government to collect taxes from one's friends --kin.

(2) Many of these publicans were rascally and took advantage of their position to make themselves wealthy through bribes, over-collections, etc. We may be sure that Matthew-Levi was not of the dishonest type, else he never would have been called to association with Messiah as one of his Apostles and prospective joint-heirs with him in his Kingdom. For such position the highest degree of honesty is requisite. And if Jesus would never call a dishonest man, neither would a dishonest man have accepted his call, because there was nothing to be gained--neither reputation, wages nor fraud. Similarly Zaccheus was an honest publican who proffered to restore fourfold to anyone he had wronged, thus emphasizing the fact that he would not want to be dishonest.

Other Scriptures intimate that Matthew at once made a supper for his friends and acquaintances, that these might thus have the better opportunity for acquaintance with the Lord, who also was a guest. But the Pharisees, cynical and critical and fault-finding, objected that if Jesus were righteous he would not be found in such company. Our Lord, however, sent them word that not the healthy, but the sick need a physician, intimating that for this reason he was fellowshiping sinners, that he might do them good. He was not descending to sin in any form, but seeking to lift up sinners. Then he quoted to them from his wonderful memory the words from Hosea the Prophet, "I desired mercy and not sacrifice." (Hosea 6:6.) He tells them that he came not to call the righteous, but sinners.

Note a lesson for ourselves and for all: "There is none righteous, no, not one." (Romans 3:10.) All are sinners. All have come short of the Divine standard of perfection. Whoever, therefore, claims that he is righteous and on that score rejects the Redeemer is a hypocrite--in a wrong condition of mind, not ready for any of the blessings God now has to bestow.

God is calling none to discipleship with Jesus, except such as acknowledge that by nature they were children of wrath and who first accept forgiveness of sins through the precious blood.

=====

--MARCH 27.--

Golden Text:--"I am he that liveth and was dead; and, behold, I am alive forevermore."--Rev. 1:18.

WITHOUT quitting our study of the teachings of the great Prophet of Galilee we must not allow Easter Sunday to pass without noting its peculiar lesson--the resurrection of the Savior from the dead. Our text comes to us as fresh as though delivered yesterday from the lips of the risen Redeemer--his special message to his people. How much there is in these few words! They affirm with positiveness that Jesus really died, the Just for the unjust, that he might bring mankind back from sin and condemnation to harmony with God. With equal force they tell us that he is dead no longer, that although unseen to our natural eyes, our faith may recognize the fact that he arose from the dead and ascended up on high, there "to appear in the presence of God for us."--Heb. 9:24.

What was effected by his death and what is the value of his life to mankind?

His death was necessary because death was the sentence against Adam and all his race, because of original sin--disobedience. St. Paul says, "By one man's disobedience sin entered the world, and death as a result of sin, and thus death passed upon all, for all are sinners." It was not an angel that had sinned and hence an angel could not be the Redeemer. The Divine Law was an eye for an eye, a tooth for a tooth, an ox for an ox, a man for a man. Hence nothing but the sacrificial death of a perfect man could redeem the race from their death sentence. Any perfect man could have thus been substituted, but there was none in the whole world; hence the necessity that our Lord should be "made flesh" that he might redeem us. (John 1:14.) Hence, as the Scriptures explain, "he who was rich, for our sakes became poor"--leaving the perfection of the heavenly nature and coming down to perfect human nature; he was "holy, harmless and undefiled, separate from sinners."--Heb. 7:26.

The death of Jesus did not redeem the world, but it constituted a ransom price for the world whenever it

R4588 : page 108

might be applied. Our Savior laid down his life, surrendered it to the Father, in obedience to the Divine suggestion. As a reward he was highly exalted, given a name above every name on the spirit plane. Not having forfeited his human rights by sin, but merely having laid them down, in obedience to the Father's wish, he has these to dispose of, to give as a bequest or testament to humanity.

But if we may thus see clearly an inestimable value in our Redeemer's sacrifice of himself, a glance will show us that his resurrection was of equal importance. Had the Father not raised him from the dead, it would have implied some unfaithfulness, some failure on our Lord's part. And if he had not arisen, how could he have made application of his human rights on our behalf? No wonder St. Paul forcefully declares, "If Christ be not risen, then is our preaching vain, and your faith is also vain....Ye are yet in your sins. And they also which are fallen asleep in Christ are perished....But now is Christ risen from the dead and become the first-fruits of them that slept."--I Cor. 15:14-20.

So, then, upon the death of Jesus and his resurrection hang the resurrection hope of the Church and of the world. We must differentiate these as the Scriptures do. The Church is to have share in the "first" or "chief resurrection," called also "Christ's Resurrection," "his resurrection." (Phil. 3:10.) The resurrection of Christ and his Church is to the spirit nature of glory and perfection. On that glorious plane the Heavenly Bridegroom will soon claim his espoused Church as his Bride and joint-heir in his Kingdom.

Then the world's resurrection will be due to begin--not a resurrection "change" to spirit nature, etc., nor an instantaneous work at all. Theirs will be a resurrection to human nature, human perfection, but of gradual development --first the awakening, "every man in his own order," and subsequently the gradual raising of them up out of sin and death conditions to perfection of life--as many as will obey the great King of the Millennial Kingdom. And such as will refuse obedience will be cut off--destroyed in the Second Death.

It is greatly to be regretted that very many Christian people, including many of the clergy, have failed to discern the great importance of the resurrection, in connection with the teachings of God's Word. This serious omission has aided greatly in the confusion which has led many to a rejection of the Word of God under the teachings of Higher Criticism and Evolution. Let us honor the Heavenly Father and the Redeemer by heeding the testimony of the Bible respecting the importance of the doctrine of the resurrection of the dead. In proportion as we do this we will be surely following the example of the Great Teacher and of all the Apostles. And are we wiser than they that we should leave their teachings or neglect them? Nay, we will "take the more earnest heed, lest we should let these things slip" and become bound, as many have been, through the neglect of the teachings of this doctrine.

=====



--MATTHEW 9:18-34.--APRIL 3.--

Golden Text:--"All things are possible to him that believeth."--Mark 9:23.

FAITH in God consists in taking him at his word--accepting and believing his Revelation of his Character and his Plan in respect to ourselves and others. We should clearly distinguish between faith and credulity. Some very good people make the mistake of supposing that the more absurd the thing which they believe, the greater is the faith. Faith does not spurn reason, but uses it within certain prescribed and rational lines. In order to have faith in God, we must first satisfy our reasoning faculties:--

- (a) That there is a God;
- (b) That he has a dependable character--is Just; is Wise; is Powerful; is Gracious;
- (c) We must reasonably assure ourselves that what we accept as his message is worthy of acceptance--bears marks of truthfulness and harmony with the Divine Character. He who does not seek such evidences as a foundation for faith is merely credulous--not faith-full.

Because so many Christian people ignore the proper definition of faith many candid minds are repelled from Christianity, refusing, they tell us, to believe absurdities. We urge Christian people to a more rigid examination

R4588 : page 109

of their faith in God and in the Bible, that, as the Apostle says, We may be able to "give a reason for the hope [the faith], that is within us." (I Pet. 3:15.) We owe this to ourselves, as well as to those whom we would endeavor to interest in God's Word. In the light now shining upon God's Word it is possible, as it was in the days of the Apostles, for the man of God to be "thoroughly furnished" and able "to rightly divide the Word of Truth" and to show to his friends and neighbors solid, logical grounds for each item of his faith. We admit that this was not, apparently, possible during the dark period which intervened between the first century and now. Knowing how to sympathize with the many who have perplexities respecting the reliability of the Bible as the inspired Word of God, we invite correspondence from such, feeling sure that we can assist them.

Our present study illustrates faith from four different standpoints:--

- (1) The faith of Jairus--the father, on behalf of his daughter;
- (2) The faith of the woman who, on her own account, touched the hem of the Lord's garment;
- (3) The faith of the two blind men who encouraged

one another;

(4) The faith of those who brought to the Lord a deaf and dumb man possessed of a demon.

Jairus, the ruler of the synagogue in Capernaum, our Lord's home city, knew Jesus well. He sometimes called upon him to read the Sabbath lesson. (Luke 4:16.) On a previous occasion with others he entreated the Lord on behalf of the centurion's servant. (Luke 7:4.) Now affliction had invaded Jairus' home. His only daughter, twelve years old, was dying. The Master had been absent across the sea. Amongst the throng awaiting him was Jairus, who, because of his prominence as a representative man, was properly given first audience. He manifested his faith not merely by his request that the Lord would come and heal his daughter, but also by his conduct in prostrating himself, figuratively expressing his homage, obedience and faith. He had left the daughter in a dying condition. She was dead at the time that he was talking to Jesus and urging haste. Before they reached the house messengers came, saying that it was too late, that she was dead. When Jesus arrived, neighbors had gathered, in harmony with the Jewish custom. Some were playing doleful tunes on flutes; others were groaning and lamenting. It was the custom for the females of a family and neighborhood, when they heard of a death, to give a shriek and then to continue murmuring, mourning as they entered into the death chamber a while later. The Master bade all these to depart, lightly saying, "The maid is not dead, but sleepeth." The language is similar to that used respecting Lazarus. She was dead, according to the usual human expression. But she was not dead from the Divine standpoint--not extinct as is a brute in death. God's provision from the first was that the death sentence upon humanity would be cancelled by the Redeemer's sacrifice and that as a result there will be a resurrection of the dead, both of the just and of the unjust. From this standpoint the Scriptures speak of death as a sleep, from which there will be a glorious awakening in the resurrection morning--in the dawning of the Millennial Age. Thus Abraham and others of the past, both good and bad, are referred to as falling asleep, sleeping with their fathers, etc. Thus Stephen, the first Christian martyr, fell asleep. (Acts 7:60.) Evidently this does not mean that the dead go to sleep in either heaven, purgatory or hell. The Bible explains the matter, saying that many that sleep in the dust of the earth shall awake. (Dan. 12:2.) As all in Adam die, even so all in Christ shall be made alive. (I Cor. 15:22.) What would have been death to them and eternal cessation of being has been changed by virtue of the Redeemer's sacrifice and is a sleep of unconsciousness, until the morning when the great Redeemer will say to all, as he did to Lazarus, "Come forth," or as he did in this case, to Jairus' daughter, "Talitha Cumi"--"Come, my child." So, we are assured that eventually all that are in their graves shall hear the voice of the Son of Man and come forth. (John 5:28.)

On the way to Jairus' home a woman in the crowd surrounding the Lord touched the hem of his garment, believing in his greatness and power and that thus she would get a blessing. The thrill of life and strength immediately came into her body, just as the touching of the storage battery with a wire would draw the electric current. Our Lord was full of vital energy. He was perfect, not only free from sin, but free from sickness and death conditions. He noticed the loss of vitality and, turning, inquired, "Who touched me?" The poor woman was fearful that she had stolen a blessing, of which she felt herself unworthy. But soon she was assured by the kindly words and look of the Master. This incident teaches us clearly that our Lord's miracles drained upon his vitality.

R4589 : page 109

Thus from Jordan to Calvary he willingly, gladly, responded to the needs of those about him--laying down his life.

The two blind men who met Jesus, hailing him as Messiah, the promised King of David's line, encouraged one another and both got the desired blessings, according to their faith. Here we have illustrated the advantages of Church fellowship in respect to faith stimulation. Let us assist one another in the most holy faith. Let us be helpers and not hinderers to fellow-pilgrims. The Master did not attempt the healing of all the people. For instance, there was but one healed at the Pool of Siloam, though many were there. So here Jesus admonished those whose eyes were opened to keep the matter quiet. But they could not. Their joy was so great and the Lord's humility in the matter served to draw forth their praise the louder. So with us--quickened from the dead, spirit-healed, and with the eyes of our understanding opened--we cannot refrain from telling the good tidings and praising the Lord.--Romans 1:12; Acts 4:20.

The man possessed of a demon and made both deaf and dumb was in such a deplorable condition that he could not help himself, neither could he ask the Master's aid; neither could he hear, if anyone should exorcise the demon. His friends, however, exercised faith in his behalf. Jesus responded and cast out the demon. The man was healed. The multitude marveled. But the Pharisees were envious. They wished to pose as the chief religionists and to have and to hold the popular respect, which was rapidly passing to Jesus. The poison of envy in their minds so perverted them that they declared that Jesus himself was Satan, Beelzebub, the Prince of devils. Let us learn the lesson and avoid envy, malice, hatred, and fill our hearts instead with the spirit of meekness, gentleness, patience, love, and thus become more and more like our Master, increasing our faith.

O for a faith that will not shrink,  
Though pressed by every foe;

That will not tremble on the brink  
Of any earthly woe;  
That will not murmur nor complain  
Beneath the chastening rod,  
But in the hour of grief or pain,  
Will lean upon its God.

=====

R4589 : page 110

#### RE BEREAN STUDIES IN THE SCRIPTURES

DEAR BROTHER RUSSELL:--Brother Bohnet's interesting letter in February 1 TOWER, re Berean Studies, suggests to my mind that you might be pleased to have me recount our experience in the Church at Los Angeles, where I believe the Berean Bible Studies originated, in the form of "Outlines," as we then called them. We had had some very unsatisfactory experiences in the Bible Study by book, chapter and verse, which we tried for about one year, if I remember correctly. But we were continually "running up against" verses which had not been explained in DAWNS or TOWERS, and whose proper interpretation we could only "guess at," and the result was that some combative spirits in the meeting would insist upon their private and personal expositions being accepted by the congregation, to the ultimate disruption of the meeting. This we found so unedifying, so unprofitable, that we were led, I believe by the Lord, to the arranging of Topical Bible Studies on various subjects, with questions and references to be examined by the members of the class before coming to meeting.

I do not believe any other Church has received the benefit enjoyed by the Los Angeles congregation in these studies. And I can account for it only in this manner:--

First--the class studied the questions at home, studied as though each one was to lead the meeting, studied as though upon each member rested the responsibility of seeing that the Truth, and that only, was clearly set forth in every statement made in the class. (You see we were so far away from headquarters that we were not favored with Pilgrim visits more frequently, during that period, than about once in three or four years, and we had no brethren among us who were gifted with the talent of public speaking, and thus we were thrown upon our own resources, and compelled to depend upon the Lord and each other for our "edification in the most holy faith"!)

Secondly, the leader called upon individuals by name, to answer the questions. As we are only "children of a larger growth," I believe the feeling that we would probably be called upon personally to answer a question incited us to study more than if we thought, "Oh, I won't be called on; it does not matter whether I study or not." There is in all of us a little pride, which must be appealed to sometimes.

Again, our aim was not to leave a single question until every member in the class had a perfectly clear understanding of the matter, even though we were often obliged to spend two, three or four meetings on one question alone. Every member was encouraged to ask questions, not to be ashamed of his ignorance, but to realize we were all students in the School of Christ, all learners at the feet of the Great Teacher!

Again, we studied to bring up Scriptural quotations which would corroborate, or seem to contradict, our accepted position on any doctrine, and thus we were enabled to "put on the whole armor of God" to such an extent that the various Pilgrim brethren who visited us afterwards mentioned especially the knowledge manifested in the Los Angeles Church, as well as their growth in the fruits of the Spirit, due to the application of this knowledge. (Pardon what might seem to be undue laudation; I refer to it only as a proof of the good received by us in the Berean method of Bible Study.)

As some of the friends seem to think you, dear Brother, "got up" this method and are "forcing it upon the Church," perhaps the above may assist them to a better understanding of the matter. You are at liberty to use this letter as may seem to you best. Praying his continued blessing upon you,

Yours in the service of our blessed Lord and Redeemer,  
G. W. SEIBERT.

=====

R4589 : page 110

#### RE FIFTH-SUNDAY LOCAL CONVENTIONS

DEAR BROTHER RUSSELL:--

I heartily enjoyed my visit yesterday and Saturday with the dear ones at Canton in their "Fifth-Sunday local convention," and thank you for affording me the blessed privilege to meet with them. Enclosed find program. It was my privilege to address the local class twice on Saturday and the general assembly twice on Sunday, besides the Berean lesson after-talk.

Brother, you should have been present at the morning testimony meeting and heard the splendid testimonies of the dear friends. It would have comforted your heart to hear yourself so frequently referred to as the faithful servant of the Lord, and the assurance of loyalty to your teachings, and the confidence in you as a loving brother, a noble-minded man, whose every word and act bespeaks the thorough Christian. I fear, however, your modesty would have prompted you to leave the hall before half a dozen testimonies had been given, for every one of them had some favorable allusion to yourself and your service. Truly it was good to be there, and when finally the Vow song was sung by the entire congregation tears of joy came to more eyes than mine. It sent thrill after thrill

through my being until I could hardly refrain from shouting, and you know I am not easily swayed by emotion.

I have perhaps been to twenty conventions, large and small, since coming into the Truth in 1892, and write truly when I assure you that this little convention of about 200 Truth friends afforded me greater pleasure than any of the others. Possibly, as we come nearer the goal of our hopes, we more and more appreciate the sweet fellowship of the saintly ones of like precious faith, and possibly the attitude of the opposing ones draws us closer and closer together. Often, on the farm in my earlier days, when some strange dog or other animal would come near the sheep, I noticed how they would huddle together as though for mutual protection. Just so when we see enemies near, we, like sheep, instead of scattering, draw closer together. The dear sheep about Canton are drawn very, very close to you, dear Brother. Not only would the sheep in threatened danger bunch together, but they kept close to the one who fed and cared for them. The sheep of the Lord well know who it is that is supplying them the wholesome spiritual food today. The goats are ever on the alert for brush and leaves, which they prefer. Peter was admonished of the Lord to feed the lambs and sheep, but he could not hope to satisfy goats with sheep provender. Neither can you or any of us.

Some of the friends at Canton told me of the effort of a certain brother who came amongst them to turn them out of the way by what they considered were exaggerated or wrong assertions. They took note of his changed deportment from what he had been on former visits when he came to them in like faith. He preferred to talk mostly on matters of no interest to them. He mentioned religious matters only in connection with evil speaking, slander and backbiting until he fairly disgusted his hearers. But not so the certain class who seemed to enjoy his unchristian attacks on the life and character of another. The friends called to mind the text, "Speak evil of no man," and especially Paul's admonition prohibitive of the speaking aught against an Elder, and thus he was unconsciously "driving nails into his own

R4590 : page 111

coffin," as the Germans say. I cautioned the friends to ever beware of anyone who allows himself to speak evil of others, assuring them that even were the statement entirely true the one who so speaks is manifestly more guilty in God's sight than is the one he is endeavoring to malign and injure.

In giving my own testimony in the general assembly, prompted by the other testimonies of the friends present, I told the dear ones of how I had for many years been a member of the Bible House family, had eaten and lived there, and even enjoyed your uncomfortable bed-lounge with you on various occasions since the year 1895, and that never once in all that

time had I heard a cross or angry word from your lips, and that never had I known you to do or say aught unbecoming a Christian and a gentleman. Brother, I may have been somewhat personal, but in view of some malicious attacks that had been made on you behind your back I could not refrain from uttering the truth in your defense, although I am well aware of your practice to make little or no defense of yourself, but to vigorously defend others, or the Truth, or a matter involving a principle or doctrine. While I can say, All honor to the man who can adhere to such a policy persistently, yet sometimes I feel that you really ought to defend yourself, if not for your own sake, for the sake of many dear ones on whose shoulders part of the burden falls. You always say in substance, "The Lord knows all about it," and with him you let it rest. The letter enclosed contains a sentence right along this line. You will not need to return it.

I think these Fifth-Sunday conventions are a means of great blessing to our people, stimulating and refreshing. I would like to hear from the friends elsewhere as to their experience re these little gatherings. I feel like encouraging all the Truth friends to institute these occasions of spiritual uplift. I will do all in my power to assist. Both at Detroit and Canton they worked me pretty hard, yet it was joy to serve the friends. I regret my inability to serve as I should like. The Lord, however, knows I am willing to do the best I can. The bond of Christian love was strengthened in the heart of everyone who attended yesterday's convention, I am sure, and you are more dearly than ever entrenched in the hearts of all who were there. God bless you and keep you in his tender care.

Thanking you once more for making it possible for me to be there, I remain in loving sympathy,

Your Brother in Christ, our Advocate and Lord,  
J. A. BOHNET.

=====

R4590 : page 111

#### SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I desire to let you know of an incident that is an occasion of joy to our little class, and I believe it is an act of justice to a Brother to hasten to tell the good report we can now give, inasmuch as you were acquainted at the Jacksonville Convention, February, 1909, with the estrangement that existed.

We are so glad to announce that Brother \_\_\_\_\_, once our Elder, has won a great victory over the "old man," pride, self, and the Adversary. He, by the grace of God, at a testimony meeting, arose and confessed his faults, saying that pride and the Adversary combined had deceived

and cheated him of the blessed fellowship of this class, that he had been to the throne of grace with the matter and desired to do nothing but the Lord's will in all matters and desired to again meet regularly with "those of like precious faith."

Each one present at the end of our Brother's testimony came forward and extended the hand of fellowship and love. Stimulated by the example, another one of our class who had been unstable, arose and testified in like manner, to whom also we demonstrated our love and good will by shaking hands. We felt that the power of God's holy Spirit had worked mightily in our midst and rejoiced greatly. These two Brothers are demonstrating the sincerity of their testimony by attending all the meetings regularly, which is our Lord's appointed way of blessing his Church, those who "forsake not the assembling of themselves together as is the manner of some."

Yours faithfully in our Redeemer and King,  
M. L. MCILVAINE.

-----

MY DEAR PASTOR:--

For months the publications of those poor "dreamers," so graphically described by the Apostle Jude, have been coming through the mail into our home.

Dear Pastor, what a fearful thing to be "spots on the feasts of love" of God's dear people as they meet to worship and learn of him. To be "trees whose fruit withereth--twice dead, plucked up by the roots"! The empty clouds ("without water"), carried about by winds, "every wind of doctrine."

Will you offer a special prayer for me and mine that we may "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life"?

And for the foolish ones, deluded for a time by these "wandering stars," who have gone in the way "of Cain, Balaam and Core," pray that we may have all proper "compassion, making a difference," "pulling them out of the fire," by continually feasting our minds on the Truth, and keeping on the "whole armor of God," thus being equipped for any service or any trial. Surely, we never could help any one by imbibing error, even with the thought of being better able to contrast it with the Truth.

A number of times I have thought of writing letters to some, trying to help them; but if all the clear, beautiful expositions of Scripture we have been given through the TOWERS cannot dispel their mental and spiritual clouds, I thought anything I might say surely would do no good.

May the God of all grace keep you continually; give you wisdom, grace and strength to meet every need.

Yours in our blessed Redeemer and Advocate,  
MRS. C. A. WISE.

-----



DEAR BROTHER RUSSELL:--

Since the opponents of the Vow called attention to the small number of names registered, the Birmingham Church has decided to send a full list of her members that have taken the Vow, as a means of expressing to you our hearty approval and appreciation of it.

While the majority took it some time ago and so notified you, yet others have been dilatory about sending in their names. Only a few have not yet seen the necessity for taking it, and we trust, in God's providence, they may soon see "eye to eye" with us, as no antagonism has been shown.

We would like to say, also, that we feel most grateful for the season of refreshing that we have recently enjoyed, and are confident that much permanent good will result therefrom.

Yours in him,

B. T. M.,--Secretary.

=====