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BROTHER RUSSELL'S SERMONS

The Brooklyn Eagle advises that it has received a great many requests for the sermons, but for the present it concludes not to publish Brother Russell's sermons. Should it change its opinion later we will advise our readers.

Meantime do not forget to encourage by letters and cards those papers that are publishing the sermons--especially the one located nearest to your home. Encourage also by your own subscription or those of your friends. If a paper ceases to publish the sermons, please do not berate it, but merely in kindly terms express your disappointment at the loss and your hope that the sermons will be continued. The proper time to encourage the Editor is while the sermons are a regular feature.

Report concerning Volunteer Matter. We have no method of checking our printers except as you assist us. Please, therefore, report to us on post-card the receipt of your Volunteer consignment--stating how many bundles you received and the condition in which they arrived, and how many papers to each bundle. You need not count every bundle, but average them; count about two. One brother recently reported that his bundles of one hundred averaged only ninety-seven. This small shortage on a million copies would amount to thirty thousand. Kindly assist us in this matter.

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BROTHER RUSSELL'S SERMONS IN GERMAN

A German newspaper publishing the weekly sermon can be supplied to our readers on a clubbing proposition at the low rate of \$1 per year in the United States or \$1.50 per year in Canada or Europe. Send orders to us.

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PUBLISHERS' NOTICES

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[CONTINUED FROM 2ND PAGE]

BROTHER RUSSELL'S JERUSALEM TRIP

Curiosity as to why Bro. Russell takes the trip to Jerusalem is not to be wondered at amongst our readers. He is recognized as being intensely practical and having a reason for every move.

His motive in this instance is not curiosity, nor change of scenery, nor health, nor relaxation; for a stenographer accompanies him, so that not an hour may be lost.

He goes at the suggestion of the newspaper syndicate which handles his sermons, and all of his expenses are provided for. The syndicate feel the public pulse and urge that it is necessary to center the public interest upon the preacher in order to make his sermons the more attractive to the publishers and to the reading public. Brother Russell yields to anything which does not bridle his tongue nor compromise the Truth.

AMENDED DATES ABROAD

In order to keep an appointment at Rome, May 1, Brother Russell will arrive one day later at Vienna, Austria, May 3; Warsaw, Russia, May 4, and at Berlin, May 5. The Swiss meeting will be at Berne instead of Basle. London arrival will be at 8 o'clock Sunday morning, May 8, at Liverpool St. Station, giving another day for Barmen.

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ITEMS AGAIN IN STOCK AND NEW ONES

"Heavenly Manna" in German, same price as English.

Syrian, "What Say the Scriptures About Hell?" Price, 10c.

Syrian, "Calamities; Why God Permits Them." (Tract pamphlet.)

Norwegian, DAWN-STUDIES. Vol. III.

Hungarian PEOPLES PULPIT. Order all you can use. Free.

1910 Motto Cards, very beautiful, very cheap. Will close them out five for twenty cents, postage prepaid. (See description, November 15 issue.)

SCRIPTURE STUDIES in full leather binding, gold edges, postpaid; any volume, 60c. We still have a few leather first volumes without volume number on binding. Specially suitable for gifts.

STUDIES in India paper, per set of six volumes, postpaid, \$4.40.

STUDIES in Karatol binding (same general dimensions as India paper edition, but cheaper paper and binding), per set of six volumes, to WATCH TOWER subscribers, \$1.65.

"Outlines" (six booklets bound in one volume), cloth,

50c.; leather, \$1.00.

"Helps" (same as in latest WATCH TOWER BIBLE), cloth, 50c.; India paper edition, leather bound, \$1.25.

CROSS AND CROWN PINS

Some time ago we announced both gold and silver cross and crown pins. The order was only partly filled and many of our friends were obliged to wait on our later order. We believe this will be to their advantage, though we regret the delay. What we now have are very satisfactory. They are in stock and you can order at your convenience.

No. 1. Cross and Crown design in ten carat gold, three-fourths inch in diameter. The crown is burnished. The surrounding wreath is rustic and washed in green gold. The cross is of dark red enamel with only the outlines showing gold. The pin has a patent fastening. Price, \$1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw-clamp at the back, making it more desirable for men's wear. Price, \$1.15.

No. 3. Exactly the same as No. 2, except that it is one-half inch in diameter. Price, \$1.

No. 4. This pin is of smooth burnished gold with a circle instead of a wreath. No enamel. Patent pin fastening. Price, \$1.

No. 5. Exactly like No. 1, except that it is of silver instead of gold. Price, 35c.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience. None is showy.

The demand for the small one-half inch celluloid pins continues. We have a large stock now; 3c each, 25c per dozen.

"THE TORONTO WORLD"

This journal assures us that hereafter it will publish Brother Russell's sermons every week in full--three columns in Monday edition. All WATCH TOWER subscribers can have it on the clubbing list for an additional 50 cents, or \$1.50 for The World and THE TOWER--anywhere in Canada.

DO THIS INSTEAD!

Not everyone knows how to approach newspaper people to show the advantages to them of publishing "Pastor Russell's Sermons." All would, therefore, best desist and let the work be done by the Newspaper Syndicate now handling the service. Co-operate with the syndicate rather, and write to it or to us your views and what you would be willing to do to assist the newspaper if it should begin the publication.

"THE OVERLAND MONTHLY"

Many of our readers took the Overland magazine last year because it published a series of articles on "The Divine Program" from Brother Russell's pen. Such will no doubt be interested to know that Brother Russell has engaged to send twelve articles this year on the topic, "God's Chosen People." This series began with the February issue. The magazine can be had of news dealers at 15 cents the copy, \$1.50 per year. By special clubbing arrangements the year's issues will cost our subscribers only 80 cents.

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BROOKLYN BETHEL HYMNS FOR MAY

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) 80; (2) 49; (3) 244; (4) 313; (5) 93; (6) 165; (7) 135; (8) 107; (9) 4; (10) 155; (11) 8; (12) 67; (13) 312; (14) 283; (15) 280; (16) 105; (17) 333; (18) 152; (19) 12; (20) 214; (21) 95; (22) 178; (23) 293; (24) 30; (25) 60; (26) Vow; (27) 218; (28) 201; (29) 195; (30) 264; (31) 88.

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THE MEMORIAL PASSOVER SUPPER

AS heretofore announced, the date of the Memorial Supper Anniversary this year falls on Friday evening, April 22d, after six o'clock, according to Jewish reckoning. The Christian Church originally kept this Passover Memorial as we now do, but in order to make the dates more regular, and also in order to draw the minds of Christians away from the thought of following the Jewish precedents too closely, the method of reckoning the date was slightly altered. Thus the Jewish reckoning let the Passover fall where it might as respects the days of the week. But the change made the anniversary of our Lord's death to come always on a Friday, styled "Good Friday," and his resurrection date always, therefore, to fall on the Sunday thereafter, "the third day," styled subsequently Easter Sunday. The Jewish reckoning of time was by the moon as well as by the sun. Thus the majority of years with them had twelve months, but occasionally one would have thirteen months. The Jewish reckoning of the Passover date begins to

count with the first New Moon after the Spring equinox, the Passover day thus coming on the full moon, fourteen days thereafter. Subsequently the Christian Church accepted the Friday near the first full moon after the Spring equinox, even though the moon was new before the Equinox. This explains the difference in dates this year, Good Friday, according to Catholic usage, falling on March 25, while the corresponding date, according to Jewish reckoning, will be April 23. We celebrate the

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Memorial on the evening preceding. Yet it is not the hour or day of our Lord's death, but the fact that is chiefly important. This year such a Memorial service will be in order on Friday evening, April 22, after six o'clock (Nisan 14th). The next afternoon, Saturday, April 23, at 3 p.m., will correspond to the hour of our Lord's death; the Jewish Passover Feast beginning three hours later. So much explanation for the satisfaction of the minds of all.

WHAT WE MEMORIALIZE

We memorialize four great matters:--

(1) The death of our Lord Jesus as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which soon will follow this passing over of the present night-time. The deliverance will affect first of all those passed over, the Church--the "little flock" and the "great company," the antitypes of the Royal Priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" which will follow the passing over of the Church, when the passed-over ones shall be associated with their Lord in his heavenly Kingdom as the great antitypical Prophet, Priest, Judge, Mediator and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

Looking unto Jesus as the "Lamb of God," we behold his spotlessness--"holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." (Acts 8:32.) By

speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took from him his life; that he laid it down himself--voluntarily. He laid it down not in obedience to the Father's Law, for Justice could not demand sacrifice; but laid it down in accordance with the Father's will, saying, "I delight to do thy will, O my God; thy law is written in my heart." From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the Divine purpose the value of his sacrifice would ultimately redound, first for the benefit of his followers, and subsequently for the blessing of all the people. Hence in partaking of the broken, unleavened bread we memorialize the purity, the sinlessness, of him who gave himself to be, in God's due time, the Ransom-Price for all of mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the Divine Law. Our hearts should pause here to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the programme; and the Justice of God thus exemplified; and the Wisdom of God in making

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the arrangement; and the faith also to grasp the Power of God, as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we Memorialize.

The second point is scarcely less important to us than the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel Age to such as have the "hearing ear" and the appreciative heart. This blessing is most astounding. It purposes a still further blessing to such of mankind as turn from sin and accept the grace of God in Christ by faith, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel Age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight--to the intent that they may suffer with him in the flesh, and share with him in the begetting of the Spirit now and in birth to the Spirit plane in the resurrection. Thus as his glorified "members" they may be associated with him in his Millennial Kingdom, when he shall act as "Mediator between God and men." The word men here includes all not begotten of the holy Spirit to be New Creatures on the spirit plane.

Our partaking of the bread symbolically represents our partaking of the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection,

as covering in the Divine sight the blemishes, the imperfections, of our fleshly bodies, which we have tendered to God as living sacrifices.

When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice the Father accepts the same and begets the sacrificer to the new nature as a "member of the Body of Christ." And since we are not at once perfected as New Creatures, but still have mortal flesh, the Father "adopts" us in a sense that includes our justified flesh and all of its interests.

It is only those who have thus partaken of the merit of Christ and whose sacrifice God has accepted that are directed in conformity to their Covenant of sacrifice to drink of his cup and to daily be immersed into his death.

"MY CUP OF THE NEW COVENANT"

The cup is not ours, but the Lord's. The life or sacrifice symbolized by the blood is not ours, but the Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's sufferings and death is therefore not to indicate that it was insufficient nor that we could add anything to it. It illustrates the grace of God--that he is willing to receive us and make us joint-heirs with our Lord and Savior, if we have his Spirit. The Spirit which actuated Jesus was a spirit of devotion to the doing of the Father's will --to the smallest detail, and even unto death. Exactly this same spirit must be in all those whom the Father will now accept as members of his Bride, his Body, his Church in the heavenly glory. Hence the Redeemer emphasized the matter distinctly, saying that all who would sit with him in his Throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death.

This is exactly what St. Paul points out to us, namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the One Loaf, which ultimately will be the Bread of Life for the world during the Millennial Age. We not only partake of Christ, but, accepted by him according to the Father's plan, we become members with our Lord in the larger Loaf, the multitudinous Christ. Hence, as St. Paul suggests, when we break this Bread together as a Memorial, we not only symbolize our Lord's broken Body, but in a larger sense we symbolize the breaking of the Church and our own breaking or dying as members of that Church. "The loaf which we break, is it not the communion (the common union or participation) of the Body of Christ? For we, being many, are one Loaf, the one Body; for we are all partakers of that one Loaf."--I Cor. 10:16,17.

The cup of the fruit of the vine to us means the sacrificed life of our Lord. But additionally, it reminds us that we, in becoming his disciples, accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death.

"The cup of blessing which we bless (for which we give thanks as the greatest imaginable favor of God bestowed upon us), is it not the communion (the general union, the fellowship) of the Body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's pre-arranged Plan, in which he foreknew us with Jesus from before the foundation of the world?

Oh, what a depth of meaning attaches to the Communion Cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this Communion Cup represents not merely turning from sin; not merely believing in Jesus; not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God: sacrifices considered holy, because of the imputation of Jesus' merit, and which sacrifices God has accepted, begetting the offerer to the new nature as a New Creature!--Rom. 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Heb. 10:29. He speaks of some who count the blood of the Covenant wherewith they were sanctified an unsacred or common thing--some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel Age. The Apostle intimates that God's providence for such would be the Second Death. We cannot understand the Apostle to mean that Church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they enjoy--that these should be subjects of the Second Death. The context, on the contrary, intimates that the persons referred to had at one time a clear understanding of the matter; that they had been "once enlightened"; that they had not only been justified by faith in the precious blood to approach God thus, but, on the basis of that justifying faith, they had gone on to sanctification--presenting their

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bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the Covenant (the Cup we memorialize), with which they had previously been sanctified by the begetting of the holy Spirit when they agreed to "drink of Christ's cup" in their consecration.

"EVEN YOUR SANCTIFICATION"

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made, is effected not when we are "called," nor when we begin

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to turn from sin, nor when we begin to hear and heed the voice of God, but when, under the influence of these blessings and mercies of God, we come to the point of full consecration --full discipleship, full surrender, full sacrifice of all of the earthly rights and privileges, that we might have instead thereof the spiritual blessings, the divine nature, joint-heirship with our Lord in his Kingdom. Is it asked who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with the Lord? Who would spurn "his cup" and "his baptism" into death in view of the privilege of being associated in the reward? The answer is that surely none would do so who still retain the spirit of begetting and faith-appreciation of the things not seen as yet--glory, honor and immortality. If, therefore, any who have once tasted of the heavenly gift and been made partakers of the holy Spirit and participated in the powers and privileges of the coming age--if they shall fall away, it is impossible to renew them again unto repentance.

We cannot read the heart. We cannot know, surely, who have seen beyond the first veil, and who have not. We cannot know absolutely who have committed the "sin unto death," and who have not. We are not to judge one another. We are rather to accept one another's expressions, provided the course of life corresponds--in that it is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the Covenant wherewith he was sanctified"--if any should claim that participation with Christ in this Memorial Cup is participation in something common or ordinary, and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup--the blood of the Covenant, which shortly is to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with its Divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the One Loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only deceived us by their statements, but also deceived themselves.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the Body of Christ and who partook of his

cup of suffering and self-denial and then manifested a spirit of holiness and gave evidences of developing the fruits and graces of the spirit, we may safely consider that they were spirit-begotten. If these afterward repudiate the blood of the Covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ--if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the Adversary, we may well fear for them that they not only have lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the Spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife. These St. Paul designates works of the flesh and of the devil.

True, a sanctified member of the Body of Christ might be overtaken in a fault, or act in a manner that would imply anger, but he certainly could not have malice and hatred. Besides, if overtaken in a fault, he would soon realize his difficulty and not only go with the fault to the throne of heavenly grace for forgiveness, but also go and make reparation and full apology to those wronged, injured, by the act. Whoever, therefore, indicates that his spirit has become a malicious one, gives evidence that he has already lost the Spirit of God and is "twice-dead, plucked up by the roots," and belongs to the thorn and briar family and not to the vine.

"THE EARNEST OF OUR INHERITANCE"

In our Memorial service let not our hearts merely meditate upon the sufferings of Jesus, nor merely upon the sufferings of the members of his Body as they walk in his footsteps to sacrificial death. On the contrary, let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit, and the Apostle urges all these who are drinking of the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." Knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"--beyond the veil. (Rom. 5:3,4; 2 Cor. 4:17.) We thus partake in the cup of suffering and joy which is an earnest of our inheritance, which we will receive at the Second Coming of our Lord and our gathering together with him--as his members and his Bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note the operation of it in St. Paul, who, with Silas, could sing praises to God in the prison with his feet in the stocks and his back lacerated. And so it should be with all Christ's true followers

in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

JOY OF THE NEW TESTAMENT

A further joy may be ours as we gradually comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant through us, his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely imputed or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate presents them and accepts them in the Father's name and grants us his Spirit of adoption.

These earthly rights which belong to our Lord Jesus alone, which are at his disposal, are to go by the New Covenant to natural Israel. (Jer. 31:31.) "They shall obtain mercy through your mercy." (Rom. 11:31.) We may therefore rejoice in sympathetic anticipation of the blessings about to come to natural Israel, in which all mankind will have an opportunity of sharing. If their casting away at the beginning of this age was preparatory to our acceptance, how glad we may be that our acceptance will not mean their everlasting loss, but, on the contrary, that they will be profited through the blessing of Spiritual Israel, members of the great High Priest and Mediator and fully "qualified servants of the New Covenant." (2 Cor. 3:6.) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under

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the Law Covenant and its typical Mediator Moses, who is like unto or a type of the great Mediator, the Christ of God, of which Jesus is the Head and the overcoming saints, his faithful followers, are accounted members. --Acts 3:22,23.

Let us then appreciate this glorious Memorial more and more as the years go by, seeing in it expressed more and more of the "Love Divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

"LET US KEEP THE FEAST"

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his "members," and comply with his invitation, "Do this in remembrance of me," and not as the Jews, in remembrance of the type; as St. Paul said, "As

often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26): until at his coming he shall change the Church, which now is his Body of humiliation, to make it in the truest sense his glorious Body.

Again, we suggest that where the dear friends possibly can they meet together in little groups, and where this is impossible, they nevertheless should celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse--that each little group or company meet by itself as a separate organization of the Body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them."--Matt. 18:20.

The Congregation of Brooklyn Tabernacle will meet at No. 13-17 Hicks street, Brooklyn, near the Fulton Ferry and Jersey City (P.R.R.) Annex, and not far distant from the terminus of the Brooklyn Bridge. On the preceding Sunday there will be an immersion service. All who desire to participate will, if possible, please give word in advance. Friends from nearby cities will be accommodated with pleasure at this immersion service. But no Memorial Service invitation is given to distant friends. Individuals, however, who have no better opportunity at their homes will be welcomed at any of the classes anywhere.

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SECRET FAULTS AND PRESUMPTUOUS SINS

"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."--Psa. 19:12-14.

THIS prophetic prayer represents well the heart attitude of the fully consecrated and earnest Christian. While realizing forgiveness of the "sins that are past through the forbearance of God," through the grace of God which was in Christ Jesus, which imputed our sins to him and his righteousness to us who believe in him, nevertheless the well-instructed soul realizes his faults, his shortcomings. These secret faults may be of two kinds: (1) They may be faults which were secret to ourselves at the time committed--slips, unintentional errors. Of course, the earnest heart, desiring full fellowship with the Lord, will regret even his unintentional shortcomings and will strive and pray for Divine grace

to get the victory over these. But besides these there are other secret faults, which are secret in the sense of being unknown to any one but ourselves and the Lord--imperfections or faults of the mind before they take the outward form of actual and presumptuous sins.

All Christians of experience in the good way and in the battle against sin and self have learned that there can be no outward or presumptuous sins that have not first had their beginning in the secret faults of the mind. The sinful thought may be one of pride suggesting self-exaltation; it may be one of avarice suggesting unlawful acquisition of wealth; or it may be some other fleshly desire. The mere suggestion of the thought before our minds is not sin; it is merely the operation of our faculties, and of the influences which surround us, inquiring of our wills whether or not we will consent to such thoughts. Many consent to thoughts of evil who at the time would utterly repudiate any suggestion to commit evil deeds; but if the thought be entertained it is a secret fault, and the growing tendency would surely be toward the more outward and presumptuous sinful conduct, the tendency of which is always from bad to worse. To illustrate: Suppose the suggestion should come to our minds of a method by which we could advance our own interests of fame or honor or reputation by the undermining of the influence and reputation of another, how quickly the evil, selfish thought, if entertained, would lead to envy and possibly to hatred and strife. Almost surely it would lead to backbiting and slander and other works of the flesh and the devil. The beginnings are always small, and correspondingly much easier to deal with than in their developed form. Hence, the prophetic prayer, "Cleanse thou me from secret faults" and thus restrain or keep me back from presumptuous sins.

In the Epistle of James (1:14,15) we read, "Every man is tempted, when he is drawn away of his own desire and enticed. Then, when desire hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Here we have the same thought differently expressed. The temptation consists at first in the presentation to the mind of suggestions which are impure or unkind or unfaithful to obligations; but there is no sin, no fault, as yet. The fault begins when we harbor the evil suggestions, begin to turn them over in our minds and to consider the attractions which they may have to offer. This is where desire (taking hold of the evil thing instead of resisting it) causes a beginning of the secret fault; and it is only a process of development, which in many instances, under favorable circumstances, may be very rapid, that sin, the presumptuous or outward acts of sin, results--for instance, bearing false witness against a neighbor, or slander, or other evil deeds. And the evil course having begun in the fostering of the evil suggestion, and having progressed to presumptuous sin, there is a great danger that the entire course of life will be ultimately affected thereby and bring the transgressor

into that condition where he will commit the great transgression --wilful, deliberate, intentional sin--the wages of which is death, "Second Death."

It would appear, then, that every intelligent Christian would continually pray this inspired prayer, for cleansing from secret faults, that he might thus be restrained from presumptuous sins; and thus praying heartily, he would

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also watch against these beginnings of sin and keep his heart in a cleansed and pure condition, by going continually to the fountain of grace for help in every time of need. He who seeks to live a life of holiness and nearness to the Lord by merely guarding and striving against outward or presumptuous sins, and who neglects the beginning of sin in the secrets of his own mind, is attempting a right thing in a very foolish and unreasonable way. As well might we seek to avert smallpox by outward cleanliness, while permitting the germs of the disease to enter our systems. The bacteria or germs of presumptuous sins enter through the mind, and their antiseptics and bacteriacides of the truth and its spirit must meet them there and promptly kill the bacteria of sin before it germinates and leads us to such a condition of evil as will manifest itself in our outward conduct.

For instance, whenever the bacteria of pride and self-importance present themselves, let the antidote be promptly administered from the Lord's great medical laboratory for the healing of the soul. The proper dose to offset this species of bacteria is found in the words, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted"; and, "Pride goeth before destruction, a haughty spirit before a fall."

If the thought presented to our minds be the bacteria of envy, then let us promptly apply the antidote which declares that envy is one of the works of the flesh and of the devil, and contrary to the Spirit of Christ, which by our covenant we have adopted as ours. And let us remember that envy is closely related to and apt to be followed by malice, hatred and strife, which, under some circumstances, mean murder, according to our Lord's interpretation. --I John 3:15; Matt. 5:21,22.

If the bacteria which presents itself to our minds is avarice, with the suggestion of unjust methods for its gratification, let us promptly apply to it the medicine furnished in the Lord's Word, namely, "What shall it profit a man if he gain the whole world and lose his own soul?" "For the love of money is the root of all evil, which some, coveting after, have erred from the truth and pierced themselves through with many sorrows."

The more attention we give to this subject, the more we will be convinced, from our own personal experiences, of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind; and the more we will appreciate the statement of the Word, "Keep

thy heart [mind, affections] with all diligence; for out of it are the issues of life."--Prov. 4:23.

But we are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, then there could be no victories on our part, no overcoming of sin and of the Wicked One. But we know that for this very reason we are now in the School of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the Tempter, and, by our Master's grace and help, to come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we feel confident of his wisdom, we will follow closely his instructions and keep our hearts [minds] with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even your faith," that is, it will be by the exercise of faith and the obedience which flows therefrom that we shall be enabled to "come off conquerors and more than conquerors through him that loved us and gave himself for us."

Nor are we to seek Divine aid far in advance; as, for instance, to be kept throughout the year to come, or month to come, or week to come; rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready for our use; if we will but accept it and act accordingly. Hence, our prayers should be for help in the time of need, as well as general prayers for the Lord's blessing and care for each day. In the moment of temptation the heart should lift itself to the great Master, in full assurance of faith, recognizing his love, his wisdom and his ability to help us, and his willingness to make all things work together for good to those who love him. Asking for his assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious.

The difficulty with many is that they are looking for some great battles, instead of averting the great battles by availing themselves of the Lord's provision, and keeping their minds cleansed from secret faults. The little battles, which are much more numerous, are the ones in which we gain the victories with their ultimate rewards. "Greater is he that ruleth his own spirit [mind, will] than he that taketh a city."

Finally, the grand results of obedience to this counsel of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in our text, and may well be the repeated earnest prayer of all the

sanctified in Christ Jesus--"Let the words of my mouth,
and the meditation of my heart, be acceptable in thy
sight, O Lord, my strength and my Redeemer."

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INTERNATIONAL BIBLE STUDENTS' ASSOCIATION

FOR many years the dear friends who regularly
meet all over the world for the study
of God's Word, using WATCH TOWER publications
as helping hands, have been perplexed
to know how to advertise themselves.
We have continually warned against everything
simulating sectarianism and Churchianity.
But we have been at a loss to know
what to suggest to the friends along this
line. It is true that wherever two or three
are met in the Lord's name, they would be entitled, if
they chose, to speak of themselves as a Church. But if
the name Church be used our friends and neighbors inquire,
What Church, What denomination? And we find
it impossible to explain to them in a reasonable time that
we do not mean a sect or party separate from other
Christians. Indeed, there is danger of our losing sight
of the fact that we are non-sectarian--that we acknowledge
all as brethren and members of our Church, Christ's
Church, the Church of God, who give evidence of full
consecration to self-sacrifice, following in the footsteps
of the Redeemer. There is a disposition on the part of

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some, unconsciously, to fellowship only such Christians as
are outside of all denominations. Our true position,
nevertheless, is that we recognize all loyal to our Redeemer,
whether babes or fully-grown, whether in
Babylon or out of her, whether they follow with us or
indirectly speak evil of us.

Now in the Lord's providence we have thought of a
title suitable, we believe, to the Lord's people everywhere,
and free from objection, we believe, on every score--the
title at the head of this article. It fairly represents our
sentiments and endeavors. We are Bible students. We
welcome all of God's people to join with us in the study.
We believe that the result of such studies is blessed and
unifying. We recommend therefore that the little classes
everywhere and the larger ones adopt this unobjectionable
style and that they use it in the advertising columns of
their newspapers. Thus friends everywhere will know
how to recognize them when visiting strange cities.

In harmony with New York State laws the association
will be under the direction and management of the
Peoples Pulpit Association, which, in turn, represents the

Watch Tower Bible and Tract Society.

We have adopted the style Brother instead of Pilgrim, as requiring less explanation to the public; and the term lectures instead of sermons, as carrying with it less prejudice. It should be our desire, while holding the Truth in love, to present it as acceptably as possible, giving none offense to any--Jew, Gentile or Christian--seeking in everything to glorify God and to assist his people out of darkness into his marvelous light.

To avoid everything that might be construed as "joining," the membership is confined to those constituting the chartered Peoples Pulpit Association. The provision is made that all Bible Student Classes using the Bible Study Helps published by the Watch Tower Bible and Tract Society may consider themselves identified with the Association and are authorized to use the name "International Bible Students' Association" in respect to their meetings.

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THE KINGDOM OF HEAVEN IS AT HAND

--MATTHEW 10:1-15.--APRIL 10.--

Golden Text:--"Freely ye have received,
freely give."--Matthew 10:8.

JESUS had been preaching for more than a year when he appointed twelve of his followers to be specially his representatives sent forth--Apostles. He sent these two and two throughout Judea. They had not the Father's appointment. They had not yet received the holy Spirit from on high and did not receive it until Pentecost, some two years later. The holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:39.) But by virtue of the holy Spirit given without measure to Jesus at the time of his baptism, he conferred upon these Apostles his own special powers that they might heal the sick, cast out demons, etc. But their special mission, like his own, was not that of healing physical ailments merely, nor chiefly. They were to proclaim the Lord Jesus to be the King, the long-expected Messiah, and to tell the people that the time was at hand for the establishment of his Mediatorial Kingdom, in conjunction with their nation. This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfillment of God's promise made to Abraham that through them all the families of the earth would be blessed. The miracles of Jesus and the Apostles were to call attention to the proclamation, "The Kingdom of Heaven is at hand." (Matt. 3:2.) This message, in harmony with that of John the Baptist,

was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the Gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their hearts and minds that they might be participants in the Kingdom and its glories. Their message was only "to the lost sheep of the house of Israel."--V. 6.

They were to make no provision for their journey--neither money nor extra clothing. They were to learn a lesson of absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God and ambassadors of Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message--whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose Kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their own confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

THE GOSPEL OF THE KINGDOM

Many wonder greatly why it was proper for our Lord and the Apostles to declare the Kingdom of Heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, its followers still pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

For more than sixteen centuries Israel had been waiting for the fulfillment of God's promise that they would become so great that through them the Divine blessing would extend to every nation. Our Lord through the Apostles signified that God's time had come to fulfil all of his promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the Law, that they might be ready to

receive the Messiah. While as a people they were the most religious nation in the world at that time, nevertheless

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but few of them were "Israelites indeed"--at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried, "Crucify him!" while the godless Pilate inquired, "Why, what evil hath he done?" Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.) Accordingly five days before his crucifixion our Lord said to them, "Your house is left unto you desolate. Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord."--Matt. 23:38,39.

The Kingdom privileges or opportunities which were first offered to natural Israel were transferred to Spiritual Israel, whose existence began at Pentecost. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house--to receive the begetting of the holy Spirit and adoption into the Body of Christ, which is the Church. Of this Church St. Peter says, "Ye are a Royal Priesthood, a Holy Nation, a peculiar people."--I Pet. 2:9.

After selecting as many Jews as were worthy a place in Spiritual Israel, nominal Israel was cast off from Divine favor until the completion of Spiritual Israel, when God promises that his favor shall return to them. (Rom. 11:25,26.) Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of "Israelites indeed." All such are accepted with the Jews as

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members of the same Kingdom. Around these Spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or Church numbering millions, as well as a real body or Church scattered amongst them.

As at the end of the Jewish Age Jesus came to inspect them and to set up his Kingdom if enough worthy ones were to be found, so he will do in the end of this Gospel Age; he will come to Spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of this age, a sufficient number

of saints will be found to constitute the elect Church of Christ, designed of God to be his Queen and Joint-Heir in the Millennial Kingdom, which will then be set up and begin the work of blessing the world. After the spiritual Kingdom of God shall have been exalted, the Bible assures us, in Romans 11:25-32, that God's favor will return to natural Israel and they will be the first nation to be blessed under the new order of things that will then prevail and through those of that people in harmony with God the blessing will extend to every nation.

"MORE TOLERABLE FOR SODOM"

The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, rejected it. This principle applies to many people and many cities of our day, as well as to Capernaum. The Master assures us that when the great Millennial Age, otherwise called the Day of Judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more. The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunity, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejectors will be destroyed.--Acts 3:23; I Tim. 2:4; Matt. 20:28.

It is for us to be followers of Jesus and the Apostles--to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in his Kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that the Israelites and the Sodomites will be sharers in that work of restoration--restitution.--Ezek. 16:50-55; Acts 3:19-21.

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TRUTH SPREADING IN INDIA

WE are much gratified with the reports reaching us from India. Apparently the Lord has a great harvest field there. A large proportion of the natives in the cities understand the English language, which is taught in the schools; besides a considerable number of English-speaking people reside there. The fact that India's three

hundred millions have come under subjection to the British rule has operated both favorably and unfavorably as respects Christianity. It has carried the Bible to the people--to a very limited extent, of course. But it has also carried here and everywhere much of error and much of combination with sin and pride. Apparently many people in India realize the impossibility of ever converting the world. And such of these as are of believing hearts are earnest and ready for the harvest message--the gathering of the Lord's jewels and the establishment then of the Millennial Kingdom for the blessing of all the families of the earth with restitution privileges.--Acts 3:19-21.

Our Brother Devasahayam writes us that in the city of Madras there are approximately 120 to 150 who have considerable ear for the Truth. But the majority of them, weak and fearful, he styles Nicodemuses, because they desire to inquire after the Truth in secret rather than more courageously. Apparently there is a good field in India for laborers--Colporteurs and preachers. Few, of course, can afford the expense of such a journey and few are qualified for the position. Europeans there are quite generally well educated, as are many of the natives; and no one could properly present the Truth unless he could speak English quite grammatically and with some fluency. Moreover, it is a place where great self-denial would be required, as the people are poor and Colporteurs would have more difficulty than here in meeting their expenses.

Some of you, but not all, know of Brother Devasahayam's conversion to the Truth; hence we give a brief recital. His father was a convert to Christianity, a native preacher in India. The son desired to enter the ministry, and, seeking a good education, came for it to the United

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States. He took a college course, working his way as janitor, etc., through a college under the auspices of the Methodist Church. In common with all colleges, that one had Professors who inculcated Higher Criticism and Evolution, and Brother Devasahayam was poisoned thereby. He was too conscientious to further consider preaching the Bible, which he had come to disbelieve. He had gained an education, but lost his religion.

He came in contact with the Truth, but cared not to read it, disbelieving everything connected with Churchianity.

A friend of the Truth, deeply interested in him and believing him to be honest, paid his expenses to the Saratoga Convention. There he became partially interested in the Truth and began to read the SCRIPTURE STUDIES. He stopped with us at the Bethel Home while studying and became fully convinced respecting the Bible and the Divine Plan of the Ages. He gave his heart fully to the Lord and symbolized his consecration by baptism. The

Society paid his way to India and purposes to co-operate in the work there as the Lord shall seem to open the door further.

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THE LEAST IN THE KINGDOM

--MATTHEW 11:1-11.--APRIL 17.--

Golden Text:--"But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish the very works that I do, bear witness of me, that the Father hath sent me."--John 5:36.

JOHN THE BAPTIST, the Master declared, was a prophet; yea, more than a prophet, for of him it was written, "Behold, I send my messenger before thy face, who shall prepare thy way before thee." (V. 10.) This noble character was God's chosen servant for heralding the Messiah to Israel. His message to the people had been "the Kingdom of Heaven is at hand; repent and believe the good news." Many had responded and had been baptized, symbolically washing themselves from sin and giving fresh adherence to the Law and care in its observance. Prophetically John had declared that stirring times were ahead of the nation; that the Messiah was about to make a separation between the true wheat and the chaff class; that he would gather the wheat into his barn, but would burn up the chaff in unquenchable fire. The wheat in this prophecy signified "the holy," "the righteous," who, as a result of following Messiah, would be exalted or glorified. This prophecy was fulfilled at Pentecost and subsequently, when the "Israelites indeed" were accepted of God as sons on the spirit plane--begotten of the holy Spirit--as members of the Body of Christ, members of the Kingdom class--then in embryo, but, later on, by resurrection power, to be ushered into heavenly glory and dominion. The remainder of the nation, merely nominally God's people, had merely the outward form, as chaff. For such, the Prophet John declared a time of trouble at hand, symbolically represented by a furnace of fire, which would consume them as people. As the forepart of this prophecy was fulfilled at Pentecost, it reached final accomplishment thirty-seven years later, when the entire nation collapsed, ceasing its national existence, which it has never since re-attained.

JOHN IN PRISON DOUBTED

But instead of Jesus becoming a great king after the manner of John's expectation, to reward his faithful and

destroy the impious, John beheld, What?--Himself cast into prison and Jesus surrounded by a paltry few--barred from the vicinity of Jerusalem because the Jews sought to kill him, and doing most of his preaching in "Galilee of the nations," amongst those who made less religious profession and amongst whom were few scribes or Pharisees or Doctors of the Law. Moreover, Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and the casting out of devils. What could it all mean? was John's query. Had he been mistaken?

Surely he was not mistaken in supposing that he had God's testimony to Jesus at the time of his baptism; as he had declared, "This is he!" But what he? Was he merely another prophet still greater than himself preceding the still greater and true Messiah? Thus wondering, he sent messengers to inquire of Jesus, saying, "Art thou he that should come (the Messiah), or look we for another?"--Are we to look behind you for a still greater through whom God will fulfill his prophecy?

PROOFS OF JESUS' MINISTRY

In answer to the query our Lord sent word to John particularly of the work he was doing--healing the sick, casting out devils and preaching the good tidings of God's

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grace to the poor. And he added, Tell John not to get offended; not to allow his faith to stumble in respect to me. Otherwise he will lose a great blessing.

The Master improved the opportunity to discuss John's case, who he was, etc., with the multitude. For the fame of John's preaching had spread throughout the land and many from all parts went to hear him. What did they find him? Merely a reed shaken by the wind, pliable to those who would influence him? Oh, no! They found him a rugged character, strong, independent in the advocacy of the Truth, in the bearing of his message. Did they find him clothed in soft raiment and giving evidences of being related to the great, the wealthy, the noble of the time? No, he was simply clad, lived in seclusion, and was faithful and earnest in the delivery of his message to all who would hear. But if they went out expecting to hear a prophet they were not disappointed, for John was more than a prophet. As another account renders this, "Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the Kingdom of God is greater than he."--Luke 7:28.

THE LEAST IN THE KINGDOM GREATER THAN JOHN THE BAPTIST

These words by our Lord have caused much perplexity

amongst Christian people, who have failed to discern the necessity of "rightly dividing the Word of Truth." (2 Tim. 2:15.) The matter is simple enough when we remember that John was the last of the faithful under the Jewish dispensation. He was not invited to become one of the disciples of Christ, nor one of the Apostles, neither did he live until Pentecost to share in the blessings there poured upon the faithful. He belongs to a class described by St. Paul in Hebrews 11:38-40. He was in a class with Abraham, Isaac and Jacob and all the prophets, of whom the Apostle says, "They without us shall not be made perfect"

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--"God having provided some better thing for us"-- the Gospel Church, the Body of Christ, the Bride class-- than for them.--Heb. 11:40.

The Great Teacher continually referred to the Kingdom in all of his discourses and in the sample prayers which he set forth. This Kingdom is to come into power at the close of this Age and under it, as the Millennial Kingdom, the whole world will be subjected to Divine Law for their deliverance from sin and death, if they will, into righteousness of life. The class that will compose that Kingdom are spoken of in the present time as a Royal Priesthood in a prospective sense. They are in the School of Christ for preparation for the Kingdom. Those faithful will make their calling and election sure to places in that Kingdom and sit with the Master on his Throne, judging, blessing and uplifting mankind. How wonderful a blessing is ours! We cannot be so great as our Lord, the Head, and his Apostles, his most honored members, but if faithful in that which is least, our glorious reward will be exceedingly high--"far above angels and principalities and powers and every name that is named."-- Eph. 1:21.

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THE LETTER AND THE SPIRIT

"Who also hath made us Able Ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."--2 Cor. 3:6.

WE must not understand this--"the letter killeth, but the spirit giveth life"--to refer to our letter or our spirit, nor to the letter of the Word, nor to the spirit of the Word of God, nor to the letter of the Law, nor to the spirit of the Law, but to the letter of the Covenant and the spirit of the Covenant, because that is evidently what the Apostle is discussing here--"Who hath also made

us Able Ministers," or qualified or efficient servants or messengers of the New Covenant. Taking the broad thought connected with the Covenant it would be this: That all the angels are in Covenant relationship with God, not through a New Covenant, but by a Covenant that is very old. Not, perhaps, by a Covenant that was expressed in so many words, but by a Covenant that was understood in that they receive everlasting life and all their blessings on condition that they be obedient to God. Such is their Covenant relationship.

Adam, the founder of our race, was similarly created in Covenant relationship with God. God's Law was written in his very heart, or his very being; and, without being specified in so many words, it was understood by him that if he would be obedient he should have everlasting life and everlastingly enjoy all of God's favors and blessings. We see that Adam failed in this. He broke the Covenant. The result was Divine sentence upon him--the death sentence--and that has followed all of his posterity because they have inherited imperfections, so that however good their intentions, their work is imperfect--all, therefore, are out of Covenant relationship with God.

In the case of Abraham, God intimated his willingness to deal at some time and in some manner with any of our race who were out of relationship merely through wicked works and not through wicked hearts or intentions. Abraham, being of the class who are in accord with God in heart, in their desire for harmony with the Divine will, was granted at once a measure of Covenant relationship in that he was privileged to be called the friend of God instead of the enemy of God. He was privileged to know of God's provisions of blessing, not only for himself, but for all who would likewise become harmonious with God. He was not given the details of this, but merely the rough outline, sketch. In due time his descendants, the children of Israel, were given a further compact with God, under which he offered to give them everlasting life if they would keep his Law, because it is written, "He that doeth these things shall live by them." This, the Apostle says, they thought would be of great advantage to them, but they found the requirements impossible for them. Therefore the Law, which was granted them apparently as a favor--and it was a favor in certain senses--"they found to be unto death," and not unto life. Later, through the Prophet Jeremiah and others, God explained to them that the fault of the Covenant was not in the Law, not on his part, but it was on their part, because they did not keep the Law, and the only way that anything could be done to their advantage would be to enter into a New Covenant through a new Mediator, a Mediator who would be able to make up for their deficiencies and to assist them in a manner that Moses was not able to do.

From that time onward God's people began to look for this new Mediator. They saw that Moses himself foretold this Mediator, saying, "A Prophet shall the Lord your

God raise up unto you of your brethren, like unto me [my antitype]; him shall ye hear in all things, and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."

All the expectations of the Jews thenceforth were for this Messiah; and by the words of the Prophets we see that God specially pointed out the coming of this Messiah, saying, "Behold, I send my Messenger before my face to prepare the way before me,...even the Messenger of the Covenant, whom ye delight in"--the one you have been waiting for, the one you have been praying for, the one you have built your expectations upon, even him I shall send, saith the Lord; but who shall abide in the day of his coming; who shall stand when he is here, for he shall be like fullers' soap, in that he will cleanse everything; he will be like a refiner's fire, in that he will purge all imperfections from those to be associated with him, that he might purify the sons of Levi, that he might offer a sacrifice acceptable to God. Israel was expecting that God would carry out all of his original proposition to make them his chosen people and use them as a channel of communicating the blessing of eternal salvation and reconciliation--eternal life, to the world of mankind--to bring all the world into Covenant relationship with God. This was called to Israel a New Covenant, because God had made a proposition of this kind to them before, namely the Law Covenant, which they were unable to keep. "This, therefore, is to be a Covenant with you anew, afresh," so to speak, a better Covenant. That is, not one better in some of its features, in its Law for instance, but better, more favorable to you; not more favorable in that it would require less than obedience to the Divine Law--"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself"--but a better Covenant through the Mediator it would have--a Mediator better qualified than was Moses, and an arrangement which would be more

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favorable for helping them out of their difficulties, imperfections, etc.

When our Lord Jesus came, he therefore was this Mediator of this New Covenant. He came for this purpose. But who of them abided in the day of his presence? Who of them were ready when he appeared? Very few. Only the "Israelites indeed," and his teachings, his ministry, were like the fullers' soap and like the refiner's fire. He did at that time purify the sons of Levi, the consecrated ones, that they might offer themselves unto the Lord; that they might present themselves living sacrifices. Thus the Church might be a sacrificing priesthood class. And so it has been all through this Gospel Age. Having selected all the suitable material from amongst the Jewish nation, the privilege of becoming antitypical Levites and antitypical priests, largely passed to the

Gentiles, to fill up from among them the number lacking of the Jews. Thus we have been brought into this class, to be a part of this sacrifice, that we might offer unto the

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Lord an acceptable sacrifice. All of this we understand to be preparatory to the great work of the Mediator, the greater mediation of this New Covenant arrangement.

God is now selecting the antitypical house of Levi and the antitypical Royal Priesthood. The Church in this age shall be completed, and glorified--the great Body of the Mediator will be completed and he will be ready to begin his great work. His work will be the installation of New Covenant relationship, or, as stated in other words, the institution of Covenant relationship between God and Israel anew, afresh, upon a better basis than the arrangement made through Moses, because this antitypical Priest, this antitypical Moses, will have power to forgive sins of the people, and therefore the right to restore them and to bring them up out of degradation. From the time he will take hold of his work as Mediator of the New Covenant, those under the New Covenant arrangements will have a share of this blessing and thus they will be in relationship to God and enjoying his favor, but not to the full measure, merely in and through the Mediator. For instance, when at the conclusion of this age the Lord shall present his blood a second time on the mercy-seat on behalf of all the people, he will thereby seal the New Covenant, make it operative, and take his place as the great Mediator or King of the Millennial Age. By virtue of this application of his blood and sealing of this New Covenant he will take charge of the world of mankind and by virtue of the sealing of the New Covenant with Israel he will use that nation in a special manner, to be his channel of blessing.

The New Covenant arrangement will mean that the nation of Israel will enjoy certain favors and blessings, but that their relationship will not be with God direct, but merely with the Mediator. Then the Mediator will have the authority and the right to guarantee them eternal life and to assist them up to it and to give them all the rewards and blessings, just as though they were fully in favor with God. They will be in favor with God through him, but so far as God's Law is concerned they will still be imperfect, be under the Divine sentence, and thus kept, as it were, at arm's length from the Almighty; but he has made the arrangement that through this Mediator, this Prophet, Priest, King, Judge, all his mercy and favor will be extended to Israel. That nation, therefore, during that time, will have all these blessings and gradually begin to have restitution favors and uplifting from every evil of the present time--release from evil. The blessings will extend to other nations in that they will be permitted to come in and participate with Israel by becoming Israelites indeed, by receiving circumcision, perhaps not

with hands, but circumcision of the heart. They will come into this relationship with the Mediator, this relationship, therefore, with the Father through the Mediator, and, as the Prophet declares, It shall come to pass that the nation that will not thus come to the Lord, to Jerusalem, and recognize the new relationship thus established in Israel, and take a share of it as they will be privileged to do, to that nation there will be no Divine blessing. They will be under the curse just as much as ever. That is to say, they will be under Divine disfavor just as much as ever. They will not be exposed to Satan and his machinations, but they will be subject to the various features of the penalty--death, the penalty for sin.

During the Millennial Age, then, this New Covenant arrangement, at the hands of the Mediator, will mean a blessing to all who will be under the Mediator and shielded by him from the full requirements of Divine Justice, which would destroy them because of their imperfection, and under this beneficent arrangement they will come up to the full perfection of their nature and in the end of the Millennial Age be fully able to meet every Divine requirement and no longer need a Mediator between them and the Father. And so, as the Apostle tells us, at that time having put down all sin and disobedience, having destroyed death, having uplifted humanity from death, except those who will go into Second Death, the Lord will deliver over the Kingdom to God, even the Father--not for its destruction, but because it will at that time be fully able to enjoy direct all the blessings of Covenant relationship with God, which in an imperfect condition it could not have.

Such will be the Covenant relationship in the fullest sense at the close of the Millennial Age. Mankind will be back to the same place exactly as Adam occupied at the beginning when he was created in the image and likeness of God and was called "son of God." So mankind, fully restored, fully harmonized with God, will be back in full relationship with him and they will all be subject to the Father.

As Adam was tried after he was a son of God, so these will be tried. After the thousand years Satan shall be loosed that he may test and attempt to deceive them. If after all their experience with sin they should have any lurking sympathy with it, the deception will be sure to discover this sympathy, thus determining the individual's unfitness for eternal life. By this time they must have developed such character as would bring them to the place where they would love righteousness and hate iniquity or else they could not have everlastingly this Covenant relationship with God.

We see, then, that during the Millennial Age the New Covenant relationship will be just the same or just what it will be at the end of the Millennial Age, except that it will be under the direction of a Mediator and have its limitations, because of the imperfection of humanity, while later they will be perfect.

Come back to our text, to the declaration that "God also hath made us able [qualified] ministers of the New Covenant." We see that we are now ministers of the New Covenant, servants of the New Covenant. We are serving it in the sense that Jesus served it. Jesus served it in the sense of first preparing himself to be the great Prophet, the great Priest and King--Mediator --so likewise we are in preparation, receiving our lessons and disciplining ourselves and developing in character likeness of our Lord, that we may be members of his glorious Body, members of that glorious Seed, Prophet, Priest, King, in the future. This is the sense in which we are made able ministers or able servants of it

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--namely, that we not only serve it in keeping our bodies under and developing the fruits and graces of the holy Spirit in ourselves, but that we do this also toward each other. The Bride makes herself ready. These servants of the New Covenant help to make each other ready. They are all members of the Body of Christ, and able ministers.

This is not an imperfect ministration; it is a ministration that is accomplishing its work, its purpose. It will actually accomplish the matter. The sacrificing that we do is all bona fide; it is not sham; and the preparation that we make is bona fide; it is not sham. In what way? In this way: We were neither ministers nor suitable to be ministers of this New Covenant when we "were children of wrath even as others," but when we heard of the grace of God, we had the blessed ear, and when we saw that glorious invitation, we had the blessed eye, and when the eyes of our understanding and the ears of our understanding comprehended this message of God's grace, speaking peace in Jesus Christ our Lord, our hearts were of that attitude and condition that they responded. We had the same experience as our Lord. As he had the eye of understanding fully opened to know the Father's will and the obedient ear, saying, "I delight to do thy will," so also our hearts must have attained that position of desire to know the Father's will before we could in any sense of the word be pleasing or acceptable to him. And even in this condition we are not acceptable because the Lord looks beyond this and says, respecting us, You are well intentioned and your motives are good, but your flesh is weak and you are fallen. Then he pointed us to the fact that he had appointed for us an Advocate. Looking to the Advocate we perceived "Jesus Christ the Righteous," who offered to be our Advocate and to make good all of our imperfections, if we desired to join with him in his sacrifice. So we brought ourselves to the Lord. We presented our bodies living sacrifices. We acknowledged that of ourselves we are not perfect. We acknowledged that the good intentions were all that we had. We heard his grace and consecrated ourselves to the full. We

gave up everything to walk in the steps of Jesus and suffer with him now that he might be glorified with him.

At the time we reached this point of consecration and desired to be associated with Jesus as able ministers, or able servants of the New Covenant, Jesus advanced to us, became our Advocate, and presented our cause before the Father, advocating it and applying of his merit to cover all of our blemishes. When he did so the Father accepted us and forthwith counted us as members of the Body of Christ, members of the Royal Priesthood--associated with Jesus as able ministers of the New Covenant, new Testament. And so we are going on as able ministers now because we are accepted in the Beloved, not acceptable under the terms of the mediatorial Kingdom of the next age, because there is no such arrangement now, and there is no such mediatorial work going on now, but we are accepted as members of the Mediator, as members of the Body of Christ. The Head of this Body having made good our defects so that our sacrifices could be acceptable, our standing is unique, different from that of the world of mankind in the future. As able ministers, or as recognized ambassadors of God in the world, we are associated with Christ in the work which he is now carrying on, to wit, the work of gathering together the Lord's Jewels all through the Gospel Age. This is the special work that the Lord has given us to do at the present time. The Bride is to make herself ready. As soon as the Bride is made ready then the great work will begin for the world of mankind; but now our able ministry of this New Covenant is in the sense of preparing us, preparing ourselves and presenting our bodies living sacrifices, laying down our lives for the brethren--and all this, as members of the Great High Priest, is, in another sense, part

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of his work; or rather, as the Apostle says, "It is God that worketh in you both to will and to do of his good pleasure." It was God that worked in Jesus that he should accomplish his sacrifice in the proper manner, and it is God that is now working in us in the same manner. He set before us a great prize. As we read of our Lord Jesus Christ, "Who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God," so also we learn that God hath "given unto us exceeding great and precious promises that by these we might become partakers of the divine nature." By the operation of these promises in our hearts we are enabled to lay down our lives for the brethren and to copy the characteristics of our Lord and Savior, even unto death.

Now, we are qualified or able ministers of the New Covenant, not of the letter, but of the spirit. The Mediator of the Covenant, of course, should be in harmony with all the terms of the Covenant. The terms of this New Covenant are the perfect obedience to God as represented

in the Divine Law, "Thou shalt love the Lord thy God with all thy heart and with all thy being and with all thy strength, and thy neighbor as thyself." Of course, Jesus is in full accord with this Law of God which he accepted as the basis of the arrangement he would make for mankind, and all of those whom God would accept as members of his Body, as associates with him, as able ministers and servants with him of this New Covenant--all such must be in accord with the Divine Law, else how could they be servants of that Law? But now, says the Apostle, in our case we are not able to measure up to the standard of the letter of that Covenant, but we are able to come to the measure of the spirit of it, to the intention of it. And in harmony with this he says elsewhere, "The righteousness of the Law [that is, the true meaning, the true spirit of the Law], is fulfilled in us, who are walking not after the flesh but after the spirit." He does not say that we are able to walk up to the spirit, up to the Divine Law, and we know indeed that we are not able to do so, but we are able to walk after it.

As we are accepted of God as able ministers of the New Covenant, and as members of this Body of the Mediator, King and Priest at the time of our consecration, through the merit of Jesus our Advocate, so God has made provision that for any unintentional infractions of this Law, of this Covenant, on our part "we have an Advocate with the Father, Jesus Christ the Righteous." He is not only an Advocate when we first come to the Father and present ourselves living sacrifices, and are accepted through the imputation of our Lord's merit, but he is our Advocate still--and we need his advocacy still, because, while we have this standing as new creatures, and as new creatures our intentions are good, nevertheless as new creatures we are responsible for the earthen vessel, the natural body, through which we operate as new creatures. We are responsible for all of its infractions of the Divine Law. Therefore, as the Apostle tells us, if we find that unintentionally, contrary to the intentions of our will, the spirit of our mind, we infract the Divine Law, we are to come with courage to the throne of heavenly grace. We are not to suppose that what our Lord did for us when we presented ourselves living sacrifices makes good our defects to the end of life. We are to understand that he merely made good the defects to that point and that for

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every imperfection and deviation since that time we are to come to the throne of grace and obtain mercy and find grace to help. We come with courage because we have such a great High Priest, because we realize that we are members of the House of God, antitypical Levites, who include both the Little Flock and the Great Company. They are all privileged to come with courage to the throne of heavenly grace and there obtain mercy and grace to help in every time of need. Thus the "able ministers"

[servants] of the New Covenant may maintain their standing with God continually, through their Advocate, "who ever liveth to make intercession for them." It is because we have this Advocate, because we recognize Jesus as our Advocate, that we may come to the throne of grace. All those come who are privileged to call God our Father for the forgiveness of those trespasses, which come day by day and which are unintentional on our part. It is then that we make apology and get forgiveness and assistance that we may be more faithful, more able to overcome in these various respects thenceforth. Thus we are qualified ministers of the New Covenant, not according to the letter of that Covenant, as it will operate during the Millennium, but according to the spirit of the New Covenant, which now operates toward us through our Advocate and enables us at all times to be acceptable to the Father through him, and to perform the service of able ministers and to abide in the Holy and to hope ultimately to pass, as members of the Body of the great Priest, Prophet, Mediator and King, beyond the second veil into the Most Holy.

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BEREAN STUDIES ON THE ATONEMENT

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

Man for Whom Atonement Was Made.

MAY 1

(1) Had the payment of the Ransom by our Lord any bearing upon his office as Mediator of the New Covenant? P. 455.

(2) Did our Lord by this redemptive work seal the New Covenant, or did he merely become the "surety" (Heb. 7:22) of the New Covenant, and has he left the sealing of it to be accomplished at the end of this Gospel Age after his faithful shall have drunk with him his cup, the blood of the New Covenant--sharing in his sacrifice and "filling up that which is behind of his afflictions"?

(3) When did Christ become the Mediator of the New Covenant? when that Covenant was promised (Jeremiah 31:31), or when he was promised that he would be its Mediator or servant? Cite Malachi 3:1.

(4) Does the fact that he is the appointed Mediator of the New Covenant imply that he has already done all the work pertaining to the New Covenant or any of the work pertaining to it?

(5) When St. Peter tells of the Times of Restitution of all things that will be brought in at the Second Coming of Christ, he also tells of a Great Prophet, greater than Moses,

the antitype of Moses, who shall be "raised up from amongst his brethren." Are we to understand that this great Prophet is the Messiah as a whole, Jesus the Head and the Church his Body, and that the raising up process has been in progress throughout this Gospel Age, and that this antitypical Moses is to be the Mediator of the New [Law] Covenant, as Moses was the Mediator of the Old Law Covenant?

(6) By Divine arrangement this great Mediator sacrifices his earthly rights that he may have the privilege of giving them as his legacy, or testament, or will to Israel as its New [Law] Covenant. When will he thus seal or ratify the New Covenant? The Apostle says that no will is valid until after the death of the testator. Should we understand this to mean that not until the entire Body of Christ has tasted death would it be possible for the New Covenant to be sealed and made operative toward the natural seed of Abraham?

MAY 8

(7) If the earthly blessings surrendered by Christ and the Church are to be given to Israel and to the world through Israel, under the terms of Restitution during the Millennium, when should we expect that New Covenant to begin to be operative, and should we expect its manifestation to be actual Restitution in some form? P. 456, 457.

(8) How completely will the world recognize The Christ, the Mediator, during the Millennium? Will he be the all-responsible Head of the world or will mankind approach the Father through the name and merit of the Mediator? P. 458.

(9) Some, ignoring the force of the word Ransom, if not, indeed, denying it, are in the habit of speaking of receiving pardon for their sins. What shall we say as to the Scripturalness of this? Explain the difference between the two words, pardon and forgiveness, and show why one is right and the other is wrong in this connection. P. 459.

(10) Even if we should admit that the word pardon might be used in such a way as not to ignore the Ransom feature of the Divine testimony, is it wisest and best to use these words indiscriminately and synonymously to the confusion of some?

(11) While it is true that the effect of the Divine arrangement towards mankind is practically the same as though we were pardoned, may we not conclude that our Creator had some good purpose in explaining to us the philosophy of the message by which he could be "just and yet be the Justifier" of sinners? Give a short statement of the philosophy of the matter from this standpoint. P. 460, 461.

(12) Some have proclaimed that they do not see the Justice of God in compelling our Lord Jesus to be man's Redeemer. Do any Scriptures put the matter in this light? If not, how shall we view it? P. 462.

(13) We have seen that Jehovah cannot forgive sin in the true sense of the word pardon--without consideration and without the satisfaction of Justice. We now inquire, Is

it possible for our Lord Jesus, or for the disciples, or for us to pardon the transgressions of others? If so, how and why? Explain the difference between the rules which govern us and those which control the Almighty's course of action. P. 462, 463, 464.

MAY 15

(14) Since death is the wage of sin, what shall we say to the suggestion of some that every man pays his own death penalty when he dies? Explain the matter thoroughly. P. 464, par. 2.

(15) Why is the Adamic death spoken of as a complete and not spoken of as an everlasting destruction? P. 464, 465.

(16) In what way does universalism deny the Ransom? P. 466, 467.

(17) Why did God not make us in such condition that we could not sin? P. 467, par. 2.

(18) What kind of worship does God desire? And does his plan contemplate his rejection of any other worship? P. 467, par. 2.

(19) How will a permission of choice eventually operate for the best interests of all concerned? P. 468.

(20) What kind of salvation has God tendered to the race? Are there terms connected with it and what are they? P. 468, par. 3.

MAY 22

(21) Was the original trial of father Adam a favorable one, just one, and will the new trial secured for him and his race through our Saviour's death be any the less just or fair or favorable? P. 468, par. 4.

(22) Why did Christ die to save us from the curse? P. 469, par. 1,2.

(23) Explain the Scripture, "God will have all men to be saved," and the other Scripture, "So all Israel shall be saved." Are either of these salvations eternal? Give a full statement of what each implies. P. 469, par. 3.

(24) Why does God will that our race shall be saved from the blindness of ignorance and superstition which came through the great Adversary's machinations and human weaknesses? P. 469, last par.

(25) Since we read that Christ died, "The just for the unjust, that he might bring us to God," should we understand this to mean that Justice is obligated to recover man from all that was lost in Adam? Give the reasons for the answer. P. 470.

(26) Does Justice have anything to do with mankind's restoration, except as the Redeemer makes application of his merit--now as Advocate for the Church and during the Millennium as Mediator for the world. P. 471.

MAY 29

(27) What force is there in the expression that "there is

no name given in heaven or amongst men whereby we must be saved" except the name of Jesus? Show how this is so and why this is so, connecting the same with the Divine Plan of Salvation in its world-wide application. P. 472, par. 2.

(28) If all the world's affairs will be in the hands of the Mediator of the New Covenant, what shall we understand to be his mind, his will, his good pleasure, respecting those for whom he will make mediation. P. 473.

(29) Will God accept any lesser standard than perfection as the terms of eternal life through the Mediator? P. 474.

(30) How will that item of our Lord's prayer be fulfilled which speaks of God's will being done in earth as in heaven? P. 475, par. 1.

(31) Will the Restitution from sin and death conditions be effected instantaneously? If not, why not? P. 475, par. 2.

(32) Give six reasons why a gradual process of Restitution, such as the Scriptures imply will be granted to man, will be more to their advantage than instantaneous Restitution or perfecting. P. 475-477.

(33) Give three reasons why a gradual Restitution Divinely provided will be the most advantageous arrangement possible for the redeemed. P. 478, 479.

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page differs. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

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our clubbing rates in the PEOPLES PULPIT--December issue.

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TO WHAT DEGREE SHOULD WE CONFESS FAULTS?

"Confess your faults one to another, and pray one for another that ye may be healed."--James 5:16.

THIS text represents a general principle of humility and willingness to make acknowledgment when we commit a fault, particularly to the one against whom the fault or wrong has been committed, with due apology and reparation so far as possible. It is quite proper for us to freely concede that we are not perfect, and no one should attempt to pose as perfect, but rather to acknowledge what the Scriptures declare that "there is none righteous, no, not one"; that we are merely righteous in our intentions and efforts and are trusting for full covering in the sight of God through

the merit of our Lord Jesus Christ.

There might be times when the confession of a fault should be made publicly to the advantage of others and if we feel sure that the telling of our own shortcoming would be of advantage to others, we should not hesitate

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to tell of the matter in a proper way with a view to assisting others; but our thought is that in general we do well, not only to hide our imperfections, but that it should be our daily endeavor to put our faults away completely.

In this passage, however, the Apostle has a deeper thought; he is discussing here the case of one who has committed a sin that has alienated him from God, causing a cloud to come between them. It has been a repetition of sins, or something to this effect. He is spiritually sick, whether physically sick or not. The prescription for him is that he call for the Elders of the Church that they may pray over him and anoint him with oil in the name of the Lord. "The prayer of faith shall save the sick" (the spiritually sick, we think), "and though he has committed trespasses or sins they shall be forgiven him."

The brother is not in a condition to advocate his own cause with the Lord, and the Lord therefore arranged it so that we should feel a sympathy with our brother and go to his relief and make intercession for him. Not that our intercessions would avail of themselves; it must be the intercession of our Advocate that would avail for the wrongs and imperfections before justice; but our Advocate may at times thus withhold himself for the good of one in error and for the sake of drawing out the sympathy of the brethren who have knowledge of the case, that they may seek to assist, remembering themselves lest they also should be tempted, lest they also should fall from their steadfastness, and that therefore the spirit of sympathy and mutual helpfulness may be encouraged in the Church.

There is nothing that would be in the way of an Elder Brother in the Church praying for one of the fellow-members of the Body of Christ or against the members of the Church praying for each other in general without special request. This would be entirely proper. If one should see a brother taking a wrong course, he should not only pray for him, but should seek to restore such a one in the spirit of humility by calling attention to the course he has taken, as wisely as he may be able; but of course the matter could not go so far under such circumstances as under the circumstances above recited--that the sick one should call for the Elders to pray for him, realizing his own need.

Not merely should the Elders pray for those whom they see going astray, but the Lord has put a special responsibility upon every member of the Church, every member of the Body, to look out for all other members to the extent

of ability and opportunity, yet there could not be the same degree either of responsibility or of propriety in a younger brother in the Church attempting to correct and rebuke and exhort, etc., an Elder Brother. The Apostle says to Timothy, "Rebuke not an Elder, but entreat him as a father"; thus we see what a younger brother in the Lord's family might do, if he saw what he thought to be a deflection from the proper course. But he should feel a hesitancy about approaching the matter and feel also that he would be laboring under a disadvantage and would not be as likely to accomplish good results as if he were one of more experience. Therefore it would be wise for him to pray for the person in secret for a while, rather than be too free about giving advice. But if he finally thought it necessary, it would perhaps be wiser for him to speak to some of the Elders of the Church and ask them for their opinion; or if they thought it would be wise that the brother be spoken to by them.

We are not supposing that he is imagining evil--"evil speaking"--about the person, but that he has some absolute knowledge about some wrong qualities of disposition, wrong course of life, something he knows to be wrong, something that is outwardly seen, something that is not merely imagined. We realize that many of the things that comprise evil speaking, etc., are purely imaginary, such as, "I thought he was going to do so," and "I thought she was doing so," or "I thought she might have been intending to do" thus and so. These things are classed with

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evil speaking. In these cases the brother should make the subject a matter of prayer to see that he is not busy-bodying in other people's affairs; that he is not setting up his judgment in a matter that is of no great importance; that it is something really serious and disastrous to the brother and dangerous to his interests as a New Creature in Christ Jesus.

The general course, however, should be to go to the person alone, as our Lord instructed in Matthew 18:15; the going to an Elder would be only in the case of some very serious matter in which the person felt that his own power to set the matter right was entirely insufficient. It is our belief that those instances would be very few. If the matter is a trespass against himself, it would be his duty to go to the person alone; if it is something against the Church or that is outwardly immoral or wrong or a violation of some recognized principle of righteousness, it would seem to be on a little different plane and would call for someone who would be more in authority, since it is not the rights of the individual that are trespassed upon, but the interests of the Church or the Truth or the Lord's cause. In such cases the Elders would no doubt be the better able to judge and would know better how to approach the matter.

WERE THE ANCIENT WORTHIES ON TRIAL FOR LIFE?

THE Ancient Worthies were not on trial for life or death; they were never brought to that condition of intelligent opportunity for eternal life which would make them amenable to a sentence of death. Such a condition of knowledge and opportunity did not obtain in the world until our Lord came. "Grace and truth came by Jesus Christ"; "he brought to light, life and immortality." These were never disclosed before our Lord's time, and consequently no such responsibility, as now exists, had come.

In a certain sense the Jewish nation had been typically justified and was typically on trial for life or death, but this was not an actuality so far as life and death eternal were concerned, because God knew in advance that they could not keep the Law, and that they could never have eternal life under it; and he had arranged in advance that they should be redeemed from the curse of the Law irrespective of anything they might themselves do in the matter. Hence it was only in the typical, or figurative sense, that they were on trial for life or death.

The Ancient Worthies "had this testimony that they pleased God." They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law or obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that "a better resurrection" is to be not only to Abraham, but to all these Ancient Worthies --a resurrection to human perfection. But since human perfection will come only under the mediatorial reign of Christ, the Ancient Worthies will not be introduced to the Father in the complete sense until the close of the Millennial Age.

Hence, they will not have life, in this fullest sense, until that time, when, at the close of the Millennial Age, the Kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature and all the blessings that God provides for mankind, through the great Mediator. But they will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial Age, because that age is set apart for the very purpose of determining who of all mankind may have eternal life, aside from the spirit-begotten

ones of the present time. At the close of the Millennial Age, when all mankind shall be in perfection of being, they shall be tried of the Father for their worthiness or unworthiness of eternal life--just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have life made perpetual or eternal.

Since the Ancient Worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have this decision of the Divine Court, Divine Justice, respecting their worthiness of eternal life until the completion of the Millennial Age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

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MORE TOLERABLE FOR SODOM

--MATTHEW 11:20-30.--APRIL 24.--

Golden Text:--"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."--V. 28.

IN the cities of Capernaum, "his own city," Bethsaida, and Chorazin, situated on the Sea of Galilee, the majority of our Lord's notable miracles were performed. Nevertheless, even in these cities, the majority rejected his Messiahship. Today's study tells how the Great Teacher arraigned the people of those cities for their unbelief, declaring that if the mighty works done in them had been done in the Gentile cities of Tyre and Sidon they would have repented. Hence it will be more tolerable for the people of those cities than for the people of Capernaum in the Day of Judgment.

We must rid our minds of the old and fallacious thought that the Day of Judgment will be a period of twenty-four hours. We must see that from God's standpoint a day simply signifies a period or an epoch; as, for instance, a twenty-four hour day, a forty-year day in the wilderness, and the thousand-year day of Christ, the Millennium. The latter is the day referred to in our text as the Day of Judgment. Only a few of mankind have their Day of Judgment or trial now. These few are specially blessed with eyes of understanding to see and with ears of understanding to appreciate the special privileges of this present time. The great mass of mankind are thoroughly blind and deaf to the spiritual things connected with the present calling and election of the Church.

Respecting these the Master thanked the Father, "Because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so,

Father; for so it seemed good in thy sight." (Vs. 25,26.)
The Great Teacher did not mean that he was glad, thankful,
that his message was hidden from the majority, that
they might slide down into eternal torture in darkness.
Oh, no! Surely not! He did mean that he appreciated the
Father's wisdom in not allowing any but those of proper
condition of heart to see and clearly understand the present
call of the Church. For the uncontrite of heart to
see, to understand, would mean two things:--

- (1) They would oppose God's Plan the more;
- (2) They would come under greater responsibility
themselves.

Hence we with the Master may be glad of the wisdom
displayed in the Divine arrangement of hiding certain features
of the great Plan of the Ages from all except the
"very elect." "The secret of the Lord is with them that fear
(reverence) him and he will show them his Covenant."
--Psa. 25:14.

"Thou, Capernaum, which art exalted unto heaven
(highly exalted in privilege and opportunity), shalt be
brought down to hell (to hades, to the grave, to destruction);
for if the mighty works which have been done in
thee had been done in Sodom, it would have remained until
this day." (V. 23.) The reason is clear. The people
of Capernaum were evidently harder-hearted than the
people of Sodom and, from the Lord's standpoint, were
more blameworthy. What shall we say, then, of our day
of still greater privilege in many respects--Bibles in every
home, preaching in every city, education in every family?
What might not the Lord reasonably expect of us?

MORE TOLERABLE FOR SODOM

We have already referred to a Day of Judgment as the
thousand-year day of Christ's Millennial Kingdom, when
the people of Capernaum with those of Tyre and Sidon
and Sodom and Gomorrah and all the other cities and nations,
except the elect Church of this age, will be placed
on trial--for life everlasting or death everlasting.

According to our Lord's words present knowledge,
great or small, brings its proportion of responsibility. The
greater the favor of God enjoyed now, the greater will be
our responsibility then. Evidently this means surprises
for the world. Not only the Sodomites, but many of the
heathen who have thus far enjoyed little or nothing of
God's grace, will be in a more favorable condition as respects
the prospects of the future than some who are now
richly favored but are neglecting their privileges. Our
Lord intimates that the Judgment or trial of the Millennium
will be tolerable, not intolerable, for the people of
Capernaum and more tolerable for the people of Sodom.
How much more reasonable this is than the unscriptural
nonsense that was once taught us by our well-meaning,

deluded forefathers, who made the various sectarian creeds that are now causing trouble, and who then burned each other at the stake because of differences of opinion respecting these creeds and claimed that in so doing they were copying God, who was torturing the people of Tyre and Sidon and Capernaum and Sodom and hundreds of millions of others, heathen and civilized!

How seriously we have all misunderstood and misrepresented the Gospel message! Let us turn to the prophecy referred to by our Lord and note this. In Ezekiel's prophecy, 16:49-61, the Lord rehearsed in advance the greater wickedness of Israel than of her neighboring sister peoples, Samaria and Sodom, and tells that nevertheless he will restore all three of them, bringing them again from the tomb and establishing his Covenant with them through Messiah in the Millennial Age. Let us remember, too, that our Lord made this promise of restitution (Acts 3:19-21) through the very Sodomites who were destroyed by fire which came down from heaven. (Luke 7:29,30.) They were temporarily destroyed by fire as an example or illustration of the absolute annihilation, destruction, which ultimately will come upon all willful sinners, the Second Death. But before any will be thus cut off from all hope he must be brought to a clear knowledge of the Truth and have a full trial in the great and glorious day of Judgment, which St. Paul tells us God has provided and in which the saints of this age, the Bride of Christ, with her Lord, will share in the work of judging.

The Father hath delivered all of his great work into the hands of the Lord Jesus, and only by knowing him can we know the Father in the proper sense, in the intimate sense, because the Son, as the Great Teacher, reveals the Father to all who are pupils in his School.

Our study closes with our Lord's invitation to those who now have the hearing ear and seeing eye of obedient faith. To these, life's experiences, sin's burdens, and general unrest are preparations for the Divine message, "Come unto me, all ye that labor and are heavy-laden and I will give you rest." Those invited must expect to be servants and to wear the "yoke" of obedience to the Divine will--the yoke of Christ, the service of Christ. To be successful they must learn of him, walk in his steps. They must be meek and lowly in heart. Such, and such only, will find his yoke an easy one and his burden a light one--much lighter than the yoke and burden of sin. Only such will find rest unto their souls now and be prepared to enter into the heavenly rest as "joint-heirs" with Christ in his heavenly Kingdom, which is shortly to bless and judge the world.

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--MATTHEW 12:1-14.--MAY 1.--

SABBATH observance is the essence of this study. Reasonable people, regardless of their religious convictions, are ready to admit the wisdom, the expediency, yes, the necessity, for a Sabbath day, a rest day once a week. Whatever disputes there are on the subject, therefore, pertain to which day shall be observed and to the manner of the observance. When, through Moses as Mediator, God adopted the nation of Israel as his peculiar people, accepting them into Covenant relationship through their promised obedience to the Law, he fixed for them a special day of the week, the seventh, to be their Sabbath, or day of rest. This Law specially appertained to Palestine. Had it extended beyond, to encompass the whole earth, it would have been necessary for the Law to specify which day should be considered the Sabbath on the other side of the earth, where the time would, of course, be twenty-four hours different.

But those of us who are not Jews by nature and not under that Law Covenant are not bound by its limitation that the Sabbath should be on the seventh day of the week. Indeed, neither Jesus nor the Apostles ever placed

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the Gospel Church under the Law Covenant at all. They tell us that those under it were the "house of servants" in bondage and that we are the "house of sons," if we "stand fast in the liberty wherewith Christ hath made us free."

This does not mean liberty or freedom to do wrong. But since Christians are not limited to the land of Palestine, it leaves us free to follow the spirit of the Law rather than its letter. This is true of the entire Ten Commandments, as well as of the Fourth. The Heavenly Father does not address his spirit-begotten children with commandments not to kill, not to steal, etc., because such commandments to them would be unnecessary. Begotten of the holy Spirit, they love God and reverence him alone, and would not think of homaging images, nor of profaning the Holy Name, nor of doing injury to a neighbor or a brother. On the contrary, their love for God would lead them to honor his Name, to serve his Cause.

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And their love for their neighbor as for themselves would prompt them to render him service--"doing good unto all men as we have opportunity, especially to the household of faith." (Gal. 6:10.) This love, the Apostle assures us, is the fulfillment of the Law, so far as we are concerned --the fulfilling of the spirit of the Law--for "ye are

not under the Law (Covenant), but under [the] Grace (Covenant)."--Rom. 6:14; Gal. 3:29.

The Jews had a system of Sabbath Days and Sabbath Years--the Seventh Day and the $(7 \times 7 + 1 = 50)$ Fiftieth Day, or Day of Pentecost. And they had a system of year Sabbaths, the Seventh Year and the $(7 \times 7 + 1 = 50)$ Fiftieth Year, or Year of Jubilee. These were typical, as the Apostle explains, and true Christians may enjoy the antitypes. Thus to us the Seventh Day represents a Rest of a higher character than that of the Law--a rest of faith, as instead of a physical rest. "We who believe do enter into his rest"--a faith rest based upon our acceptance of Jesus as our satisfaction before God. The fulness of this rest we attain when we receive the begetting of the holy Spirit. And this was typified by the sending of the holy Spirit on the Day of Pentecost. Similarly Israel's Sabbatic Year of Jubilee has its antitype in the great Millennial Age of Rest. (Acts 3:20.) But we leave the discussion of this for a more convenient season.

The Great Teacher as a Jew was as much under the obligations of every feature of the Law Covenant as any other Jew. We may be sure that he did not violate any feature of it. He was obligated to keep the letter of it in a sense and degree which he has not commanded us, his followers. It is ours merely to keep the spirit of it. Hence if we were living in Palestine neither the Seventh Day nor any other particular day of the week would be obligatory upon us. But it would be our pleasure to maintain the spirit of the Jewish Law. Acting along the lines of this liberty, the early Church began to meet on the First Day of the week, because it was on that day that their Redeemer arose from the dead. On that day he appeared to some in the upper room and to two on the way to Emmaus and to Mary, and subsequently to others of the disciples near the tomb. These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early Church. They waited during an entire week and then again he appeared on the first day of the week. Indeed, so far as we may know, all of his eight appearances to his followers after his resurrection were on the first day of the week. No wonder, then, it became known to them as the Lord's Day. No wonder if they specially associated with that Day all the blessings of God and a rest of faith which came to them through the Redeemer. Quite probably those who lived in Jewish communities would continue to observe the Seventh Day also, because its general observance would make this a necessity. But the First Day of the week became the general time for the Lord's followers to assemble themselves and to partake of a simple meal called breaking of bread (not the Lord's Supper) in commemoration of the fact that on the day of his resurrection Jesus manifested himself to his followers in the breaking of bread.

THE LAW MADE VOID BY TRADITIONS

But we are not to understand from the present study that the Master reproved the Jews for keeping the Seventh Day, which was their duty. His reproofs attach to certain extremes. The Pharisees exaggerated some features and entirely overestimated other features of the Law. In their theory there was no harm in eating the corn on the Sabbath Day, but to pull an ear of it they construed to be reaping. And to rub it out of the chaff they considered to be threshing and winnowing. Similarly, to scratch or look for a flea was estimated to be hunting, and thus God's reasonable Law was made to appear absurd. It was such absurdities only that Jesus combated. He showed that one had a right to satisfy his hunger, and cited a case where the Prophet David had done so without blame. He cited also the fact that the priests labored on the Sabbath Day without blame. He explained that God was desirous of seeing in his creatures the quality of mercy towards one another, rather than merely the sacrificing of their comforts. Had they recognized this Truth they would not have found fault with the Apostles.

Then, as though to demonstrate his position, he healed a man with a withered hand, also demonstrating by his miracle that he had the Divine favor and that his teaching on the subject had this evidence of its truthfulness. He pointed out the inconsistency of his critics, saying that since they would relieve one of their brute beasts, if he fell into a pit on the Sabbath they would see, therefore, how illogical was their position in objecting to his performing cures of human ills on the Sabbath Day. But the evil heart is not amenable to reason. The very fact that he demonstrated his teachings to be superior to theirs excited the Pharisees to envy, malice, hatred, and the very spirit of murder. Thus they evidenced that they lacked the quality of mercy, love, which God would specially approve, and without which we cannot be his children. Sacrifice is right in its place, but mercy more particularly indicates the acceptable condition of the heart. Quite probably Jesus did so many of his miracles on the Sabbath Day as a type--as a prophetic picture of the great fact that the antitypical day, the great Sabbath Day, will be the Seventh Thousand Year period, the Millennium.

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BIRTHDAY GREETINGS

Four pounds of love we send to thee today,
And only four,
For Uncle Samuel's mail bags, they say,
Can take no more.
But mail bags, boxes, sacks of ev'ry kind
Are all too small,
And only hearts are large enough
To hold it all.

So take our love on the installment plan,
Dear friend of mine--
We send a part today, more when we can.
We trust for thine!
CLASS AT NASSAU, N.H.

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BE TEMPERATE IN ALL THINGS

--PROVERBS 23:29-35.--MAY 8.--

Golden Text:--"At the last it biteth like a serpent
and stingeth like an adder."--V. 32.

WHILE it cannot be said that the Bible commands total abstinence from intoxicating liquors, it can be said that everywhere from Genesis to Revelation it reprobates drunkenness and points us to its debauching effects as injurious both physically and spiritually. We think probably that the climatic conditions of the centers of civilization and the nerve tension of our day make the evils of intemperance specially grievous at this time. These facts would fully justify us as followers of Jesus and the Apostles should we go beyond them in urging absolute total abstinence as respects all alcoholic liquors. Special emergencies and conditions require to be specially met.

As, for instance, while Adam's children being nearly perfect could and did intermarry, nothing of the kind would be wise or in any sense justifiable now because the great depravity of our race through heredity has so prefaced our natures along certain lines of our weaknesses that even for two cousins to marry is dangerous as respects the sanity of their posterity. In other words, circumstances alter cases. In the interim of nearly nineteen centuries undoubtedly great changes have taken place along certain lines and the wisest and noblest of humanity are practically agreed that in our day, at least, alcoholic beverages are extremely unwise, extremely injurious. They are dangerous for the strong of character, and awful, irresistible temptations to the weak, who should have the encouragement of the strong in the bearing of their burdens of hereditary weakness. The amount of crime and sin which directly and indirectly are traceable to the influence of alcohol should make all good people stand in awe of it and use their influence in opposition to it. In this we are not condemning all those who more or less participate in the stream of crime and sin produced by alcohol. Doubtless amongst those who manufacture and dispense these beverages there are, as well as amongst those who own stock in distilleries and breweries, persons

of noble minds, who would rather do good than do evil. By some process of reasoning which we do not fully comprehend they throw the responsibility off their own shoulders upon the shoulders of their weaker brethren and sisters of the human family. Unquestionably money is at the bottom of the traffic. As the Apostle declares, "The love of money is the root of all evil."

THE DRUNKARD'S PORTRAIT

In today's Study Solomon the Wise gives us the picture of the drunkard--redness of eyes; woe; sorrow; contentious; complaining. He advises, "Look not thou upon the wine when it is red and giveth color to the cup and goeth down smoothly. At last it biteth like a serpent and stingeth like an adder." It would appear that there is a charm or enticement connected with alcoholic stimulants which gradually wastes the strong and quickly enthalls the weak of will. The wise man associates the demoniacal power of liquor with its twin-sister, fleshly desire and general immorality, saying, "Thine eyes shall behold strange women and thy heart shall utter perverse things." He adds, "Thou shalt be as he that lieth down in the midst of the sea [like floating wreckage] and as he that lieth on top of the mast"--in imminent danger of destruction. He describes the condition of those who become beastly drunk. They are unconscious of injury and seem to have their chiefest pleasure in unconsciousness, so that, upon recovering from one debauch, their desire is to seek the stimulation again. Thus are the chains of slavery to a most degrading habit gradually forged and manhood gradually enslaved and earthly prospects, not to mention heavenly hopes, go glimmering.

It is written in the Scriptures, "No drunkard shall inherit the Kingdom of heaven"--no drunkard, therefore, can hope to be a member of the Body of Christ, the elect

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Church. Thank God, this no longer means to us his utter perdition, but it does signify great loss. We are never to forget, however, that, having once been a drunkard and having turned from that deplorable condition, the individual would be a drunkard no longer. Let us remember that only "overcomers" are promised a share in his Millennial Throne and Kingdom. He who loses the mastery of his flesh to the extent of being a drunkard is certainly not an overcomer and not at that time in line for joint-heirship with Christ. The President of the United States expressed the following sentiment: "To a man who is actively engaged in reasonable work, who must have at his command the best that is in him, at its best--to him I would, with all the emphasis that I possess, advise and urge, 'Leave drink alone--absolutely.' He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such a risk. I do not drink."

When Mr. Taft expressed this he was Secretary of War, and evidently did not disqualify himself for advancement by his total abstinence. General Frederick D. Grant, an outspoken total abstainer, said: "Drink is the greatest curse of Christendom, because practically all crime and all disaster are the result of it. Ninety-five per cent--I will make it no less--of desertion and acts of lawlessness in the Army is due to drink. Vice is simply drink in another form. Whoever heard of a saloon completely divorced from the 'White Slave Traffic,' or a house of infamy without a bar? You may tell the young men that General Grant does not drink a drop of liquor--has not for eighteen years--because he is afraid to drink it."

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"PROFESSING THEMSELVES TO BE WISE"

DEAR BROTHER RUSSELL:--

A few days ago a Brother put into my hands a little booklet published in America, with the object of demolishing faith in the Scripture chronology as shown in the STUDIES, and to show that the deductions which have been drawn are hopelessly wrong. I found the booklet very dull, with its many reiterations of statements that the findings of Vol. 2 are at fault. Because it cannot do better it quotes Vol. 2 on the necessity of a correct chronology, and that a difference of a single year in that shown would throw the harmony into discord. Then it goes on to "prove" the chronology is wrong, and being ill-content, it proceeds to make the discord. The claim is that Jehoram, of Judah, did not reign as king of Judah for eight years, as the Scriptures say, but that he reigned four years with his father Jehoshaphat, and only four as real king. As I happened to be familiar with the passages bearing on this point of history I replied at once to the question put to me, and the suggestion was made that

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I send the reply to you, and in case you may have nothing better at hand, you may judge it worth while to use it.

The difficulty is raised by the attempt to correspond the events of the kingdoms of Israel and Judah, a task which, so far as chronology is concerned, must always give unsatisfactory results, because of the peculiar methods of reckoning the years of a reign, and because no attempts were made to give details. The Father knew our needs, and caused a second account to be given, one which gives an unbroken record of the kings of Judah from David to the end of the kingdoms. That which the book of Kings did not give we have in the books of the Chronicles, surely a direct word to us from our God, and surely a sufficient ground for our faith. But take the

passage upon which all this opposition is based, and it will be found to be a confirmation rather than a source of doubt; it strengthens our faith!

Here is the account of the kings of Judah and Israel about that time: Asa was contemporary with Ahab of Israel, three years. (I Kings 22:41.) His son, Jehoshaphat, reigned twenty-five years. In the seventeenth year of Jehoshaphat, Ahaziah of Israel began to reign and is said to have been king two years. But in the eighteenth year of Jehoshaphat, Jehoram of Israel was made king, and he reigned for twelve years. In his fifth year Jehoshaphat died and Jehoram of Judah reigned in his stead, and in the twelfth and last year of Jehoram of Israel Jehoram of Judah died, having reigned eight years. (I Kings 22:42,51; 2 Kings 3:1; 8:16,25.) These passages and this item of history well illustrate the difficulty of getting a certain chronology from a comparison of the lives of the kings of Judah and Israel; but it also shows that the account in Chronicles is reliable, for the total years under review agree even though the details do not show the closest harmony, owing, as we have said, to the method of counting which obtained. In this period the number of years for Judah is: Asa, three years; Jehoshaphat, twenty-five; Jehoram, eight; total, thirty-six. The number for Israel is: Ahab, twenty-two years; Ahaziah, two; Jehoram, twelve; a total of thirty-six, exactly the same as recorded of Judah when we take the Scripture statement that Jehoram of Judah reigned eight years.

With much love in the Lord, your brother,
J. HEMERY.

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SOME INTERESTING QUESTIONS

SIGNIFICANCE OF THE GARMENTS OF GLORY AND BEAUTY

QUESTION.--Was there any significance in the fact that the High Priest, after having performed the services of the Day of Atonement, took off his linen garments in the Holy and left them there and put on garments of glory and beauty when he came forth to bless the people?

Answer.--The High Priest all through this Gospel Age is carrying on the work of sacrifice; it was not only when he offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood

of his Body, which is the Church, at the close of this antitypical Atonement Day, when the Church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying his merit on "behalf of all the people."

Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel Age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty--in "the glorious garments." Not that they will see these with their natural eye; but his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world, and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial Age--the various robes, the ephod, etc., will all have their fulfillment then in the glorious work of the Anointed One.

The beginning of this manifestation in glory will be in the time of trouble, of which time we read: "All shall wail because of him." It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble that the Scriptures announce will be the conclusion of this Age and the inauguration of the Millennial Age. Thus the appearing in glory will have various stages, but all will be on the glorious plane; none will be again on the sacrificial plane of the present age.

In this picture of the robes of the Priest we understand that the High Priest typified the entire Priesthood, the Under-Priests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his Body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest going forth in glory typifies in large measure the glory of the Church in connection with her Head, as we read: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Another Scripture declares that we shall be his glorious Body, or his Body in glory, and that "we shall be glorified together with him."

WOMAN THE GLORY OF MAN--THE CHURCH THE GLORY OF CHRIST

Question.--In the Scripture which says that woman

is the glory of man, is the intimation conveyed that the Church is the glory of Christ?

Answer.--We understand it is. We are not to understand by this, however, that woman is the glory of the man in the sense of being more glorious than the man; nor that the Church is the glory of Christ in the sense of being more glorious than Christ; nor that the Son is the glory of the Father in the sense of being more glorious than the Father; but we do understand that the Father is especially glorified in the Son because of the closeness of the relationship existing between them and because of the honor that the Father has shown the Son. Similarly Christ will be glorified in the Church because the wonderful glory that will be manifested through the Church will be a reflection of the glory of Jesus--all as a result of the Father's grace through him.

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THE SIGNIFICANCE OF COALS FROM THE ALTAR

Question.--What is signified by the Priest's taking coals from the altar and using the same for the offering of the incense in the Holy?

Answer.--We see that the fire used in all three of these different places represented our Lord's dying, or death process. The fire outside the Camp represented the destructive influences which came against him and caused his death, as viewed from the world's standpoint. The fire in the Court represented the same destructive influences that came against him and caused his death, as viewed from the standpoint of believers. To those outside the Camp the burning of the flesh and hide and hoofs and horns had a very evil odor, bad odor. To those that were inside the Court the burning of the fat--it was practically all fat in the sin-offering that was offered on the altar at this time--represented that which is not a bad odor, as the burning of fat does not give off a bad odor when burned under proper conditions and circumstances, as it is almost all pure carbon. As has already been suggested, the fat would represent the love and zeal which would characterize the sacrifice. In a lean animal there is very little fat; in a fat animal there is much fat to be put on the altar and correspondingly would augment the zeal, the flame, with which it would burn. But entirely aside from the burning of the fat and of the animal outside the Camp is the fact that fire was used to start this flame of sacred love and self-sacrifice.

The coals of fire upon the altar, that which caused the burning of the fat, would not seem to represent anything that our Lord had or did, but rather experiences from the ordinary affairs of life. Wood doubtless was used on the altar, as we read in some places, and the glowing embers from this fire upon the altar were taken inside the veil to constitute the basis of the offering on the Golden Altar, the offering of the incense. This shows, therefore, that

the fire was of the same kind in all three of these pictures --wood-fire that burned the animal outside; wood-fire that burned the fat in the Court; and wood-fire or coals of fire, that burned the incense upon the Golden Altar.

What does fire here represent? We answer that, as usual, fire represents destructive influences. Was there anything peculiar about these destructive influences that would mark them as separate and distinct from many other destructive influences. Our thought is that the fact that they are connected with the altar and were typified by the fire which burned only on the altar, implies that they were destructive influences which were connected with the sacrificing; not the destructive influences which might come against mankind in general, as disease, or war, or famine, or pestilence, or from some other such general source of fire, trouble, destruction, but rather here a sacrificial fire, sacrificial influence, something connected with what was being offered; therefore such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice; as our Lord expressed it, using another figure: "The cup which my Father hath poured for me, shall I not drink it?" It was not the Jews that poured that cup for him; it was not the Pharisees that poured that cup; it was not the Romans; it was not the people nor the hypocrites; it was not the scribes that poured that cup; but it was the Father who provided the cup.

We would understand, then, that all these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and the loyalty and the genuineness of our devotion. Carrying the coals into the Holy would thus seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the Divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation, as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience.

SWEETENING OF THE WATERS OF MARAH

Question.--What typical significance is there in the fact that when the waters of Marah were found to be bitter, and the Children of Israel had no water to drink, Moses caused a certain tree to be cut down and thrust

into the stream, and thus sweetened the waters?

Answer.--As a result of Adam's sin there was nothing permanently refreshing for God's people to partake of. Those who desired to be his people, those who left the world behind them, found a great deal of dissatisfaction, if we may so express it, from the provisions of the law, which brought only condemnation. In due time, however, God caused the death of our Lord Jesus, and through or by means of his death--through the message of the ransom sacrifice--those who drink of this fact, this water, will not find that brackish taste.

We might say that it would not be unreasonable to consider that there is a correspondency of this at the present time. During the Dark Ages the water of life

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became very much polluted, and, as a consequence, undesirable. When we came to the waters of the Lord's Word and found that they were brackish and impure, nauseating, not wholesome, the Lord in his providence showed us more clearly than we have seen in the past the great doctrine of the Ransom, the reason for the cutting off of our Lord Jesus in death. Here was the manifestation of Divine Love and Mercy. And since we have realized this truth; since the truth has come in contact with and purified the message of the Dark Ages, we can partake of it with refreshment and joy.

We may not know if this was intended to be a correspondency, but we can at least draw some lessons from it, the lessons being true whether the matter was intended to be thus applied or not.

SOME TYPES OF THE RESURRECTION

Question.--Since the Lord arranged very many types during the Jewish Age respecting the Gospel Age and the future, what would you consider the most important type of the resurrection?

Answer.--If we consider this question as relating especially to our Lord we see a number of types that very forcefully illustrate his resurrection. The one our Lord mentioned should be classed as amongst the most important, for two reasons: First, because he mentioned it and thus gave it prominence, and second, because it and it alone of all the types gives the exact length of time of his entombment. Our Lord's words were, "As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and nights in the heart

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of the earth," thus indicating that his resurrection would be on the third day and that he would be brought forth

from the grave as Jonah was brought forth from the belly of the fish, which he styled "the belly of hell," the grave, sheol, the hades condition.

It would appear, too, from the Apostle's words, that we should give prominence to the picture of our Lord's resurrection as shown by Abraham's receiving Isaac as from the dead, when he had already consecrated him to death and was about to slay him, the Lord staying his hand and giving him instead another sacrifice.

We are justified also in supposing that the "wave-sheaf" offering was a very prominent illustration or type of the resurrection of our Lord, particularly because it occurred just at the time which marked the day of his resurrection, the morrow after the Sabbath, the fiftieth day before Pentecost. This was apparently given to illustrate the raising up of our Lord Jesus as "the first-fruits unto God," "the first-fruits of them that slept," "the first that should rise from the dead." It, therefore, is a very beautiful picture. See Lev. 23:10,11,15,16.

If we think of the types of the world's resurrection we see a variety. As has been suggested, the crossing of Jordan might be considered a type of the passing out of the death condition into Canaan beyond. The Jubilee, the restoration of every man to his former estate, is certainly a wonderful picture of the "times of restitution of all things," of the lifting of humanity up out of sin, degradation and death, out of their lost condition, and bringing them back to the former estate, full perfection of the human nature.

We would be fully justified, we think, in considering as types the miracles of our Lord in awakening some of the sleepers--Lazarus, Jairus' daughter and the son of the widow of Nain. These were given to us as foreshadowing, and therefore in a sense as typifying or illustrating the resurrection.

Another picture of the resurrection, not only the awakening, but also the raising up of mankind, is shown in the end of the Day of Atonement. When Moses had received the blessing for the people as a result of the second sprinkling of the blood, he came forth, and, lifting up his hands, blessed the people. The people were waiting in dust and sackcloth and sorrow because of sin, and now the blessing of Moses and Aaron, the Lord's blessing through them, signified the removal of that curse and the uplifting of the people--their raising up from sorrow to rejoicing in the Lord.

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JOYFUL IN TRIBULATIONS

"ESTEEMING THE REPROACH OF CHRIST GREATER
RICHES THAN THE TREASURES OF EGYPT."

When we consider all thy goodness, Father,
Thy gentleness, thy tenderness, thy grace,
Our hearts stir with the mighty impulse
Thy praise to show in every time and place.

That all our outward life might show thy praises;
That other souls might know how good thou art,
And that our every thought and word and action
Might show our heart, like thine own perfect heart.

Thy sons, indeed! and when thy face, O Father,
Seems turned away, and we are chastened sore,
We thank thee for thy love so true and faithful
That scourgeth whom thou lovest more and more.

We praise thee, since in all thy gentle dealings
We see thy glory and thy beauty shine,
And in each act of thine we read so clearly
The sacred, holy peace of love Divine.

But, Father, more than all for this we thank thee--
For privilege to serve and suffer still,
As did our blessed Lord and holy Master:
Our sacred joy, since 'tis thy sacred will.

Thus, Father, spare us not; let fall the death stroke
Of pain and suffering that our flesh must see.
But give us grace that in the sharp ordeal,
Our hearts may yield sweet perfume unto thee.

We glory in our fleshly tribulation:
No joy of earth is sweet as pain for thee.
If pain for thee is sweet, what is the measure
Of Kingdom joy, our rapture soon to be!
ETHEL HALSTEAD.

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THE PRIVILEGE AND POWER OF PRAYER

"And Jesus spake a parable unto them to this end, that men ought always to pray and not to faint."--Luke 18:1-8.

TO THE thoughtful, appreciative mind, one of the greatest privileges which the Word of God offers is that of personal audience and communion with the King of kings and Lord of lords. When we consider how great is our God, and how exalted his station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years--

"From everlasting to everlasting thou art God." He is the immortal, the Self-Existing One, "dwelling in the light which no man can approach unto, whom no man hath seen nor can see."

The heavens declare his glory and the firmament showeth his handiwork. In all his vast universal domain there is nothing hidden from him, nor can he be wearied by its care. His wisdom, who can fathom? and his ways, who can find them out? or who hath been his counsellor? His mighty intellect grasps with ease all the interests of his wide dominion, from immensity to minutia. His eye never slumbers nor sleeps, nor can the smallest thing escape his notice, not even a sparrow's fall; and the very hairs of our heads are all numbered. It is his skill which clothes with life and beauty the grass of the field, which today is, and tomorrow is cast into the oven.

And are not we, the creatures of his hand, "fearfully and wonderfully made," and the subjects, too, of his love and care?--"O Lord, thou hast searched me and known me. Thou knowest my down sitting and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted

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with all my ways; for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me.

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the grave, behold thou art there; if I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me;...even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee."--Psa. 139:1-12.

Fallen creatures though we be, from the noble estate in which we were created, God so loved our race, even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And therefore it is--because he loves us--that through Christ he extends to us the gracious favor of coming to him as children to a father. Wonderful is the condescension, wonderful the love and favor of our God!

Yet our God is a God to be revered. He is not one like ourselves, our equal, into whose presence we may come without that ceremony and decorum due to his glorious person and office. (Job 9:1-35.) The court of heaven has regulations and ceremonies of respect and due deference which must be complied with by every man who would gain an audience with the King of kings; and it behooves us to inquire what those regulations are before we presume to address him. Here the Word of God gives explicit directions. Our Lord Jesus, the appointed

"days-man" for whom Job so earnestly longed (Job 9:32,33), said, "No man cometh unto the Father, but by me. I am the way." (John 14:6.) Then he gave us an illustration of the manner in which we should address him, in what is known as the Lord's prayer.--Matt. 6:9-13.

The illustration teaches (1) that we (believers in Christ) may consider ourselves as in God's estimation reinstated (through faith in Christ) to the original position of sons of God, and that we may therefore confidently address him--"Our Father." (2) It indicates on our part worshipful adoration of the high and holy One, and profound reverence for the glorious character and attributes of our God--"Hallowed be thy name." (3) It expresses full sympathy with his revealed plan for a coming Kingdom of righteousness, which will be according to his will--"Thy Kingdom come, thy will be done on earth as it is done in heaven." This shows the attitude of heart to be toward righteousness, and fully submitted to the Divine will and purpose, that God may work in it to will and to do his good pleasure. (4) It expresses in plain and simple language its dependence on God for daily needs, and the confidence of a child in the Father for the supply of those needs out of his abundant fulness--"Give us this day our daily bread." (5) It seeks forgiveness for trespasses, and recognizes also the obligation thus incurred to render the same to those trespassing against us--"And forgive us our debts as we forgive our debtors"; and (6) it seeks to be guarded against temptation and to be fortified by God's abounding grace against all the wiles of the Adversary--"And abandon us not to trial, but preserve us from evil."

Such are the principles which must ever characterize our attitude of mind and heart when we would avail ourselves of the privilege of addressing the throne of heavenly grace. In brief, our prayers, to be acceptable to God, must express confident faith, loving esteem and reverence, full sympathy with the Divine Plan and submission to the Divine will, child-like dependence upon God, acknowledgment of sins and shortcomings and desire for forgiveness, with a forgiving disposition on our part toward others, and an humble craving for the Divine guidance and protection. These may not always all be expressed in words, but such must at least be the attitude of the soul.

Those who thus come to God are privileged always to have their interests considered at the throne of grace, and the welcome we shall always find there may be judged of by the cordial invitations to come often and tarry long. Well might we hesitate to avail ourselves of such privileges were we not thus assured, but having this assurance we may come with confidence to the throne of grace.

The Lord knew how necessary to our spiritual life would be this communion with himself. Tempest-tossed and tried, how much we need our Father's care and the comfort and consolation which his presence and sympathy realized imparts. And have not all the meek and

contrite in heart the promise not only of the occasional attentive hearing, but of the abiding presence of both the Father and the Son, our Lord Jesus? Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas--not Iscariot--saith unto him, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."--John 14:21-23.

The thought which this promise of the abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us, and that at any instant we may engage the special attention of either or both. The same idea is also conveyed by the words of the Apostle Peter (I Pet. 3:12)-- "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." And we are urged to be "instant in prayer," to "pray always, and not to faint," to "pray without ceasing"; for "Like as a Father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." "As the heaven is high above the earth, so great is his mercy toward them that fear him," and "As far as the east is from the west, so far hath he removed our transgressions from us." Yea, "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them."--Rom. 12:12; Luke 18:1; I Thes. 5:17; Psa. 103:13,14,11,12,17,18.

We cannot come too often, then, to the throne of the heavenly grace, if we are of those who can claim the abiding presence of the Father and the Son--if we are of those who love him and keep his commandments and who recognize the Lord Jesus as the only way of access to the Father. And even "if any man sin"--be overtaken in a fault--so that from his outward conduct he might be judged as not loving the Lord, yet, if he repent, let him remember that "we have an Advocate with the Father, Jesus Christ the righteous," who "is the propitiation [satisfaction] for our sins," "who also maketh intercession for us." "Who," then, "shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."--I John 2:1,2; Rom. 8:33,34.

Wherefore, the Apostle urges, "Seeing, then, that we

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have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for

we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come with confidence to the throne of grace, that we may obtain mercy, and find grace to help in time of need."-- Heb. 4:14-16.

With such urgent and loving invitations let no child of God hesitate to come to him often or to tarry long in communion and fellowship with him. It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly. (Matt. 6:6.) And not only so, but he will go with us through all the business and hurry and commotion of the day; and at any instant in the midst of cares and perplexities we may turn our prayerful thoughts to him for wisdom, for strength and Christian fortitude, or for comfort and consolation for ourselves or others. And though we hear no responding voice, if we are attentive to the course of his providence we will shortly see the shaping of events and circumstances for our good and the good of others in answer to such prayers. Beloved, have we not many a time proved this true?--in perplexities, in tribulations, in afflictions, in persecutions, in bereavements, in temptations and trials?

In coming to God we need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. It was to assure us against this very thing that our Lord spoke the parable of the importunate widow, who was heard and answered on account of her importunity. In so doing we evince both the earnestness of our desires and our faith that our prayers will be answered, if we faint not from lack of faith or zeal when the answer is delayed, as often it must necessarily be, since time is an important element in all God's work.

All night, until the break of day, Jacob wrestled in prayer, saying, "I will not let thee go, unless thou bless me." Paul thrice besought the Lord until he was assured his grace would be sufficient for him. The Lord himself frequently spent whole nights in prayer, and he prayed earnestly and with many tears. (Luke 6:12; Matt. 14:23; Mark 6:46; 1:35; Luke 5:16; Heb. 5:7.) And the Apostle Paul says, "In everything, by prayer and supplication [earnest pleading] with thanksgiving, let your requests be made known to God."--Phil. 4:6.

The Apostle himself acted on this principle when he urged, in his letter to the Romans, that the saints "strive together [Greek agonize] with me in prayers to God for me," that he might safely accomplish a certain work which seemed to be of the Spirit's leading.--Rom. 15:28-32.

"In every thing": That signifies that our heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? In today's household or business cares, then, we may have his loving sympathy and helpfulness. Do a mother's counsel and a

father's wisdom seem inadequate to restrain and guide aright the wayward course of impetuous and over-confident youth, they may bring their cares and fears to the Lord; and, as the children cross the threshold to meet the world's temptations, his wisdom and providence may be invoked to so shape their circumstances and surroundings as to show them eventually the sure, safe way and the folly of pursuing any other.

Do business cares perplex and annoy? remember the Lord's caution, "Be not overcharged with the cares of this life," and the Apostle's warning, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and utter ruin; for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many arrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." And, remembering these things, come to the throne of the heavenly grace for wisdom and direction as to how you may so adjust your temporal affairs as not to be overcharged with the cares of this life. It is right to be charged with them to the extent of diligence (Rom. 12:11) and the utilization of such diligence in the Lord's service; but it is the overplus, the corroding care, that interferes with peace of mind and communion with God, that is to be avoided.

Does poverty pinch and cause anxious thought? take that also to the Lord in prayer; and then, while diligently using the means at hand to provide things decent and honest, patiently and confidently wait and watch the indications of providence, assured that he who feeds the fowl of the air, "which neither sow nor reap nor gather into barns," and who "clothes the grass of the field, which today is and tomorrow is cast into the oven," is both able and willing to clothe and feed you and yours.

And so through all the list of earth's trials and cares, its wants and its woes, its bereavements and disappointments and calamities and distresses, its failures and shortcomings and sins and mistakes, we may take them all to the Lord in prayer and receive that strength and sympathy and consolation and help we so much need. Let us live in the presence of the Father and the Son who have promised to abide with us. It will sweeten our days and comfort our nights and ease our burdens and lighten our cares and brighten our hopes, and, in a word, it will lift us above the world into a higher and purer atmosphere. Such is the will of heaven concerning us. Let us appreciate and avail ourselves of the privilege.

By all the encouragements of precept and example, the Lord assures us that the fervent prayer of a righteous man (a justified and consecrated child of God) availeth much. (Jas. 5:16.) We are urged also to come in faith. Jesus said, "If ye have faith and doubt not...all things whatsoever ye shall ask in prayer, believing, ye

shall receive." (Matt. 21:22.) As he was addressing his consecrated disciples, it must of course be understood that all their petitions would be subjected to Divine wisdom, and therefore the answers to their prayers, though always sure, might not always be in the way expected, but they would always be considered and answered in some way for their highest good.

What a blessed privilege, dear fellow-disciples of the Lord, is ours, to be "instant in prayer," to "pray always"--to lift up our hearts and minds to God at any time and in any place and to realize thus daily and hourly that the Father and our dear Lord Jesus continually abide with us. And then, when the active duties of the day have been performed under his eye and supervision, or at any time when the soul realizes its necessity, how precious is the privilege of entering into our closets and there alone with God unburdening our hearts.

While secret prayer is the blessed privilege of every child of God, and one without which his spiritual life cannot be sustained, it is also the privilege of Christians to unite their petitions at the throne of grace. This united prayer is specially commended by the Lord. (Matt. 18:19.) "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask,

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it shall be done for them of my Father, for where two or three are gathered together in my name, there am I in the midst of them."

With such promises as these, together with an experience of their fulfilment, who can doubt the love and favor of our God and of our Lord and Savior, Jesus Christ? Therefore let us be encouraged to pray always and not to faint when the answers seem to tarry long, for time is often required to work out the deep designs of an allwise and loving Providence. Remember the words of the angel to Daniel. Daniel said, "While I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer," the answer came by the hand of an angel who said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." --Dan. 9:20-23.

On another occasion, when Daniel had mourned three weeks, fasting and praying, because of his inability to understand, the angel of the Lord came and said, "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."--Dan. 10:2,3,10-12.

Even so shall it ever be with all the beloved of the Lord. At the beginning of our supplications God begins

to set in operation the influences and to shape the circumstances which are designed to work out the intended blessing for us--if we faint not, but continue instant in prayer, thereby evincing our continued earnestness of desire, and if we confess our sins, and set our hearts to understand, and chasten ourselves before him. How many prayers are not heard or are hindered because the one who asks does not first purify himself of evil in his own heart? "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"; i.e., you ask selfishly and without regard to the will of God. (Jas. 4:3.) But to the chastened and sanctified comes the promise--"Before they call [reading the desire of the heart even before it finds expression in words] I will answer [will begin so to shape events as to bring the answer soon or later]; and while they are yet speaking I will hear." (Isa. 65:23,24.) While this is in connection with a prophecy relating to the Lord's people in the Millennial Age, it is also true of all his faithful ones of this age.

Praise the Lord for all his loving kindness even to the least of his lowly children!

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THE REDEMPTION PRICE AND ITS APPLICATION

"Ye were redeemed, not with corruptible things, such as silver and gold...but with the precious blood of Christ."--I Pet. 1:18,19; I Cor. 6:20.

OUR Lord's sacrificed life constitutes the price of redemption, but his having the price and the application of the price are properly considered two things. He applied the price for believers when "he ascended up on high, there to appear in the presence of God for us"--the Church, the household of faith, the consecrated ones. And the Scriptures show us that he will later apply this price for all mankind--that it is intended for all ultimately, but has not as yet been applied for all.

Hence the Scriptures declare that the "world still lieth in the wicked one"; that mankind are still "children of wrath." We were "children of wrath even as others" still are, but we have escaped the condemnation that is on the world, because the merit of Christ's sacrifice has been applied on behalf of believers and we came under the terms of that application when we believed the Lord, turned from sin, accepted the Redeemer by faith, and made a consecration. Then we were begotten of the holy Spirit of the Lord.

It might be asked: Since our human life is sacrificed at the time of our consecration and begetting of the holy

Spirit, will it be true that, when the last member of the Body of Christ has offered himself in sacrifice and is spirit-begotten, all the imputed life rights so sacrificed will be in the hands of our Lord? And if this be true, would it be necessary for all the Tribulation Class to be resurrected before the blood or merit could be applied for the sealing of the New Covenant? And again: Might not the New Covenant be sealed and the Ancient Worthies brought forth as the first-fruits thereof before the resurrection of the Tribulation Class?

The sacrifice is unto the Father and accepted by the Father, and, so far as we will be concerned, the matter might be considered as ended at the time the last consecrated member of the Body of Christ has made his calling and election sure. But on the other hand the "great company" class entered into an arrangement, not with confidence in their own ability to accomplish anything for themselves, but because of the specific arrangement made that the Redeemer would cover all their sins, all the imperfections and shortcomings that were theirs at the time of their consecration, which the Apostle speaks of as "the sins that are past through the forbearance of God."

The Lord Jesus offered to be their Advocate with the Father and to be with them, an ever-present help in time of trouble. He promised to be their Advocate in respect to all the trials and difficulties of life, and in their battlings with the flesh and in the occasional manifestations of the imperfections of the flesh, contrary to the will of the New Creature. He agreed to advocate for all this, and hence his interest in these members of the "great company" will continue after the "little flock" class shall have been dealt with and shall have passed beyond the vail. And since the basis of his advocacy is the merit of his sacrifice, the maintaining of his standing as their Advocate would seem to require that he should retain for this purpose, in the hands of the Father, the merit of his sacrifice, and hence would not yet apply it for the sealing of the New Covenant for Israel and through Israel for all the world.

In the type, the sending away of the scape-goat into the wilderness toward the close of the Day of Atonement and no account being given of its destruction, might seem to imply that the "great company" and their experiences would not be taken into consideration at all beyond the time of the sending away of the goat; but the argument foregoing seems to prove conclusively that the merit of Christ must continue applicable until the last member of the "great company" class shall have suffered the complete destruction of the flesh which he failed to give up voluntarily.

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DIVINE PROVIDENCE permitting, Brother Russell and the party of friends accompanying him on the trip to Palestine, expect to have the privilege of celebrating the antitypical Passover Supper, commemorating our Lord's death, by partaking of the emblems, the bread and the wine, in Jerusalem, and in the "upper room" in which, according to tradition, the Lord and the Apostles partook of the last Passover Supper together, and where the Lord instituted that service which so wonderfully sets forth his death and the privilege afforded the "members in particular of his Body" of being broken together with him, and of participating in the communion (common-union) of his sacrificial blood, by drinking the cup with him.

That all who desire may be together in spirit at that season and have their thoughts and prayers directed along the same lines at the same time, we submit a table of the relative time of day it will be in other places:--

7 p.m., Friday, April 22, at Jerusalem, will correspond to the following time, on same day, at these places:--

6 p.m. in Berlin, Germany, and surroundings.

5 p.m. in London and British Isles.

1 p.m. in Maritime Provinces.

12 noon, in New York, N.Y.; Washington, D.C., and all Eastern time cities.

11 a.m. in Chicago, St. Louis and all Central time cities.

10 a.m. in Denver and all Mountain time cities.

9 a.m. in San Francisco and Pacific Coast time cities.

The Congregation of the Brooklyn Tabernacle will gather together to celebrate the Memorial at 13-17 Hicks street in the evening of the same day at 8 o'clock. As before announced in THE TOWER no special invitation is extended to distant friends, as the best interests are perhaps served by each group gathering together in its respective locality. However, those living in places which present no favorable opportunity for observing the event will be welcomed at any of the classes anywhere.

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SOME INTERESTING LETTERS

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MY DEAR BROTHER RUSSELL:--

Richest greetings in the name of Christ. Permit me to express my heartfelt appreciation of your loyalty to the Lord and his precious Truth; also your earnestness and zeal in striving to do God's will, daily laying down your life in his service, spending and being spent, even though

the more you love the less you are loved.

Dear Brother, I have enjoyed "Present Truth" for the last four years, and I can truly say by his grace that these few years have been the grandest season of my life.

Pardon me for not having written to you before this, for I really wish to say that I appreciate your labor of love on behalf of the household of faith. My only regret is that I am not able to express to you my love and gratitude for your faithfulness (words fail me to thus express my feelings), but trust, my dear Brother, you shall be able to receive these few lines in the spirit in which they are sent.

When I look back into the past, I realize how dark was my way before the eyes of my understanding were open. Oh! I cannot thank our Heavenly Father enough for permitting me to see and appreciate this glorious light of his Truth, thus unfolding his great love to even me, the least of the least. Oh! I know I have not been worthy, but trust that I shall (by his grace) go on to the end, daily to show forth his praises, who has called me to this precious Truth.

I also wish to say that I have received a great help, and a rich blessing, since taking the Vow; it is certainly helping to keep on the whole armor, while some who have not taken the Vow are not withstanding the darts of the Evil One.

Assuring you that I ever remember you before the throne of grace, I am and hope to remain,

Your humble and loving Brother,
F. MANGOLD, --, N.Y.

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DEAR BROTHER RUSSELL:--

Your kind letter to the Pilgrims and Colporteurs at hand, which was very much appreciated, and I will indeed endeavor to profit by suggestions. We have been in the Colporteur work now for seven years, and these years have indeed been the most blessed of all others. We have by the Lord's grace delivered 6,271 books this year as against 7,088 last year. We trust that we may prove so faithful that the Lord will permit us to serve to the very end. It would be hard to do anything else; and if faithful we need not, but may continue for 1,000 years in this glorious work. How wonderful that the Lord arranged his work in such a way that we can all help and receive the blessing connected therewith!

I wish, dear Brother Russell, to assure you of my continued and growing love for you as the Lord's servant over the harvest work. I am very thankful to the dear Lord that my faith in you, and in this being the whole Truth and nothing but the Truth, has not been shaken.

It seems very clear to me that if I have been reckoned perfect, and then say I need a mediator (a reconciler), I ignore my reckoned perfection. Surely I would want to

know in advance what I am to receive in place of the blessed Truth, before I cast it aside.

I feel sure that the Lord's grace will be sufficient for you, for our Master said, No man is able to pluck them out of my Father's hand. Nevertheless, let me assure you of my deep sympathy and also appreciation for your labor of love. I received all my knowledge of "present truth" through the DAWN-STUDIES, and surely, if my heart is right, I would esteem you very highly in love for your work's sake. May the dear Lord bless you more and more. May he pour you out such a blessing that there shall not be room enough to receive it. I remember you personally in my prayers daily, that you may continue to abide in his love. Pray for me, dear Brother. I thank you very much for the cross and crown pin; you may send it to my address here.

Yours in the glorious harvest work,
RAY VAN HYNING,--Ohio.

MY DEAR BROTHER AND BELOVED PASTOR:--

I thank God and take courage, because of the marvelous light that is now shining upon my so darkened horizon; and, praise God, it is to shine brighter and brighter unto the perfect day. Running from one denomination to another, thinking myself satisfied and soon finding myself more thirsty than ever, oh how I was craving for the real water of life! At last I landed among the tongue-people, who got under the power. I cried to God night and day to give me this new tongue.

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I was sure now that if I could only get this tongue I should always be satisfied. I starved myself for days and weeks in order to "get down flesh." I was soon a veritable skeleton and, of course, commenced "to shake" from nervousness. Then the tongue-people commenced to operate on my jaws and soon I was declared of the interpreter as "speaking in a new tongue." I kept fasting, kept nervous, kept shaking and kept "talking away" as long as I felt a nervous strain; I thought "the spirit" was upon me.

Yet under all this I am sure God saw my earnest heart, and sent me deliverance. Two sisters of the tongue-people were the cause. One, the foremost in the ranks of the tongue-movement, was under the power; the other had a vision. "I see a hand," said the sister. "It's a child's hand," said the sister under the power and supposed to be used by the holy Ghost to answer all questions. "No, it is a grown person's hand," said the sister in her vision. "Ah, yes! (as correcting herself) the Savior's hand," said the sister under the power. I was sitting listening to them, and I thought at the moment, "If the holy Spirit is giving a vision to one and explaining

it through another, would it not correspond"? At once the scales fell from my eyes, so to speak. From that time the demons lost their control over me more and more. Soon after a friend (not in "present truth") handed me THE DIVINE PLAN OF THE AGES. I was offered this book six years before, but would not accept it, answering that my Bible was enough for me. He kept on advising me to read it, so at last I told him I would look it over. I had scarcely opened its pages when I saw things explained, according to Scripture which I had long been looking for. I at once began to study it night and day. I can now say, "glory to God in the highest." His choicest blessing upon you, dear Brother Russell.

One of the smallest of his little ones, C. J. JENSEN.

IN REPLY

DEAR BROTHER:--

I am duly in receipt of your kind letter of the 5th instant and rejoice with you in the peace and joy that has come to your heart through a clearer appreciation of the love of our God as it shines in the face of Christ Jesus our Redeemer, and the wonderful Gospel in him. Truly, our God "has put a new song into our mouths, even the praises of our God," and we go forth with great rejoicing in the privileges that we have of being witnesses of these things.

So walking in our dear Lord as you have received him, may you become rooted and grounded and built up in him that at his revelation you may be granted an abundant entrance into the everlasting Kingdom.

Very sincerely your Brother and fellow-servant.

DEAR BROTHER RUSSELL:--

Greetings to you and the dear co-laborers at Brooklyn. Some months ago a sister handed me the report of expenditures of a mission in India. I wrote to the address, telling how wonderfully God is revealing to his people his wonderful Plan, mentioning among other things Daniel's prophecies, and saying that if they would like to read along lines which have been specially helpful to me I would be glad to send them some literature. I heard nothing for some time and was about to give up all hope. But while in Chicago a letter came which I will copy and enclose. This sister who handed me the report, Sister Pauline Martens, of Ft. Wayne, says these native missionaries are strong characters, but, as you will see by the letter, lack light.

I have already sent "Food for Thinking Christians," "What is the Soul," "Our Lord's Return," and several other tracts, also several copies of PEOPLES PULPIT.

I had no extra copy of Vol. I and, thinking you would be interested in this matter, I copied the letter for you.

Your sister in his service and in the hope of a share

in the "First Resurrection."

B. H. ROSS.

THE REPLY

MY DEAR SISTER IN CHRIST:--

I am very late in answering your kind letter, but I know you will pardon the delay, as my illness this year has caused it. My head and my eyes have troubled me for several months, but the Lord is faithful and he has kept me. I am much better now and can attend to almost all the work the Lord has put into my hands.

I shall be so glad and so thankful to you for the reading you said you would send me regarding the prophecies of Daniel, if I wanted them. Not only I, but my friend and sister in the Lord, Miss Chandra, also will thankfully receive and read what you send. I had been praying the Lord specially and I regard your offer as an answer to my prayer.

The Lord bless you abundantly above all that we can ask or think. Wishing you a very happy New Year with rich gifts from the Lord unto his glory,

I am gratefully yours in him,

SHORAT CHUCHEBUTTY.--India.

IN REPLY

DEAR SISTER:--

In the absence of Brother Russell we are acknowledging your kind letter.

With you we are much interested in the dear one in India concerning whom you advise us. We know that it would be in harmony with Brother Russell's desire to send this brother at least the first volume of SCRIPTURE STUDIES, but are uncertain whether you request us to mail this copy to you that you might remail it to him, or if you desire that we forward it to him from here. We await information on this point, when we will bring the entire matter to the attention of Brother Russell.

Yours in the love and service of the Truth.

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BELOVED BROTHER RUSSELL:--

My greetings to you will be found in Numbers 6:24-26. My last and first letter took more of the form introductory. The present is indited as a mark of praise and thanksgiving to our Heavenly Father for the wonderful unfolding of his Word, granted me through a study of your valuable works--DAWN-STUDIES, Tracts, TOWERS, etc. I feel, dear Brother, caught away from the present evil world and, like some new flower, transplanted in "the world which is to come," as with patient eagerness I read THE TOWER as delivered.

At time of writing I have read Vols. 1, 2, 3 and have

gone far enough into Vol. 4 to be able to repeat my eulogy of 1, 2 and 3 and say--"Wonderful! Nobody ever has told me before."

My vocation is that of a preacher; the congregation to which I minister is in a good measure interested in the wondrous things being made known through God to those having the hearing ear and eye of faith.

Why preachers of Christendom in general will have nothing to do with your valuable writings is accounted for by saying they have greater privileges, better salaries, and higher praise in the service of the world and of the devil, than in the blessed service of the King of kings.

Your yoke-fellow, H. WILSON CUST.

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