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BROOKLYN BETHEL HYMNS FOR JUNE

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) 62; (2) 133; (3) 135; (4) 191; (5) 109; (6) 260; (7) 267; (8) 67; (9) 95; (10) 130; (11) 264; (12) 288; (13) 222; (14) 245; (15) 33; (16) 93; (17) 152; (18) 145; (19) 176; (20) 284; (21) 4; (22) 238; (23) 87; (24) Vow; (25) 246; (26) 127; (27) 325; (28) 7; (29) 94; (30) 107.

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COUNTING THE BLOOD COMMON

"Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he

was sanctified, an unholy thing [a common thing], and hath done despite to the spirit of favor."--Hebrews 10:29.

THE APOSTLE is here evidently contrasting Moses and his Law with the Antitypical Moses and the greater Law. Any one who despised the Law of Moses, the arrangement made and established through the typical Law Covenant, was condemned to death, a sentence from which he is to be released through the merit of Christ. Since that condemnation was merely of a temporal character this does not affect his eternal interests.

It is evident that there is a difference between these two condemnations--that if any one should come under the condemnation of the Antitypical Moses his punishment would be even more severe. This severer, or "sorer punishment," we understand to be the "Second Death"--utter annihilation. If any one despises the Law of God, in any particular, as expressed through Christ and the New Covenant arrangement, he will be worthy of the Second Death. This principle, we see, will apply all through the Millennial Age, in the sense that any and every one who, after being brought to a knowledge of the provisions and favors that God has brought to him through Christ, shall then treat the matter lightly and fail to reciprocate such love, fail to be obedient to this arrangement for his relief, will be counted unworthy of receiving any more favor of God and will go into the Second Death. Evidently, however, the Apostle is not here considering what will happen at the end of the Millennial Age, and we merely mention it incidentally to show the wide scope of the comparison between Moses and Christ.

The Apostle is not applying this text, however, to the world, but to the Church. All the context shows that he is addressing the Church, those who have been begotten of the holy Spirit, those whose sins have been covered by the imputation of Christ's righteousness and who, in the strength of that covering, are justified, have presented their bodies living sacrifices. For what purpose do we thus make consecration? It is in answer to our Lord's invitation to drink of his "Cup"; to be baptized into his death; to suffer with him as members of his Body, that we may reign with him and be his members on the plane of glory, members of the Spiritual Israel, the Spiritual Seed of Abraham, for the great work of blessing natural Israel and through natural Israel, all the families of the earth.

So, then, the Apostle, in bringing this matter to our attention, is discussing the Church and what will happen if any of us--not any of us who have merely turned from sin, and have realized that Christ is the great Atoner for our sins--no, but those of us who have been justified

through faith in his blood and have been sanctified--those of us who should then fall away.

We remember that on the night of our Lord's institution of the last Supper, the same night in which he was betrayed, when he took the cup he said, "This cup is my blood of the New Covenant, which is shed for many for the remission of sins." God's intention regarding this blood, as the blood that will seal the New Covenant, is that it should be efficacious to the remission of all the sins of Adam and his children. This was the purpose, the object for which our Lord's blood was shed. "This is my blood," not your blood. It is the blood or life that I am giving, that I consecrated when I was begotten, and that I am to relinquish today upon the cross (for it was then the same day or part of the same day in which he was crucified). This which is mine today--the blood that will seal the New Covenant between God and men--I invite you to participate in. "Drink ye all of it." All of you drink of it and drink all of it. Leave none. The invitation to participate in this blood, this cup, is never to be given to any other people or class but you--you who are specially called for this purpose. Not only you Apostles to whom I now speak, but all those who shall believe on me through your word, and who similarly shall make this consecration and undertake to be baptized into my death, I invite to drink of my cup.

The Apostle asks concerning this cup of which we participate in the communion, "Is it not the participation of the blood of Christ"? (I Cor. 10:16.) We answer, Yes. Is not the blood of Christ the blood of the New Covenant? Are we not, therefore, participating in the blood of the New Covenant? In the participation, therefore, in that blood, by the invitation of our Lord, are we not sharers in his "Cup" and all that pertains to it? Yes. What does this mean to us? A great deal. We should be very thankful for the great privilege we have been accorded to share in his "Cup," to be "baptized into his death." As the Apostle Paul declares in the

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third chapter of Philippians, I count all things as loss that I might win Christ; that I might have fellowship in his suffering; that I might be baptized into his death; share his "Cup" of suffering; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel Age, which is accorded us.

Now, if we should ever lose sight of this wonderful privilege, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in our Lord's "Cup," have been invited to participate with him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, it would be doing despite to all these privileges and favors which have been specially given to us, but never given to

any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ himself, and those who would have his spirit during this age.

If, then, we lose our appreciation of that "Cup" and say that it is only an ordinary thing, only such as all nominal Christians have thought it to be; only turning away from sin and trying to live an upright life; it is not a special sacrifice; it is not a participation in the blood of Christ at all, nor drinking of his "Cup," then we are despising and rejecting all the privileges that were offered to us specially, above those offered to any other people. It would signify that we had despised the whole arrangement and that something was wrong with our hearts--providing, however, we did it intentionally, willingly, knowingly, after we had seen that this is the privilege of sacrifice, after we had known that we were accepted as members of Christ, to "suffer with him, that we might also reign with him."

For all such as have ever had this clearer knowledge and appreciation, to turn away is to reject this "blood of the Covenant," and to do despite to it, and to fail to use the privileges offered. In undertaking to use these privileges they had first, of necessity, to make the sacrifice of the earthly nature. It therefore follows that there is nothing left for them, for they have scorned the new nature and the Lord's provisions which are obtainable only through participation in the sacrifice of Christ. No opportunity for restitution is left them. Hence the only thing for them is that which is appropriate for those who despise God's arrangement after they have once understood it, and that is the Second Death.

The "sorer punishment" mentioned by the Apostle (Heb. 10:29) is the "sin unto death." Are we competent to point out who have committed that sin? For our own part we would prefer not to exercise judgment in the matter, but merely to say that such judgment is for the Lord. We will not make any decision until we see the Lord's judgment.

The Apostle says that we are not to judge one another. If, for instance, you should say, I believe that Jesus died and that he is our Redeemer, but I have lost that idea which I once had of our being invited to become dead with him; to share with him in his suffering at the present time and later the glory that shall follow--should we then say to you, Oh, you have committed the sin unto death; you have despised the blood of the Covenant wherewith you have been sanctified, and therefore, having no restitution privileges to go back to, you have practically gone into the Second Death condition? We answer, No. We do not understand that it would be for us to judge you or to decide respecting you, because we do not know to what extent your previous declarations were true. We do not know that you ever understood what you were doing when you thought that you had made a full consecration. Perhaps you did not understand yourself. Therefore, we

prefer to say that since we are not sure in the matter it is not for us to judge. However, we are to remember what the Scriptures say in this connection, "The Lord will judge his people." If, therefore, we should see that, after you had rejected the blood of the Covenant by which you have been sanctified or specially set apart as a sacrifice, as a member of the Body, God had turned you aside apparently and had withdrawn all light from you and had thrust you out of his favor, to the extent that we could see this, we would be justified in saying to ourselves at least, whether we mentioned it to another or not, that the Lord was dealing with you.

We cannot imagine that if anyone would reject the Lord in any sense of the word it would still leave him in

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the light of Truth. We must understand that if anyone rejects the Lord, the light of Truth will gradually pass from him, and he will see no more than many do, no more than a nominal church-goer or any worldly person. Such passing into outer-darkness is a sign that the Lord's favor has been lost. To what extent it has been lost we might not wish to determine, but if, in conjunction with this, there is manifested the character of the Adversary, the spirit of Satan--anger, malice, hatred, envy, strife--then we should conclude that the Spirit of the Lord had left and that the loser was dead--"twice dead, plucked up by the roots"--Jude 12.

It would not be worth while to pray longer for such a one, especially after we had done all in our power. God is willing to do all that can be done, but he has certain fixed laws and principles, and if anyone has once enjoyed these and then scorned them, the Lord would not change his principles for any prayers, even though offered carefully with tears.

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THE FAITH SEED AND THE LAW SEED

"Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all."--Rom. 4:16.

PAUL HAS elsewhere shown that there is but the one Seed of Abraham (Christ) in the chief or special sense, in the highest sense. And he tells us that it is our privilege and "calling" to be members of the Body of Christ. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." We who are not Abraham's seed

according to the flesh, are thus counted as Abraham's Seed because of our faith and because we become members of the Spiritual Seed. We are not to suppose that this is trifling with language and that the Lord would say "Abraham's Seed" and then accept as Abraham's seed those who are not his seed, who are not of his posterity at all. That would be to make his language delusive and ensnaring and deceptive. It must be, therefore, that our Lord Jesus is the "Seed of Abraham," not only according to the flesh, but that he is also the Seed of Abraham according to the Spirit, on a higher plane than his fleshly relationship to Abraham; and it is on this higher plane that we are members of our Lord's Body. We are members of him as New Creatures;

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we are members of the Christ Spiritual, and not of the Man Christ Jesus.

It is important, therefore, for us to see how Jesus became the Spiritual Seed of Abraham, and to see that he was not the Spiritual Seed of Abraham and could not have fulfilled those conditions as the Man Christ Jesus. For instance: God promised that "in the Seed of Abraham all the families of the earth should be blessed"; but the Man Jesus could not bless the world after the manner that God had implied--could not give them eternal life. He could not give it to them because he did not have any more eternal life than he needed for himself. The only way in which he would be able to give eternal life would be according to the Divine Plan, viz., that he lay down his earthly life in accordance with the Divine arrangements and will; that God would then give him, as a reward for this obedience, the higher nature, the divine nature, with its glory and honor on the higher plane, and that this would leave him in possession of the earthly rights which he had as a man and which he did not forfeit by disobedience. It would leave him these as an asset or fund of blessing, to give to mankind.

THE SPIRITUAL SEED

So, then, the only way in which our Lord could be the Seed of Abraham to bless all the families of the earth would be as a New Creature, the New Creature Christ Jesus. The New Creature on the spiritual plane has a gift to bestow and mankind on the earthly plane is needing this very blessing which he has to give. And it is this Spiritual Christ of whom we are invited to become members--this great Mediator. And in order for us or for any Jew to become members of this Spiritual Christ, this Spiritual Seed of Abraham, one thing is necessary; viz., not a certain earthly relationship to Christ or a certain earthly relationship to Abraham, but a begetting of the holy Spirit to this same spiritual nature that Christ possesses. Whoever, therefore, through the merit of Christ,

is enabled to offer his body a living sacrifice, acceptable to God, and does this, will get the promised reward to the same nature that Christ possesses--will become a member of his Spiritual Body. Hence this Spiritual Seed may be comprised of people of the natural seed of Abraham and of those not of his natural seed, as in our case. We who are Gentiles are now becoming members of the Spiritual Seed of Abraham, but we could not become members of the natural seed; we were never such.

As the Apostle intimates in this text, it is the Divine purpose to have two seeds of Abraham; one of them the Spiritual Seed, to which we have just referred, and the other the natural seed of Abraham. The one of these, he says, is developed according to the spirit, according to grace, favor. We do not come into this relationship through the Law, but we come into it through participation with Christ. It is the favor of being permitted to present our bodies living sacrifices, acceptable to our Redeemer, of having this sacrifice accepted by God and of having a share in the reward. This is the favor or grace which now comes to us as the Spiritual Seed, in which we have participation to the extent of our faithfulness to the Lord.

This is the Seed, then, that we find represented by the "stars of heaven." The other seed of Abraham is likened unto the "sands of the sea." This Scripture tells us that this seed, the earthly seed of Abraham, is a seed that will be developed under the Law. We know from the same Apostle's writings that this Law could not be the Law that God instituted with the Jews at the hands of Moses. That Law did not bring any of them everlasting life. It did not bring forth any of the seed of Abraham to perfection.

How, then, shall we understand the Apostle in connection with this statement, that some of the seed are to be of the Law, when the Law could make nothing perfect? We answer that he was here pointing back to that Law Covenant which was instituted through Moses, and in the other expression he is pointing forward to the Law Covenant of the future, which will be instituted at the end of this Gospel Age, and which is called the New [Law] Covenant. It will be the same as the one just referred to, but it will have a better mediator, one who will be able to give eternal life and all the blessings God intended for them and promised. We see, then, according to other Scriptures, that all the nations will have the privilege of coming in under this New [Law] Covenant arrangement, of which Christ is the Mediator and of which we are becoming members, so that by the end of the Millennial Age, his Seed will include all the saved on the human plane. All will get eternal life who shall comply with the conditions--"the number of whom will be as the sands of the seashore for multitude."

Hence this statement, "that which is of the Law, and that which is of grace," refers to those who are now the Spiritual Seed of Abraham through grace, and to those

who will become the seed of Abraham under the New Covenant arrangement during the Millennial Age by obedience to the Law under the better Mediator than Moses, under the great antitypical Moses, Christ the Head and the Church his Body, whom God is now raising up during this Gospel Age. He raised up the Head eighteen centuries ago. The Body will soon be fully raised up and joined to the Head in glory.

THE EARTHLY SEED

While the Ancient Worthies will be a separate and distinct class from the remainder of mankind, and while they are to have a special reward for their faith, in that they will "have a better resurrection," will come forth from the tomb in full human perfection; nevertheless, they will be under the Law, because there seem to be only two ways by which any could be brought into harmony with God. First, there will be those who sacrifice the earthly interests in the present time and are begotten to the spirit nature and are thus counted in as members of the Spiritual Seed; and secondly, those who will come in under the New [Law] Covenant, of which the Spiritual Seed will be the Mediator. As Abraham and the other Ancient Worthies cannot be included in the Spiritual Seed, the only place to put them, logically, is with the natural seed; and that they were not begotten to the spiritual nature is clearly evidenced by our Lord's words when he said of John the Baptist, "There hath not arisen a greater Prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he." He thus clearly marked the dividing line between those in the Kingdom class and those who cannot be in that class, however great they may be. We must understand, therefore, that the Ancient Worthies, in their perfection, will be subject to the rules and regulations of the Millennial Kingdom and from the very start will have the full perfection of all that the remainder of mankind will be able to attain during the Millennium. That special privilege will be a reward for the faith they manifested, and will gain for them participation in the Kingdom work, to be agents of the spiritual class and to attain the perfection of the human nature instantly, instead of having to climb

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up gradually out of imperfection, as will the remainder of the world of mankind.

As we have already suggested, we think there are statements in the Scriptures which imply that God intends ultimately to give them a place on the spiritual plane, but we see no way in which they can come to that plane under the arrangements thus far outlined in the Word of God, up to the completion of the Millennial Age. It is our thought, however, that instead of becoming members of the Bride of Christ, their place will be rather with the

"Great Company," serving before the throne, and not seated in the throne.

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GOING OUTSIDE THE CAMP

"Let us go unto him, without the Camp, bearing the reproach with him."--Heb. 13:13.

ISRAEL had become God's people in a particular sense, and had indicated their desire to be his people before they came into this "Camp" condition; and the "Camp" and all of the arrangement of the tribes and their relationship to the Tabernacle were significant of this fact. Nevertheless, they were not in accord with God, because of their imperfection. Hence, in order for them to remain in Covenant relationship with God, it was necessary for the priests to offer the Atonement Day sacrifices.

The Camp typified partly what now is a fact and partly a condition that will obtain during the Millennial Age. At that time many of the world of mankind will be desirous of being in accord with God--that is, in their hearts, they will prefer to be right rather than wrong; they will prefer to be in accord rather than out of accord; and this picture of the "Camp," we understand, represents all who will ultimately come into accord, all who will ultimately wish for righteousness and will desire to do God's will.

The "Camp" condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things, at the time in which this spiritual work, the work of Atonement, is being carried on. We do not understand that these were ever begotten of the Spirit. They are merely moral, or outward Christians--the Christian world--Christendom. These, we understand, are now represented in the Camp condition. In our Lord's day the Camp condition did not represent Christendom, but the Jewish nation. It did not include Gentiles at all--the world in that sense of the word--but merely the Jewish nation, which typically represented all those who will desire to come into accord with God.

In his day, therefore, our Lord did not go outside to the Gentiles, and in speaking of the world he did not mean the heathen. When he said, "Marvel not if the world hate you; it hated me before it hated you," he was speaking

of the world from the standpoint of natural Israel.

The heathen were not taken into account, not having had sufficient knowledge to determine whether they would or would not be God's people.

But during this Gospel Age the Camp does not consist of the Jewish people because matters have changed. The Camp today represents Christendom. For our Lord in his day to have gone outside the Camp would have been to go outside the nominal church system of his time and to do the will of the Father irrespective of their support; and for us now to follow him thus outside the Camp would be to go outside of the present environments, viz., outside of Christendom, in the sense of ignoring the views and teachings, the approval, the snares, of Christendom. It would mean to go outside of their favor, outside of their influence and social position. The Camp condition here does not represent people who are aliens in the sense of being evil-intentioned or of wilfully rejecting God, but those who make some outward show and claim of being God's people.

Some might be inclined to ask why could it be understood with this view of the matter, that the Day of Atonement sacrifices, the sacrifices of this Gospel Age, are "in behalf of all the people," the entire world of mankind?

We answer that they are for all the people, in the sense that all people will have the opportunity of availing themselves of the privileges of these sacrifices, of the benefits derived therefrom; but, strictly speaking, they will not be for all the people, because they will be applicable only to those who will become, in the Millennial Age, true Israelites. If any one refuses the opportunity of becoming of the "Seed of Abraham" he will not get any benefit from the Atonement; he will be refusing his share of the ransom by refusing to come under the arrangement that will then obtain--that will then be opened up by the great Mediator. Just as in Israel's time, if there were any Gentiles who desired to become Jewish proselytes and who would conform to the terms and conditions appertaining to the joining of the Jewish nation, they might become Israelites with all the privileges of an Israelite; but if any declined those terms and conditions, then such failed to become Israelites, failed to get any of the blessings that were under the Mosaic Law. And similarly during the Millennial Age: Anyone who will refuse to come under the terms and conditions of the New Covenant, and to come into relationship with the Mediator, will fail to get the blessings, fail to get the restitution, and all the privileges that will come through restitution, and consequently will fail to gain eternal life.

In view of this answer the question may arise, In what sense does the nominal church system of today and the nominal church system of our Lord's day constitute a picture of that class which will be dealt with under the New Covenant arrangements of the future, as the people of God, the Israel of God, the Camp class?

We answer that because these people, the Jews in their day, and nominal Christians today, profess a desire to be in accord with God, profess to be his people, profess to desire to do his will, they are properly representative of this class who during the Millennial Age will be desirous of doing God's will. The people are now, through the various false theologies and the Great Adversary's misleading, mistaught doctrines of devils instead of the Truth; traditions of Elders instead of the Word of God. Men are now misinformed, but at that time they will hear the Lord's message and there will be no misunderstanding. The Lord "will turn unto the people a pure language," a pure message--so different from the teaching of the present time--no corruption, no defilement, no intermingling of Babylonish errors with Truth.

Our supposition is that today any one, other than a

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hypocrite, who is professing to be of the Church of Christ, would really desire to serve the interests of the Truth if he knew the Truth. Similarly the Jews in our Lord's day: Had they not been blinded by error and superstition, the majority, we suppose, would have preferred to be right rather than wrong. This is borne out by Peter's declaration when, on the Day of Pentecost, realizing that they and others of the nation had crucified the Messiah, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." The majority were not opposed, but they were ignorant, and the true light had not as yet shone upon them. When this class in the future shall have been brought under the influence of the true light, we may expect that they will not be in opposition, but under the enlightenment then granted will become subjects of God's grace and will reach perfection; and all who will endure the testing at the end of the Millennial Age, when Satan shall be loosed for a little season to try the nations, will come unto life eternal, under the terms which God has provided.

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WHAT LAW WAS WEAK?

"For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."--Rom. 8:3.

THE LAW here and in other passages evidently refers to the Law Covenant. It is not supposable, for instance, that God's Law is weak or that the Apostle meant anything of that kind. In what respect, then, was the Law Covenant weak? It was weak or incompetent

in that it did not bring about the desired object. That object was to bring the people who were under the Law Covenant into full harmony, covenant relationship, with God--where they would be perfect; where they would have a right to enjoy eternal life and all the blessings that God has for the perfect. Since the Law Covenant did not accomplish that result, and could not, it was weak. It was inefficient in a sense; not weak in the sense of being defective, but weak in the sense of being ineffective. If we should look for the particular features of weakness we would find them connected with the flesh. Had mankind been in proper condition to profit by it; if all the Jews had been in that condition which would have enabled them to obey God, then all would have had life by obedience to that Law. Every willing and every obedient one of them, having perfect abilities in his flesh, would have been able to commend himself to God and would have been acceptable--in covenant relationship, which would have included eternal life.

"What the Law could not do in that it was inefficient, God sending his own Son in the likeness of sinful flesh"-- in the likeness of flesh of sin, or the flesh that was condemned because of sin, and for sin, or on account of the sin condition, sin in the flesh--proved that sin in the flesh is not a necessary thing, as the Jews evidently had come to believe, seeing that they strove to keep God's Law and yet did not attain to perfection. One way of reasoning on the matter (probably many of the Jews did so) would be that the Law was too hard; that the Law was too severe. It then became, when our Lord Jesus came, a question whether the Law that God gave was so severe that no one could keep it; whether anyone could be justified by it; or whether the Law was all right and whether the condition of man was all wrong. Our Lord, by virtue of his keeping the Law, condemned sin, thus showing that it was not the Law that was at fault, but the sinner. Thus by keeping the Law Jesus showed that it was within the range of a perfect man to keep that Law and to stand approved of God.

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"WHEN I SHALL TAKE AWAY THEIR SINS"

BEYOND all question the Apostle applies the above words (Rom. 11:27) to the Jewish people at the conclusion of this Gospel Age, after God shall have gathered the Spiritual Seed of Abraham out of all nations. We cannot well consider this the forgiveness or taking away of their national sin, because their national sin shall have been expiated by their punishment in the past 1800 years,

as St. Paul prophetically foretold, saying,
"Wrath is come upon this people to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled."

If, then, it is not their national sin that is referred to here, what sins are these? They are the individual sins of the Jew, similar to those which are upon all humanity, the sin in which they were born; as it is written, "I was born in sin, shapen in iniquity; in sin did my mother conceive me." This inherited sin comes down, we recognize, from Father Adam and Mother Eve and is termed Original Sin. It is true that God made a special arrangement with the Jewish nation whereby their Original Sin would be considered cancelled under the sacrificial arrangements of the Mosaic or Law Covenant. But, as the Apostle points out, this never brought them life nor release from Divine condemnation pronounced first against Adam. It merely extended or doubled this condemnation, as it were, because they had first the Adamic sin condemnation, and second the condemnation of their Law Covenant.

The only explanation which will fit the Apostle's words is that suggested by the Lord through the Prophet (Jer. 31:31), "This is my Covenant with you when I shall take away your sins." The Apostle shows that this taking away of their sins and the instituting of the Covenant with them, will be after this Gospel Age, when the Church, which is the Body of Christ, shall have completed the sufferings of Christ and shall have entered into his glory.

The manner of the taking away of the sins of the Jews will not be the same as that of the Church--instantaneous --but rather a gradual matter. Instead of Israel's being justified instantly to fellowship with God, they will be under the care and control of the great Mediator between God and men. And this great Mediator, Prophet, Priest and King will for one thousand years be engaged in the work of taking away their sins, according to this Covenant which God specified through the Prophet Jeremiah. And at the conclusion of the one thousand

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years he will present them perfect, blameless, irreprovable to the Father. Having then accomplished the purposes of his Mediatorial Kingdom work he will resign his dominion to God the Father, and Israel will thenceforth be in actual Covenant relationship with God.

As we have heretofore seen, it is the Divine programme to permit all nations, peoples and kindreds of the human family to come in under this New Covenant with Israel; to come under the Mediator's blessings and Millennial Kingdom; to have a share as Israelites indeed in all of the blessed opportunities for having their sins put away. And all who do not, whether Jew or Gentile, will die the Second death; as it is written, "It shall come to

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pass, that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people."-- Acts 3:23.

This thought is further confirmed by the statement of the Prophet Jeremiah (31:31-34), that the Lord would take away the stony heart out of their flesh, and give them a heart of flesh and renew a right spirit. It is not supposable that this would be an instantaneous work. It is a restitution work. True, sin had a small beginning in disobedience; but under its development it has effected headiness, lovelessness of heart, degradation and selfishness of character in the whole world of mankind. It will be the work of the entire Millennial Age to eradicate this stony condition of heart and restore mankind to a proper fleshly condition of heart.

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"THEY HATED ME WITHOUT A CAUSE"

--MATTHEW 12:22-32,38-42.--MAY 15.--

Golden Text:--"He that is not with me is against me, and he that gathereth not with me scattereth abroad."--V. 30.

SOMETIMES on a battlefield it would appear as though each man were fighting for himself. All battle lines seem lost in the confusion; yet in the end the victory will show the same clear-cut distinctions that prevailed in the beginning of the battle. According to the Great Teacher the entire human family is either on one side or on the other side of a great battle between right and wrong, truth and error, God and Satan. There is no doubt whatever as to how the battle will end --God will have the victory. Indeed the Bible assures us that at any time he could quickly put an end to the conflict, deliver his saints, overthrow Satan and his empire, etc. The Divine promise is that this will be done in God's "due time"--when the Church will be completed and changed by the power of the First Resurrection, and the time shall come for the establishment of Messiah's Millennial Kingdom for the blessing of all the nations of the earth.

Is it asked why the long delay of now six thousand years that sin has triumphed, two thousand of this since Messiah died for the redemption of sinners and their release from the death sentence? The answer is that during these nineteen centuries those whom he has favored with some knowledge of his will--testing their loyalty to him, to his Law, to his representatives--he is testing because

he seeks to find amongst those professing loyalty, such as have the principles of righteousness at heart. Our present Study shows how some at the First Advent were thus tested and we know that throughout these nineteen centuries the experience of the footstep followers of the Nazarene have been similar to his own. Frequently they have been hated without cause--maligned, misunderstood, slandered--sometimes by fellow-religionists of honorable standing. In every such instance we are to remember that there are but two sides to the conflict--the side of God, truth, righteousness, and the side of error, falsehood, Satan.

As we see how blindly scribes and Pharisees and Doctors of the Law hated Jesus and said all manner of evil against him, we perceive that really they were on Satan's side. As we see Saul of Tarsus stoning Stephen to death and others persecuting followers of Jesus, we see clearly that they were in Satan's service, deluded by him and, in some instances, we are assured that these servants of Satan and unrighteousness verily thought that they did God service. Let us therefore be on guard along these lines, remembering the words of the Great Teacher, "Ye cannot serve God and mammon." "He that is not for me is against me." "He that gathereth not with me scattereth abroad." Alas, how many noble people have unwittingly been on the wrong side of the great controversy --fighting against God and the Truth, ignorantly deluded by the Adversary. By permitting this conflict and the measure of darkness, God is the more effectively trying, testing, those whom he has called to be his people. Not only are we tried directly as to the side we will take, but in a secondary sense we are tried as respects our humility. Those who are honest of heart and who make the mistake of fighting against God, when their eyes are opened, have a great test of humility in the matter of confession of their error and becoming zealous for the Truth. Those who are on the right side have also a test of humility, that they be not puffed up by their victory, but "humble themselves under the mighty hand of God, that he may exalt them in due time."

Satan, because created on a higher plane, is styled the Prince of demons in his relationship to the fallen angels. Judge of the delusion in the hearts of the Pharisees which prompted them to charge the Master with being Satan himself and, on this score, accounted for his power to cast out demons! The Master took the time to philosophize with them on this subject and to show that if the time had come when Satan would work against his own associates and servants it would imply the speedy fall of his empire. He also pointed out that demons had been cast out by some whom they acknowledged and honored. If he must be Beelzebub to cast out the demons, what would their logic be in respect to their neighbors and friends who at times had exercised this power! On the other hand, if he, by God's power cast out demons, it was an evidence that God's Kingdom was nigh, just as he had

proclaimed.

Having thus answered their objection he showed that they were against him and opposing his Word and that this meant that if he were God's representative, they were opposing God. Then he called their attention to the fact that their words were blasphemous in that they attributed God's spirit, God's power in him, to Satan's power. Since they did this without any real provocation and in opposition to every evidence, it implied that they were wicked at heart. Ordinary sins resulting from the fall, ignorance, superstition, etc., would all, in God's providence, be ultimately forgivable, but a wilful sin against light, against knowledge, would be a sin against God's

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spirit. And for that sin there would be no forgiveness, either in this Age, or in the coming Age--either during this Gospel Age or in the Millennial Age. If the sin were committed against full light, its merit or punishment would be destruction, Second Death. But very evidently it would be such a sin to only a few. With the majority there would be a mixture of wilfulness with ignorance, and, if so, the proportion of wrong represented by the ignorance could be forgiven; but the proportion represented by the wilfulness would need to be punished, because unforgivable.

The scribes and Pharisees, envious of his popularity, asked for a sign, a proof of his Messiahship--not recognizing his teachings and his miracles as proofs sufficient. He then told them of one sign which would come to them too late--his stay in the tomb would correspond to Jonah's stay in the belly of the great fish. The people of heathen Nineveh in the Judgment Age, in the Millennial Age, he assured them, would rank higher than they, for the Ninevites did repent at the preaching of Jonah, while these repented not at the preaching of a greater than Jonah. The Queen of Sheba had journeyed afar to hear Solomon's wisdom; yet these who were in the presence of a greater than Solomon realized it not and heeded not his message. Let us not be thus blinded, but, with our whole hearts, accept and follow the Nazarene!

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MY TRUSTFUL OBEDIENCE

"Child of mine, I love thee;
Listen now to me
And make answer truly
While I question thee;
For I see that shadows
Do thy soul oppress
And they faith so weakens

That I cannot bless.

"Thou hast craved my power
And presence in thy soul;
Wilt thou yield thee wholly
Unto my control?
Wilt thou let me ever
With thee have my way?
Yield thyself in all things
Simply to obey?"

"Though my presence oft times
Seems to be withdrawn--
Of my inward workings
Not a trace be shown--
Wilt thou count me present
Notwithstanding all?
Still believe I'm ever
Working in thy soul?"

"When I give to others
What I to thee deny--
Fold them in my sunshine,
Seem to pass thee by--
Wilt thou still believe in
My strong love for thee;
Yield thee to my purpose
Whatsoever it be?"

"When I to thy pleadings
Seem no heed to pay,
And thy foes grow bolder,
Claim thee as their prey;
Though towards thee I'm silent,
Wilt thou stand the test?
On my word of promise
Lay thee down to rest?"

"If to all my questions
Thou canst answer, 'Yes,'
Thou shalt be forever
One that I love best,
To the inner circle
Of my favored few
Thou shalt be admitted
And my glory view."

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THE POWER OF A WOMAN

--MATTHEW 14:1-12.--MAY 22.--

Golden Text:--"He that is slow to anger is better than the

mighty; and he that ruleth his spirit than he that taketh a city."--Proverbs 16:32.

JOHN THE BAPTIST, because of his boldness and courage as a servant and mouthpiece of God, was a thorn in the side of King Herod and his courtiers and the great of that day. Herod and the high priests and the more prominent people considered John the Baptist and Jesus fanatics. Doubtless they would have made away with them quickly, had it not been for their fears of the people. The common people heard the Master gladly and declared that "never man spake like this man"; the same common people believed John to be a prophet.

We will not undertake to say whether John exceeded his commission or not when he reproved the King and Queen. As a rule, however, we believe it to be the wiser plan for Christian ministers to speak forth the Word of God fearlessly and plainly, without attempting personal application--allowing each hearer to apply the message to his own heart. Herodias fortunately represents an uncommon class of women. She was governed by boundless ambition. She married the man who, for a time, seemed in line for promotion to a kingly position. But when the title was given by the Roman Emperor to his brother, Herod Antipas, she inveigled the latter by her charms and, deserting her husband, became Herodias the "Queen." John the Baptist, while fearlessly denouncing sin, felt led to make a personal application of his teachings to King Herod.

Some have assumed that Herod had requested John the Baptist to visit the palace and give a talk on the reforms he advocated, and that, in this connection, the Prophet pointed out the error of the King's conduct, saying that it was not in harmony with the Divine Law that he was living with his brother Philip's wife. Herodias heard of this and realized that if the King accepted such counsel it would mean that herself and her beautiful daughter Salome, would become outcasts from the palace and be without a home, as it would be impossible for her to return to her husband, Philip. The power of Herodias over the King led to John's imprisonment. Her next move was to effect his death, for she realized her position insecure so long as he lived. John's fearless speech might yet influence the King.

This ambitious, wicked, artful woman plotted murder, and the King's birthday celebration was her opportunity.

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She forwarded the arrangements for a great banquet, at which were present the nobles and princes of the land. Wine was in plentiful supply. She well knew that the wine would inflame the passions and relax the moral tone of

the company. So she had her beautiful daughter, Salome, specially prepared and attired, and instructed her to perform one of the obscene dances common to the East on such occasions, but not commonly indulged in except by the lower classes, and never by princesses. The occasion was to be a rare one. It was intended to influence the King exactly as it did--to admiration and a boastful offer to the girl of any gift she would ask. The plan succeeded to the letter. The King's words were, "Ask of me a gift, even to the half of my Kingdom"--possibly a suggestion of his willingness to make her his true Queen.

Following her mother's instructions, Salome reported the matter at once, inquiring of the mother what gifts she should request. We can better imagine than describe the surprise of the girl when told by the mother to request "the head of John the Baptist on a platter." We may conceive what a disappointment this would mean; what visions of the beautiful and precious things it would destroy! --with what surprise Salome must have asked as to why this gruesome gift should be given. We can imagine the mother hissing to her that the death of John the Baptist was the most necessary thing in the world for them both--that without it any day might see them hurled from conditions of affluence into the abyss of degradation and poverty. We can imagine her saying, "This, Salome, is the priceless gift which you must ask from the King." And the power of the woman over both the King and the daughter was wonderfully exemplified in the result. Salome went gaily again amongst the company of nobles whom she had charmed, and in a loud voice accepted the king's offer of whatever she would choose, even to the half of his Kingdom, and stated that accordingly, the gift should be the head of the Prophet on a platter.

The King's conscience was not quite dead. He was grieved; but his pride as well as his subserviency to Herodias controlled him. He reasoned that for a King to give his word of honor in the hearing of nobles and princes and then to repudiate it, would be to him a lasting shame. Ah, what an illustration of how "the fear of man bringeth a snare"! What a lesson we read in this! --that a man's first responsibility is to his God and to his conscience, whatever the cost. Tradition has it that Herod was haunted with fear the remainder of his days. It is in line with this that when he heard of Jesus and his mighty works, he expressed the conviction that somehow, the spirit or power of John had passed to Jesus.

Our lesson brings before us two strong and two weak characters. John and Herodias were strong characters, the one for the right and for God, the other for selfish ambition and sinful indulgence of it. The one swayed his nation for their good and prepared the worthy remnant to receive Messiah's message. The other swayed the King and her daughter to infamy, murder and disgrace, and terribly blackened her own character. John's reward lies in the future, when he, as a member of the Ancient

Worthy class, will come forth to a "better resurrection"
--to be associated with Abraham, Isaac and Jacob and all
the prophets in the earthly phase of the Millennial
Kingdom.

Herodias, surely continuously unhappy, finally persuaded
the King to a course which led to his banishment,
in which she shared. Her future, according to the Bible,
will be a resurrection to shame and lasting contempt.
(Daniel 12:2.) Inasmuch as she degraded herself and
missed grand opportunities, we may assuredly know that
she will come forth in the Millennium greatly handicapped
by her improper course in the present life. It
may take centuries, even under the favorable conditions of
Christ's Kingdom, for such a deeply-dyed character to
purge itself of the shame and the lasting contempt and to
rise gradually to true nobility and human perfection, or,
failing so to do, to die the Second Death, "everlasting
destruction."

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THE BINDING OF "THE STRONG MAN"

"And he laid hold on the dragon, that old serpent which is the
Devil, and Satan, and bound him a thousand years."--Rev. 20:2.

WE believe that there is a personal Devil and
that he will be literally restrained in some
manner; but in the expression in the above
text it seems that the names "Devil" and
"Satan" refer not merely to the person of
the Adversary, but to all that system of
things of which he has stood as the representative
or head or center; for instance,
in Revelation 12:7-9, a great religious
system is apparently spoken of as the Devil.

As to when this binding began, and how it will proceed,
and when it will end, the Lord's parable respecting
the binding of the "strong man" seems to imply that it
will begin in a sudden manner. He says that if that
"strong man" knew at what time the thief would come
he would watch and not suffer his house to be broken up.
He thus intimates that Satan would not know at what time
the catastrophe would come upon him and his arrangements
and that therefore he would be taken somewhat at
a disadvantage.

As to what constitutes the "house" of this "strong
man" would be another matter. His "house" here would
stand for his household, which at the present time would
include the fallen angels. These fallen angels, who have
been subject to Satan as their prince, will in some sense
of the word be thrown out of harmony with him. The
time at which we might expect this would be in the second
presence of our Lord, and it would seem that, from about

the time of our Lord's parousia, disorder began to operate in Satan's household and that these different endeavors that we see in many quarters to carry out certain schemes more or less antagonistic the one to the other, might be the result of this disorganization. It would further seem that there are different bands of evil spirits working upon humanity. These various hostile bands may work a great deal of havoc, perhaps equally as much as could have been done had they all remained in organized relationship to Satan himself. But still the undermining or overthrow of his authority, seems to be in progress. We believe that every advance step of light and knowledge is that much of a restraint upon darkness and evil and superstition. We properly enough speak of the chains of superstition, the chains of darkness, which bound mankind for a long time; and very properly we say that these are of the Adversary.

Now, have we anything to indicate that light will serve as a "chain"? Did we ever hear of light being a chain? We answer that there has never yet been a manifestation

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of that kind. There is nothing in the past operation of light that served as a chain, but it seems that now it should operate thus. "Whatsoever doth make manifest is light," and that which makes manifest is a "chain," is a restraint upon that which is darkness. So here are the two--light and darkness; the Prince of Light and the Prince of Darkness. The Prince of Light has only recently invaded, as it were, the land of the Prince of Darkness to commence his work. This work is first, chiefly in the Church and in the restraining of the "winds" and the "powers" and the troubles coming upon the world; but meantime the whole world is getting awake, not necessarily to the light of truth, but getting awake to the chains of darkness which are upon them and of which they are striving to rid themselves. We might notice as an example the Higher Critics and Agnostics in large numbers in the high places. Many of the most intelligent people of the whole world have arrayed themselves, not on the side of Satan to do some evil work, but in opposition to all the darkness and blindness. They have not, indeed, the "true light" as we have it, but they are exercising an influence that is antagonistic to the darkness that Satan has heretofore used for the restraint of thought, etc. We will not say that Satan is not operating to quite an extent through these various evil agencies, but we do believe that these agencies are not willingly being operated upon by Satan; but, as they strive to become loose from him and his power, they go to another extreme and he seeks, as far as he is able, to corral them again and hold them with some other form of error.

It seems to be clear that in this time in which we are living, and since the presence of the Lord, great influences have been let loose in the world that are breaking many

of the shackles of superstition and ignorance. These influences are not merely those that are being exerted amongst the consecrated, but we refer chiefly to those influences which are being exerted amongst those with whom we cannot be in accord--the "Higher Critic" class. We believe they are doing a great deal to restrain the Adversary and his authority over the people, etc.

In connection with the binding of Satan we read that he shall be "bound for a thousand years, that he might deceive the nations no more till the thousand years be finished"--implying that deception was one of the main things in which he had been previously engaged and that henceforth he would be so restrained or disabled, whether by the light of "Present Truth," or by light of science, or whatever it might be, that he would not be able to deceive the world in the same manner as formerly.

We believe that the restraining of his influence is in operation. As we look about the world we see that many of the various inventions, etc., are apparently being put to good use. The telephone, the telegraph, etc., for instance, are not generally used for wicked purposes. They are used for good purposes, or at least for business purposes. In many cases where the attempt has been made to use the telephone and telegraph for gambling, the State laws have stepped in and forbidden the use of wires for such purpose. In respect to the temperance question, also, we see that enlightenment is proceeding and people are making rapid advancement in the knowledge that alcoholic liquors are dangerous.

And so the education of the world goes rapidly on. People are no longer allowed to be vicious or idle. Children are compelled to attend school; the truant officer looks them up if they are derelict. The knowledge that is spreading is wonderful. And the thought that practically all this is being accomplished by the world itself, and that we have little or nothing to do with it, makes it appear still more wonderful. This work is being done by people who do not believe in the true religion; they do not know God aright; the majority of them, so far as we can gauge their own testimony, repudiate the Bible. They believe in a vague way in a God of some kind, perhaps in a fanciful God, found in every stone and piece of wood. Nevertheless they are free from the shackles of the darkness of the past and apparently have no desire to go back, but forward. It would appear, then, that all of the things peculiar to our day in the way of restraining error are part of the binding of the Adversary. We may be doing our little mite in that direction by advertising sermons, giving out literature, etc.

As to the question when the great Adversary's binding will be accomplished, we believe that it will not be brought about until the time that the "great company" class is completed. It would not surprise us if Satan would make a great commotion in the world all through the time of trouble. It does not seem that all that terrible trouble will come about without the Adversary. We think

he would enjoy being in the fray, such as we expect it to be--world wide, "when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ."

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THE FULFILMENT OF PROPHECY

RESPECTING the fulfilment of prophecy it seems to be natural for us, and for all humanity, to be impatient and to expect things to be done more rapidly than they usually come to pass. We had expected a Federation of the churches and the giving of life to the Federation by the Episcopal system by the beginning of this century and now we are ten years beyond this period. This is a delay as respects our expectations, but we may be sure that there is no delay in the matter as respects the Divine intention. Our expectations are wonderfully fulfilled, however, inasmuch as it was true that when we first began to tell about the coming Federation of the various churches and systems of Protestantism the matter was poo-pooed by all Protestants, who were free to declare that there was nothing of the kind contemplated and nothing of the kind desired; that they were really better off in a divided condition, because in that way there was a certain competition. This was the same argument once used by business people, to the effect that competition was the life of trade; but in business they are finding out that combination is the life of trade, and profit and trusts are the result. And so in our religious circles the same

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thought is brought forward, and the tendency today is strongly in favor of the Federation which the Scriptures indicate and which we pointed out more than thirty years ago was coming, and which will result in a great blight upon Christianity in many respects.

Apparently, at first, the prospective Federation will mean great prosperity and great progress and will give great outward appearance of piety and it will seem as though the world is now to be converted. All who will not or cannot see it thus will be considered as obstreperous and out of accord, and as unreasonable, pessimists and hinderers of the public good by those who think that this is the Divine arrangement and proper course and who do not see as do we the result. This is the very

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condition of things that the Lord guards his people against, by saying, "Say ye not a Confederacy (a Federation)

to all to whom this people shall say a Confederacy, neither fear ye their fear nor be afraid." The fear of all the different denominations seems to be that unless something is done, unless something of this kind be brought about, the whole religious system will go to pieces and God's purposes will fail of being legitimately accomplished. We are not to fear thus, and we do not so fear.

We realize that there is a difference between the nominal church and the real Church of Christ; that God's real saints are to be found in all denominations and outside of all denominations, and that he will perfect his glorious plan of selecting the Church to be the Spiritual Seed of Abraham. The Divine Plan will thus be worked out entirely aside from the projects of man to convert the world, which we see to be impossible; not that we are in opposition to anything and everything possible to be done for the heathen, but that we are not putting our confidence in these efforts for the glorious outcome which God's Word shows us will be realized when our Lord "shall see of the travail of his soul and be satisfied."

But while the matter has not come along as rapidly as we might have expected, we may be sure that there is no real delay, and we have no doubt that the results will be attained in the fulness of time--God's time. There is no doubt that this prophecy will be found in full accord with the other prophecies respecting the close of the Gentile Times and the inauguration of the Millennial Kingdom, due in the year 1915.

Indeed, we see that the people in general are very indifferent, as yet, to the matter of Federation. It is merely the leaders and ministers of all denominations that fear the rising influence of Higher Criticism and Socialism in the deprivation of the people of their faith in God and in the Bible, and these perceive that something in the way of an outward, formal church system is necessary to take the place of individual faith and the influence of the Word of God. This is the class that is anxious for Federation, and we have no doubt the time is near at hand when all the Protestant denominations, or practically all of the ministers of Protestant denominations, will be willing to receive the apostolic blessing and laying on of hands from some Episcopal Bishop, and thus be recognized by the Episcopal Bishop as having the apostolic succession and benediction. And this we understand will thereafter be considered the test as to the right to exercise any of the functions of public ministers, such as preaching, teaching, marrying, etc. Thus the people will be more and more brought to regard the Protestant ministry as Catholics already regard the Catholic ministry.

This will be the growing sentiment during the next few years, the next five years. Five years may seem to be a short time in which to accomplish great things, but we live in the age of rapidity, in the age of electricity. More results are now accomplished in one year than

might have been accomplished in five years a short time ago, consequently in the next five years there will be the possibility of as large an accomplishment as twenty-five years would have brought about a short time ago--perhaps much more than that. We shall expect that, in due time, the Scriptures which indicate this Federation will have fulfilment and clear demonstration, and that before 1915.

As respects the gathering of Israel back to Palestine: It might have seemed strange to us that the Lord did not stir up the people sooner, but we may be sure that his plans and arrangements are all right. The Zionist movement is not yet twenty years old, but it has exerted, and is now exerting, an influence over the masses of Jewish people all over the world. What more could be expected? Meantime the Lord has for some reason kept Palestine closed against the Jews by the Turkish edict and by passport restrictions; and the fact that it has been closed to them has seemed to make them all the more anxious to open the door and to go in and possess the land.

We see a marvelous manifestation of this among the masses of the Jews. In their recent conference, their very able leaders endeavored to deter them from their purpose of entering Palestine at this time--claiming that the Turkish government should give them an autonomous Jewish government before they would take any steps toward entering the land, and that if they were to go in now they would blast their own hopes and privileges and that the Turks would tax them and keep them in subjection and they never could have the opportunity of having their own form of government. But so strong was the feeling in favor of going in at once to possess the land that the arguments of the leaders were unavailing, and while feeling great respect for them they voted them down and decided that they would go in at once and that all the institutions connected with Zionism should be moved to Palestine, and their banking capital should be transferred there as rapidly as wisdom would justify. So we see the movement is gaining headway.

The thought has been held up to some extent and has gained force, and is our expectation, that the present year will be more eventful respecting Palestine than any recent preceding year. Our thought is that from now onward we may expect rapid progress there for the Jewish cause. We will go there to see regarding it, the Lord willing. The next five years may seem a short time in which to gather there Jewish people from all parts of the world, but we are to remember three things--one is that the majority of the Jews are in Russia and rapidly coming to the United States; the second is that at the present time Jews in all parts of the world, and especially in the United States, are very prosperous; third, that God does not declare that all Jews will go back to Jerusalem, but that he will gather his people, and by this we understand him to mean those who have faith in the promises

made to Abraham, those who are really at heart Israelites, those who at heart are anxious to come into harmony with him and to receive his favors.

These are the ones he intends to gather there; and these will doubtless include some that are wealthy, especially as the troublous times in the next few years will indicate the insecurity of property elsewhere; and the Jews, many of them having accumulated property, will be desirous to return to Palestine, where they feel they will be more safe than in any of the large cities of civilization. We could not, of course, agree that they would be more safe there, because the Scriptures distinctly state that the trouble which will encircle the whole civilized world will reach to Palestine and will culminate there in what the Scriptures term "the time of Jacob's trouble."

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

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ANCIENT WORTHIES--HOW PERFECTED?

A PERFECT body implies a perfect mind, because the mind is a part of the body, and a man who has no brains or who has only half his brains would not be a perfect man. Probably there will be no difference of thought thus far in respect to this question, but the real point at issue would be: What constitutes a perfect character?

Father Adam had, in one sense of the word, a perfect character when he was created in God's image and likeness, being perfect both in mind and in body. His mind being in the image of God his character was good; no blemish was there; no preference for sin, but the reverse of this--an appreciation of righteousness and a tendency toward it. He had not a hard heart, but a fleshly heart--a tender heart. He would not be cruel, but just, loving and kind--all that would constitute a good man, because God made him thus.

But there is another sense in which we use the word character, a sense in which Adam never had character in full, viz., in the sense of character developed, tested and proven. God tried him, and because of his inexperience he failed, even though his character was good and his whole organism perfect. If he had known as much about

God as we know, he would undoubtedly have stood the test; but had he been successful in this test respecting the eating of forbidden fruit, we have no thought that it would have been the end of his testing. Undoubtedly

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other tests would have come, and gradually he would have been growing in the knowledge of God, in obedience, etc.; but lacking experience he failed in the very first feature of his trial. So the Scriptures inform us regarding our Lord Jesus as a man, that he was able to endure faithfully because of his previous knowledge of the Father.

If we suppose our Lord Jesus to have been merely a perfect man as was Adam, without any additional knowledge of God, without any appreciation of his "glory with the Father before the world was," without an insight into the Divine Plan given through the holy Spirit and the Word of God, we would suppose him equally as liable to failure as was Adam; but when we remember that he had these various other blessings, then we see the force of the Scripture which says, "By his knowledge shall my righteous servant justify many, when he shall bear their iniquities" --referring to the time of his consecration unto death and his crucifixion on the cross.

Our Lord had the knowledge that enabled him to see and understand in a manner impossible to Adam. In his case we see that the testing through the Adversary during the forty days of fasting in the wilderness was not counted of the Father as sufficient proof of his character-perfection, but, rather, we find that "he was tempted in all points like as we are"--that for three and a half years this testing work continued. This inference is to be drawn not only from the New Testament records of our Lord's experiences, but also from the words of the Apostle, "Consider him who endured such contradiction of sinners against himself." Again, the same thought is illustrated by the high priest who, during the time which represents our Lord's earthly ministry, was in the Holy, crumbling the incense upon the fire, thus symbolically representing the testing and proving, in every particular, of our Lord's character.

If, therefore, it was appropriate that our Lord should be tested after he was begotten, as a New Creature, after he had consecrated his life even unto death, and if it is appropriate that we also should be fully tested after we become New Creatures, begotten of the holy Spirit, then we might wonder in what manner the Ancient Worthies received any testing which would constitute a full proof of character. When we examine the records of these men --Enoch, Abraham, Moses, Samson, Daniel and others-- we find that they manifested great faith; and they endured severe ordeals and testings of their loyalty to God, and their confidence in him. It does not surprise us, therefore, that the testimony "that they pleased God," was given respecting them. This assures us that they had considerable

character development. God must have seen their hearts to be loyal, else he never would have considered them worthy of the "better resurrection." At the same time we believe that they will have need of further experience.

Faith seems to be the chief element of character that was developed under Samson's experiences. We do not know how much patience, long suffering, brotherly-kindness, gentleness, meekness, etc., were developed in his character; nothing is stated respecting the matter, but we have no reason to suppose that Samson was a very gentle man. The slaying of 3,000 men with the jaw-bone of an ass as well as other experiences, would not seem to imply this. We may reasonably suppose, therefore, that though Samson will be brought back in an absolutely perfect condition, and under the favorable conditions of the Millennial Age, there will probably be experiences in life that he never encountered and that will be so new to him that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God. The Scriptures state that all will be brought under the blessing of the holy Spirit in the future.

These Ancient Worthies will not be begotten of the Spirit, as is the Church, but the same prophecy that relates how the servants and hand-maids are to receive the holy Spirit during this Gospel Age, tells also that, "after those days God will pour out his Spirit upon all flesh." And since those Ancient Worthies lived before the outpouring of the holy Spirit, their time for receiving a measure of this blessing belongs to the future and undoubtedly the giving of the holy Spirit to them will have much to do with fixing their characters, which will already be perfect. They will be brought to greater knowledge, and having already endured testings and been proven loyal, they will have only to learn how to use their talents and powers in full conformity with the Divine will.

We understand that these men would be in a die-able condition, in the sense of being mortal and liable to death; but that they would come under the condemnation of the Second Death is highly improbable. If any man has stood trial under conditions of ignorance and superstition, and the measurable darkness of his time--has endured temptations from the world and from the Adversary, and proven faithful under those conditions--it is reasonable to suppose that he would be found perfect under the conditions of the Millennial Age, which will be so much more favorable to righteousness and full obedience to God. We therefore have no reason to suppose that any of the Ancient Worthies will come short of the eternal goal, eternal life.

The fact that the Ancient Worthies will be under the New Covenant arrangement, under the Mediatorial Kingdom, not having full access to the Father until the close of the Millennial Age, is not an evidence of disfavor nor of anything contrary to their best interests, but rather a very gracious arrangement by which any possible mistake would be covered by Christ's mediation and would not bring them under the Divine sentence of the Second

Death. We are not expecting that they will make mistakes, but if, upon their awakening, they should be at once turned over to God, and God's law should operate as we understand it will, and as it did in Adam's case, so that the slightest deflection would mean death, we see

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their position would be much less favorable. Therefore, the Millennial Age will provide abundant opportunity to come to full knowledge; and we believe the Scriptures to indicate, though they do not positively so state, that their fidelity being further tested by their service during the Millennial Age, as a part of the natural seed of Abraham, in blessing the remainder of his seed and all the Gentiles who will come into that seed, will constitute them worthy of an exchange of nature and a share with the Great Company on the spirit plane.

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YEARLY REQUESTS FOR THE TRAVELING BRETHREN

EACH year at this season we ask that those desirous of visits by these Traveling Brethren send in formal requests therefor, preferably on post-card. We keep these on file and arrange the routes accordingly. We desire these yearly, because frequently conditions change greatly within one year.

Remember that no charge is made for these services. The Society pays all the necessary traveling expenses, etc., and takes up no collections. The cost is borne by the general fund, to which many of you are or have been contributors.

It may be too late to include your place if you write when you see that a Brother is headed your way; therefore, co-operate please by at once sending a 1910 post-card request, answering as many of the questions below as possible:

- (a) How many Bible students reside in your vicinity?
- (b) Are weekly meetings held?
- (c) How many are usually in attendance?
- (d) Where do you now meet? (Give full street address.)
- (e) At what hours are the Sunday meetings held?
- (f) Was a vote taken to have a visit by one of these Traveling Brethren?
- (g) How many voted for the invitation to be sent?
- (h) How many, if any, voted against the invitation?
- (i) Would a suitable place be found for a public meeting?
- (j) What attendance do you think could be secured for the public session by such notification and advertising as your class would give?

- (k) Would a suitable place be found for semi-private meetings for the interested?
- (l) Have the members of your class chosen leaders in accordance with DAWN, Vol. VI., chaps. 5 and 6? If so, give names and full addresses of each.
- (m) Give full names and full addresses of the two (2) to whom notices re a Traveling Brother should be sent, and notify us as to any change or removal.
- (n) If your town is not on a railroad give the name of proper railroad station at which to stop.
- (o) How many miles from station is meeting place, and which direction from station?
- (p) Would the Brother be met at station?
- (q) If not, how could the Brother get from said station?
- (r) Give writer's full name and address.
- (s) Any additional remarks.

These visits are not merely for the public. They are intended to encourage small and large classes of Bible students. Nevertheless, we urge that their visits furnish good opportunities for presenting certain truths to the public and thus many grains of wheat are being found. We are sure that the Lord has many thousands of such children whom he has allowed to take certain lines and whom he now desires to bring to a knowledge of Present Truth--using it to further ripen and prepare them for the heavenly garner.

If you are too poor in this world's goods to arrange for a public meeting, mention that fact. We may desire to assist financially. However, it may be possible to hold some meetings in a room at your home, if all the conditions seem favorable.

If you cannot answer all the questions affirmatively, answer what you can. Finally remember that your request is continued for only one year. Hence if you sent word last May we shall expect to hear for details from you this May also--if you desire such visits.

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SOME INTERESTING LETTERS

BELOVED BROTHER RUSSELL:--

I hasten this letter to you in the hope that it will appear in THE WATCH TOWER and stir some good brother or sister who heretofore quite overlooked the home field.

When good Brother Thomas attended the Jacksonville Convention, but little more than a year ago, he stood almost alone in his community. He heard the testimony of our dear Brother Wright of Boaz, Ala., who found, after patient years, hearing ears and good, responsive hearts in his own family. Now children and their married partners, grandchildren and their friends are warm, devoted friends of the Truth.

Could you have been with us during the last two days

you would surely have had evidence that there is a rich ingathering in the South. Today, after little more than a year of quickened effort, at least twenty-three give good evidence of consecration, having symbolized by water baptism. Cotton-planting was forgotten (it was the very busiest season), and the rich blessing the dear Lord poured out was not to be compared to anything on earth.

I thought of the large class at Reedy, Va., mostly of the family of our beloved brother--familiarily known as "Cousin Jimmy"; of good and faithful Brother Major Grubb, of Rondo, Va., whose children and grandchildren recently consecrated; of whole families North, South, East and West who just recently have made consecration. After father or mother was called beyond the veil, or stood faithful but alone for twenty years, some were rewarded in their own families.

Beloved Brother, my own heart is quickened to deeper devotion, more zealous sacrifice, more ardent love, more patient, long-suffering endurance as I see the rewards of long-deferred harvest.

Scripture texts crowd my mind--"after many days," "weeping," "bearing precious fruit," "labor not in vain in the Lord," "he that reapeth receiveth wages." How my heart burns to tell the dear brethren everywhere--"the fields are white to the harvest"! Don't overlook the dear home-folk. The Lord will not have more than 144,000, but Brother John, or Sister Mary, or son, or daughter may for all eternity hold before us this joy-giving

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thought--"My crown came to me because you loved me enough to lead me to consecration."

Perhaps once we presented the Truth smitingly at times. We have learned to present it lovingly, considerately, better understanding the infirmities of our dear ones. How necessary that all our deeds be tender, loving, as were our dear Master's!

I am most grateful to the Great Chief Reaper for this Southern trip and the wonderful harvest-gathering that is in evidence on every hand. Do all the dear friends realize that the opportunities now open will soon pass? Can we withhold our services when people read sermons and PEOPLES PULPIT as never before?

Everywhere the dear friends are surely awakening. Angels must look on in wonder at the glorious privileges accorded to men.

Thousands of prayers go up as you leave for abroad. Hundreds of warm Southern hearts earnestly pray richest blessings to the many to be refreshed of other climes and foreign tongues.

Yours in his love,

M. L. HERR.

DEAR PASTOR RUSSELL:--

It is my pleasant privilege, obeying the instructions of the Ecclesia here, to inform you that at a meeting held last evening you were unanimously re-elected. Although it has not been our privilege to have you with us in person, we desire to express our grateful thanks to you for sending to us such acceptable representatives in the persons of your able assistants, the dear Pilgrim Brothers, whose visits are always helpful. Then, too, you are always with us, representatively, in the pages of SCRIPTURE STUDIES and THE WATCH TOWER and your other writings and addresses--which we find invaluable --and some of which we use in all our meetings. Just now we are finding new beauty and grander lessons in TABERNACLE SHADOWS OF THE BETTER SACRIFICES. You will never know, dear Brother Russell, until you have "passed the veil," and "know even as you are now known," what you have been, and continue to be, to us--and not to us only, but to all who have learned "present truth" through you (and where else have they learned it?).

We desire to tender to you, and to all the dear ones of the Bethel Family, our heartfelt love and affection; and we desire to say that our daily petitions go to the throne of heavenly grace--that you may be kept faithful just a little longer--and then hear the welcome--"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." We ask for your prayers, dear Pastor, that we, too, may be kept faithful.

Your brother in Christ, S. N. WILEY.

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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.

JUNE 5

- (1) State the philosophical relationship between Ransom and Substitution. P. 480.
- (2) Give illustration of such Substitution and Ransom. P. 481, par. 2.
- (3) What thought of Substitution has led to confusion? Explain the matter, showing the right and the wrong views of the question. P. 482, par. 1.
- (4) Could the Divine Plan for human salvation have been different from what it is? P. 483.
- (5) What two lines of reasoning prove the wisdom of

the Plan which God has adopted? Pp. 484, 485.

(6) How would any other Plan than the one adopted, Ransom and Restitution, have effected the Gospel Church? P. 485, last par.

(7) May we not expect that time will show that every feature of the Divine Plan has been most wise and helpful? P. 486.

JUNE 12

(8) What is signified by the Ministry of Reconciliation? P. 487.

(9) Who participate in this ministry? P. 487.

(10) Is this Reconciliation a feature of the Millennial Age or is there a feature of it now in operation? Cite the Scripture which declares that the Church was reconciled to God. P. 487, par. 2.

(11) When we read that God was in Christ reconciling the world to himself, should we here differentiate between the Church which accepts the reconciliation through faith and the world which is to be reconciled or brought into harmony with God by the great Mediator during the Millennium? P. 487.

(12) What constitutes authority to act as a minister or servant of the Atonement between God and the world? P. 487, last par.

(13) To whom may these ministers or servants tell of the grace of God operating through Christ for the forgiveness of sins? What is there in connection which operates disadvantageously, hindering the servants from bearing record to all mankind, to all the world? Pp. 488, 489.

(14) Will the opening of the blind eyes and unstopping of the deaf ears during the Millennium permit these servants of reconciliation to do a more effective work--to a larger number--to all the families of the earth? P. 490.

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BROTHER RUSSELL'S JUNE CONVENTION TOUR

Lv. Brooklyn, N.Y...Fri. June 17 Penn. R.R.... 9:45 P.M.
Ar. Louisville, Ky..Sun. " 19 " " ... 10:35 A.M.
Lv. " " ..Sun. " 19 L.&N..... 9:30 P.M.
Ar. Cincinnati, O...Mon. " 20 " 7:20 A.M.
Lv. " "...Mon. " 20 Big Four..... 9:30 P.M.
Ar. Cleveland, O....Tue. " 21 " 6:45 A.M.
Lv. " "....Tue. " 21 W.&L.E..... 8:00 A.M.
Ar. Canton, O.....Tue. " 21 " 9:38 A.M.
Lv. Canton, O.....Wed. " 22 Penna.R.R.... 6:27 A.M.
Ar. Muncie, Ind....Wed. " 22 Big Four..... 1:32 P.M.
Lv. " ".....Thu. " 23 L.E.&W..... 9:52 A.M.
Ar. Lima, O.....Thu. " 23 " 12:40 P.M.

Lv. " ".....Fri. " 24 C.H.&D..... 9:10 A.M.
Ar. Dayton, O.....Fri. " 24 " 11:20 A.M.
Lv. " ".....Fri. " 24 Penna.R.R.... 9:27 P.M.
Ar. Chicago, Ill....Sat. " 25 " " 7:10 A.M.

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REACTION IN FEMALE SEMINARIES

WE GIVE liberal extracts from an article following,

which confirms our recent statement that the same polished infidelity which for forty years has steadily been leavening all the male colleges and seminaries of the United States, Canada, England and Germany, and which by now has gotten possession of nearly every pulpit and Sunday school, is penetrating and saturating even common school books.

Many parents see this but forbear to protest, because of their lack of spine and their false standard of parental love. Instead of standing up for the Truth and the Bible they surrender to the arrogance of Young America --male and female. They think that they love their children too much to oppose them, when really their trouble is too much self-love--"approbativeness." They fear to have their educated darlings think of them as "old fogies" and behind the times. What they need is more love for their Creator, more love for his Word and more love for their children--to give them backbone to stand up for the Truth at any cost.

But alas! So blighting and stunting has been the misrepresentation of the Gospel of Christ that many dear souls, possessed of a keen faith, have so little knowledge that they cannot defend it. Yea, they know their ignorance and fear even to try.

"My people perish for lack of knowledge," says the Lord. Yet the leaders of all denominations teach them to boast. They are rich and increased in goods and have need of nothing: they know not of their poverty, blindness and nakedness. (Rev. 3:17.) Ah! Thank God for the Millennial Kingdom so near at hand! What would humanity do without it! Soon the half-truth of the dark ages would give way to no creed, no faith. And what direful results would follow!

AWAY FROM ANCIENT ALTARS

[HAROLD BOLCE IN "COSMOPOLITAN."]

"Colleges devoted to the education of women have revised the accepted estimate of life, with startling consequences to ancient creeds. Throughout the ages there has been a sad procession of believers who regarded life as a burden to be borne, and endured it to the end, with sighs and tears. And the memory of their sacrifice and suffering has been revered by the thousands that follow them. In contrast with this philosophy, which has produced unnumbered martyrdoms and is still held in some circles, there has been preached a militant gospel. Life is regarded as a warfare in an arena. In the hymn that sings the spiritual triumphs of conquest when the armies of the Lord waged battle, the believer rejects a life of either resignation or ease 'while others fought to win the prize and sailed through bloody seas.'

"American educators of women are showing what

they believe to be the fallacy of both these philosophies. Life, they say, is neither a burden nor a battle. It is a benediction. It is the great Fact. To live right is to live joyously. And so the thousands of young women coming out of our institutions of learning do not follow the centuries of tearful pilgrimage on the Via Dolorosa, neither do they choose the Field of Mars. They believe that martyrdom in modern times is as anachronistic as the stake, and that to regard life as gladiatorial is to miss its finest meanings.

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"The significance of this interpretation of life appears when its application to current activities is studied. 'Non ministrari sed ministrare,' 'not to be ministered unto, but to minister,' is the motto of Wellesley College, and this is the spirit of all the institutions pledged to the higher education of American women. The new evangels do not offer up anguished petitions to a non-resident God. Modern scholarship is, indeed, fulfilling Comte's prophecy that the God of authority would be escorted out of the affairs of man.

"President William De Witt Hyde, of Bowdoin College, who is in demand as a lecturer at many girls' colleges, teaches that as human experience develops, the divine attributes have to be translated into new terms--into terms that are in keeping with the deepening experience of the race; and that 'we know God only through man.' His teaching that a God symbolized by the outgrown experience of bygone ages is little better than no God at all, finds emphasis in the loftiest thinking among the professors in the colleges under consideration. Katharine Lee Bates, professor of English in Wellesley College, a woman of rare endowments and profound spirituality, teaches that the great foundations of Christianity 'plead for ampler walls and gates,' and that 'the heresy of youth is the outworn creed of age.'

"The old idea that the good-will of the Infinite could be secured by sacrificial offerings on the altar, or by lamentations and Te Deums, has been abandoned by the colleges. The futility of such petitionings is emphasized by Dr. Caroline Hazard, president of Wellesley, who is carrying out with distinguished efficiency the work

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inaugurated by Alice Freeman Palmer. In a talk recalling some of the scenes of Palestine, which she visited recently, she told of the faithful in Israel who gather at the Wall of Wailing and cry out to the God of their fathers to restore the Temple and reassemble the children of Jerusalem. 'Make speed, make speed, O Deliverer of Zion!' has been the intoned cry of these worshipers throughout the dismal centuries that have crept across the ruins of the great edifice the Preacher built, and yet,

in spite of all this supplicating of the Throne of Grace, the very City of the Jews is a Moslem town! Just as it is unnecessary to go back to Sinai to find the covenants of God, so it is idle in our age to look to the skies for help. 'Each soul,' said President Hazard, 'has its Holy City, deep hidden under the accretions of every-day life.'

"President Hyde, of Bowdoin, not only tells his own students, but has sent the message out to all the students of this land, that the modern world, at least the intelligent and thoughtful portion, has outgrown the old idea that God sent his Son to earth, announcing his advent by signs and wonders; or that this Son was authorized to forgive sinners who conformed to the terms revealed; or that Jesus transmitted this miraculously tested power to his Apostles.

"From a student at Berkeley, who has also studied at Stanford University, comes the assurance that 'university women are taking a brave and enlightened stand on the subject of teaching their children and all children the vital facts about life.' She adds that the college-bred men and women of the Far West 'seem to have been swept along about equally before the irresistible non-church wave that has left some of them prostrated before crass materialism,' but that 'more and more stagger again to their feet, and move with eager steps towards the dawn of a creedless spirituality.'

"This confirms the teaching of Doctor Brown, of Stanford University, that 'hard and fast theories have been going down before the majesty of fact.' He even goes so far as to say that what Tom Paine and Robert G. Ingersoll taught, as death-blows to faith, is now proclaimed as truth by Christian scholarship.

"But the new gospel has come without bitterness, with humanity as its shrine, and the aspirations of the race its litanies. 'The contemporary kingdom of love,' said one of the lecturers at Wellesley, 'is the only way over which we may pass to the eternal kingdom of love.'

"Not blind petitioning, but active faith and action illumine the new creed. 'We still have our dragons,' said Miss Hazard. 'Perseus and St. George have not exterminated them all. The world is waiting for Andromeda, and still more for the active Dorcas. Under Syrian skies, or in a Western World, the call is the same--a call to service, to high living, to wage war on the powers of evil.' And in the litanies which this president and poet has written, self-indulgence, evasion, and fear are enumerated as the dragons every human spirit has to fight.

"So far as the outlook of American students is concerned, 'the eternal city of the skies,' fabled in Christian legend, lies in ruins under the feet of modern scholarship. But the education of young women, President M. Carey Thomas, of Bryn Mawr, points out, is giving us 'a new heaven and a new earth.' These young women are going out of the colleges not to destroy, but to fulfil. They are taught that Jesus of Nazareth 'never mentioned religion,' that 'it was farthest from his thought'; and that 'life' was

the sublime text of his ministry.

"Dr. George A. Gordon, of Boston, who is popular as a lecturer at Wellesley, teaches that 'we lament the loss of belief in angels and seek to revive the doctrine of familiar spirits; we speak of the pathos of these vanished faiths,' but there is infinite gain to man in 'the grandeur of this abolition of all intermediaries'; and President Hazard sets forth that it must always be one of the glories of woman 'that truth can appeal in a direct and concrete form to her mind.'

"The young college women are not dreamers, save as they are inspired by the vision of a new society saved by service. They are carrying what they believe to be the true spirit of Christ and Christmas throughout the year. Though all the recorded miracles may be regarded as folk-lore, and though the Manger itself may be no more than a sacred myth, life remains beautiful and divine, and the call to re-create the spirit of the home and to serve humanity is regarded as a commission from the 'King of kings reigning in the heart of the race.' They indeed constitute an army--an undenominational army--but their banners are unseen. Instead of breaking windows, they are mending hearts. They believe in the integrity of law, and so scout the notion that any sea was ever rolled back by a wand. They believe that in all ages, wherever the Spirit of God has triumphed on earth, dominion has been asserted through the thought of man. And that divine presence, the colleges teach and the activities of college girls give evidence, is as potent today on earth as it ever was in ancient times.

"This, in substance, is the significance of the repudiation by the colleges of what they regard as crude and narrowing theology. The young women do not cringe at the Throne of Grace. To cry out in despair on bended knees is regarded not as an evidence of religious advance, but an expression of timidity and fear. The laws of the spirit are logical and fixed. The electrician does not cross himself before the dynamo. The chemist does not deal in burnt offerings to give divine quickening to the elements."

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BEGOTTEN OF GOD--HE CANNOT SIN

"He that is begotten of God sinneth not, for his seed remaineth in him and he cannot sin."--I Jno. 3:9.

AS in human nature there is an earthly begetting and an earthly birth, so, the Scriptures inform us, the Lord purposes during this Gospel Age to develop creatures of a new nature. These are spoken of as first begotten of the holy Spirit, at the time of

their consecration, and subsequently developed and ultimately "born from the dead" as "members of the Body of Christ" --sharers "in his resurrection," "the First Resurrection," the Chief Resurrection.

The begetting power the Scriptures declare to be the Word of Truth. Through this Word God operates in us first of all, and if we respond to the drawing we shall be brought into relationship with Christ through faith, recognizing him as the Sin-Bearer, as the Great Advocate who is willing to appropriate a share of his merit to us and thus to justify us from Adamic sin and the imperfections of the flesh, which we no longer approve. The Word of God having convinced us that all unrighteousness is sin, and we, having reached that place where we desire to be in accord with God and with righteousness,

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are informed through his Word that they who would become fully his in the present time, and receive his invitation to become members of the Body of Christ, to join with our Lord in the laying down of earthly life, may "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."

When we do this, our Lord Jesus, as Advocate, imputes his merit to us, and we are accepted of the Father, during this "acceptable time of the Lord"--this Gospel Age, while the full number of the "elect" are being chosen. The Father's acceptance is indicated by the impartation of the holy Spirit, and we are "begotten [this text improperly translates it 'born'] of God." The word for "born" and "begotten," being the same (gennaō) in the Greek, the context must indicate which should be used. In the present case it should be the word "begotten," because the New Creature is at this time but an embryo; it has not a new body; it has merely a new mind, a new will, a new disposition, which has been engendered by the Spirit of Truth and accepted of the Father as a begetting to the spirit nature.

Everything connected with this New Creature is pure and sinless; it has none of the Adamic condemnation nor imperfection. It never had. It cannot agree to sin because it is out of harmony with sin. The desire for sin

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which might still lurk in the fallen members of our body, would be called, as the Apostle terms it, "the motions of sin in the flesh," or the struggles of the flesh. The flesh is reckoned dead, but is not actually dead--merely "dying daily." The New Creature thus contending against the flesh and mortifying the flesh, makes progress in proportion to its energy and success in this direction.

"HIS SEED REMAINETH IN HIM AND HE CANNOT

SIN"

If this new will, this new mind, that God has accepted and recognized as a New Creature, should ever, knowingly, intentionally, approve of sin and connive at sin, this would prove that the Spirit of the Lord, the new mind, is gone, because it is merely the new will, the new disposition, at the present time that represents this New Creature. It is not the flesh; it is not the gray matter of the brain; it is the will which controls the brain and seeks to regulate the thoughts and intentions of the heart, and, so far as possible, all the actions of the daily life. The new will is the New Creature in the most emphatic sense. If, then, the will has ceased to be in harmony with God's will, it has perished as a new will and is merely the old will revived. This would indicate that the seed of truth, the seed of this power of God, has died in the individual; for as long as "his seed remaineth in him he cannot sin." He cannot intentionally and knowingly approve sin or practice sin.

The New Will might at times be entrapped, because the will is very particularly identified with the body, with the human brain, and therefore with all the affairs of life. At such times it might become thoughtless respecting its obligations and the propriety of its course, and so the New Creature might be overtaken in a fault; but it could not be a New Creature and yet have a will or intention to do that which is evil--contrary to righteousness and to the Divine will and intention.

"If we say that we have no sin, we deceive ourselves and the truth is not in us." (I John 1:8.) How shall we harmonize this text with the preceding one is a question that comes up? The Apostle is not here saying that our flesh sins and that we do not sin. Nor do we understand him to be saying, "If any man says that his flesh does not sin he is a liar," but we understand him to be saying, "If we [New Creatures] say that we have no sin, the truth is not in us." He is thus saying that we, New Creatures, are responsible for sin. We understand the solution of this to be found in the difference between the will or intention of the New Creature, and the ability of the New Creature. The New Creature never wilfully sins, never intentionally does wrong, but may be ensnared through the evil propensities of its fallen body of flesh.

This earthly body is reckoned dead and God has nothing to do with it. God does not judge nor deal with dead things; "ye are dead," so far as the flesh is concerned. Hence God is not judging the body; he is not noting what your body did, what you as a human being did, because you no longer exist as a human being, from the Divine standpoint or records. Your whole standing with God is as a New Creature; but you have a responsibility for your body, your tongue, your hands, your feet, and all that these do. As a steward over these it is for you, as a New Creature, to do the best with them that you can, and you are responsible for them.

To illustrate: If a man owns a dog and knows the dog has a bad temper and will bark and bite and annoy the neighbors, it is his duty to muzzle the dog or chain it. If the dog gets loose at any time and bites somebody, the dog will not be sued in court, because the dog has no responsibility in the matter, but the suit will be brought against the owner of the dog. He is the one that is held responsible for what the dog does.

So in the Divine Court, we as New Creatures are held responsible for our body--for what our hands do, for what our feet do, and for what our tongues do. If, therefore, the body sins, the New Creature is charged with that sin, whatever it may be--whether it be a grievous sin or a less sin; and when we say, "if the body sins," we are merely putting it in an accommodated form, because we know that in the flesh there is no perfection; that there is not a New Creature who has a body that is perfect and that can keep the law of God absolutely.

"FORGIVE US OUR TRESPASSES AS WE FORGIVE
THOSE WHO TRESPASS AGAINST US"

Thus we see that every New Creature is charged with the defects of his mortal flesh. These, in the Scriptures, are called "trespasses," and in the Lord's Prayer we are instructed what we should do with respect to these trespasses. When we pray, "Forgive us our trespasses as we forgive those that trespass against us," we are not referring to Adamic sin, which God does not forgive, but which is atoned for by the merit of Christ, imputed to us. When we speak here of "trespasses" we are referring to those sins which we as New Creatures commit unintentionally, against the Divine plan or law because entrapped or ensnared by our infirmities or by the surrounding conditions and temptations of life. These might overcome the New Creature and swerve him from his course, just as the bringing of a magnet into the vicinity of a compass might cause the needle of the compass temporarily to deviate; this would not mean that the compass has been spoiled, nor that it is a bad compass because temporarily it has been turned from its proper course; and so with us. The new mind, the new will, is in harmony with God and anything which might distract it in any degree would be merely a temporary matter and would not necessarily mean our imperfection as New Creatures. In the case of the compass, if the opposing magnet were removed, the needle of the compass would immediately revert to the North; and so with us, if the overpowering temptation were out of the way, our hearts, as New Creatures, would at once revert to loyalty to God. This illustration, of course, is not a perfect one

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because the compass has no intelligence, no will, no power to improve itself nor to add to its resistance of outside

influences.

These trespasses, as we bring them to the throne of grace, would not be forgiven unless we had an Advocate, and then our Advocate could do nothing for us except as he had merit at his command that he could appropriate on our behalf, because God is dealing on lines of strict and absolute justice. Hence when we come to the throne of heavenly grace the basis of our faith and confidence should be that we have a great High Priest who has entered for us into the "Most Holy"; that this Great One is our Advocate with God, and that the basis of his effective advocacy is the merit of his sacrifice--that he has the wherewithal to satisfy Justice on behalf of all of those imperfections that are ours unwittingly, unintentionally.

God might have arranged that the merit of Christ's sacrifice should not only cover or be effective for "all those sins that are past through the forbearance of God" at the time of our acceptance as New Creatures, but should also be applied for all further imperfections of the flesh to the very end of our lives. But he did not make such an arrangement and evidently he purposed this that it might be to our advantage, so that when we trespass we might have the humiliating experience of being forced to come "to the throne of grace to obtain mercy and find help for every time of need." Whoever has had any experience as a child of God in coming to the throne of grace has, doubtless, to some extent, had this very humiliation.

If, for instance, the New Creature found that he was overtaken in the same fault a second time, it would produce special humiliation, and every additional humiliation should make that New Creature more and more earnest in his endeavors that this particular lesson should be well learned--that never again need he make application along the same line to the Lord for forgiveness. Thus we see in this arrangement of the Lord a great blessing--a blessing in that it will keep us humble and also keep us continually coming to the throne of grace and cognizant of the fact that we are imperfect according to the flesh; keep us looking at the standard which God has set, to see to what extent we are still imperfect; and will lead us to watch ourselves daily that we may grow as New Creatures. In harmony with this the Apostle Paul, addressing New Creatures, says: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

We must understand the Apostle here to mean that if any man sin because of his not having a perfect body, if he sin because of the imperfection of the flesh and surrounding temptations, but who as a New Creature desires to do God's will, let him "come boldly to the throne of Heavenly grace." Let him have courage to come. Let him not delay to come. As a matter of fact, however, we know that many do delay to come to the throne of grace; they feel ashamed to go to the Heavenly Father to acknowledge that they have made another failure; and thus hindered by their shame, or by their pride, or by discouragement,

they are in great danger, because the longer they remain away the more serious will their condition become, the colder will be their heart and the more numerous will be the spots upon their "robe of righteousness."

GREAT COMPANY MUST WASH THEIR ROBES AND MAKE THEM WHITE

And so it is that those who are most fervent in spirit and most fully in accord with the Lord are very careful that not even a single spot shall soil their robe of righteousness; but if a spot should appear they hasten at once to have it cleansed with the blood of Christ; while others who take a different course grow gradually more and more careless until their robe becomes very much spotted and the cloud between them and the Lord becomes darker and darker, and they may perhaps be engulfed in worldliness, and eventually incur the penalty of the Second Death. Even in the case of those with whom it does not eventuate so seriously, we see the picture given us in the Scriptures of how deplorable is their condition; that they will not be accounted worthy to be of the "Little Flock"; they

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will not be accounted worthy to be of the Royal Priesthood; they must suffer many stripes; and the very highest position possible for them to attain is a place in the antitypical Levite company, the "Great Company," servants of the Royal Priesthood.

This picture is given us, we remember, in Revelation, 7th chapter, where the "Great Company" is shown as washing their robes and making them white in the blood of the Lamb. There would be no need of washing the entire robe unless the entire robe were spotted. Those who keep their garments unspotted from the world by noting every spot which might appear, and go to the throne of grace immediately that they, as New Creatures, may "walk in white"--these are the ones who are pleasing in the Lord's sight. It is to this class that we all wish to belong.

WHEN THE NEW CREATURE CEASES TO EXIST

It might be asked, at this time, how does Christ act as Advocate for the sins of the New Creature and apply his merit for their sins? We answer that all the sins that are charged to the New Creature are the earthly weaknesses and imperfections, and Christ's merit is all of an earthly kind. He has nothing to give away of a heavenly kind. The sacrifice he made was an earthly sacrifice, the merit of which has been imputed to those who come to the Father through him; so it is merely for the earthly sins, and the unwilling sins, so far as the New Creature is concerned, that his merit is applied.

If the New Creature is unfaithful in the sense of agreeing to sin then the New Creature ceases to be-- there is no New Creature there. But the New Creature might be asleep and might be entrapped in that way; as for example: There might be a servant who is at heart loyal to his master in that he would not wish to connive with robbers that they might enter the house; but if that servant were careless with respect to the locks on the doors and a thief should break in through that carelessness, he is unfaithful, and is a transgressor to that extent. But if he had connived with the marauders and robbers and had opened the door to let them in, he would be no longer a servant; he would be no longer a member of that household, but an enemy. He would be a robber himself.

So if we as New Creatures connive at sin and make provision for the flesh and watch for opportunities to get into relationship with sinful things, the New Creature in that case has ceased to be a New Creature. He is an old creature, merely masquerading, and there would be no further hope for such a one. He has passed beyond hope. But if he has been careless and the robbers (we speak of these sinful propensities as robbers) have insidiously engaged him in conversation, and one is enticing him to hold open the door for conversation, while another goes around in some other way and thus breaks in, he is responsible to the extent that he has communed at all with any of these influences. He has no right to have anything whatever to do with sin. He has no right to have any fellowship with sinful things. He should have nothing to do with the unfruitful works of darkness, nor be in

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harmony with them in any sense of the word, but should turn from them as from an enemy. We have no right to have any fellowship or sympathy with that which the master of the house has prohibited. The Master of our house is Christ the Lord, and his will and his rule are to be respected, not only in the outward letter, of apparently trying to keep the house secure, but to the full extent of resisting and treating as enemies everything that is not in accord with him. The more firmly we get this thought fixed in our minds the greater will be the power that we shall find supporting our new wills in this resistance of sin.

"MY SOUL, BE ON THY GUARD"

According to the Scriptures, as well as according to our own experience and that of many others of which we have knowledge, all sin which comes in upon a New Creature, comes very insidiously and generally in some soft way. An outward attack, like throwing stones, is never made. One would shut the door promptly against such an attack; but it is the smooth-spoken sins, the smooth-tongued sins, that come in, the sins that appear to be right.

Going back to the illustration of the dog: It is when we feel that there is some provocation for letting down the chain, so that the dog can do some good with his teeth--that there is somebody that ought to be bitten--that is the time when we throw ourselves open to danger. We are slow to learn to fully appreciate the fact that the dog is not to bite anybody; he is not to bite the friends of the family, nor the enemies of the family. He is to be kept chained all the time. Then, as to how much the dog may bark: You can readily see what that would mean. That is evil speaking. If the dog keeps on barking he will annoy not only the family, but also the neighbors and friends and even the enemies. The New Creature has no right to allow this. His tongue may speak that which is good and that only. This is an absolute command: "Speak evil of no man"--not only of no man in the Church, but of no man outside of the Church; and in this case, the man includes the woman.

We might ask if our Lord Jesus, when he ascended up on high, "there to appear in the presence of God for us," applied the whole of his merit; and if so, what has he now to apply for these daily trespasses that we unwittingly and unwillingly commit and on account of which we are bidden to come with courage to the throne of Heavenly grace and remember that we have an Advocate? We answer that our Lord, when he died, gave into the Father's hands the entire merit of his earthly life, but he did not apply it to any specific use or purpose. He merely said, "Into thy hands I commit my spirit"--my all is given up to the Father. When he ascended up on high all those earthly life-rights were in the Father's hands, were in bank, so to speak. But it is one thing to have something in bank and another thing to appropriate money to others. Our Lord deposited his merit in the heavenly bank, so to speak, and it was there for him when he ascended up on high to make appropriation of it.

What appropriation did he make? He did not appropriate his entire merit to one individual and as soon as that individual was through using it, appropriate the whole to another individual; but all this merit of his, in every particular and in the widest scope it could possibly cover, was left in the hands of God, and he did not appropriate it all at one time, but merely drew against it. As we would say if we were speaking financially; he drew many drafts against that deposit; he imputed a share of that merit to each one who would believe in him and turn from sin and make a consecration such as he has made, and would seek to walk in his steps to the end of the journey.

So, then, our Lord's merit was not merely for believers living at the time of his death, but for us who are now living and for all consecrated believers of the obedient class, and for all of their interests. But while it was all put into God's hands for that purpose and left there as security for all that class, nevertheless it went out or was individually applied as each one needed it. At that

time there was only a small number of disciples, about five hundred brethren, and the merit, or imputation of merit, to cover their Adamic sin and render them acceptable as sacrifices, was granted instantaneously, and as a result the holy Spirit came upon all those in that waiting attitude at Pentecost. The Lord has since been appropriating his merit to all those who come to the Father by him; this merit is applied to no others, and it flows from that same source and fountain of grace. It is not only sufficient to apply for all the sins, imperfections and blemishes of the past, but is sufficient for all the imperfections and blemishes as long as we remain in the flesh, because it has not been given wholly at any time, but remains as a continual fountain of supply, from which we may daily draw.

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WHAT THE CHURCH SHARES WITH CHRIST

BRIEFLY summed up, the Church is called, by special invitation, to a "high calling"; a high station--now to suffer with Christ, that she may in due time reign with him. This suffering with Christ is not suffering for sin we may commit, for he never suffered in any such sense. If we suffer with him, our suffering must be along the line of experiencing injustice and in laying down our lives in the service of righteousness. His sufferings were sacrificial sufferings, hence if we share in his sufferings, our sufferings must be sacrificial.

We share with him in the begetting of the holy Spirit and we share with him in his resurrection, if, as the Apostle says, we are faithful in suffering with him, faithful in the matter of participating in his death; for, "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him."

Looking at the matter from the standpoint of the Scriptures we shall see that they sometimes speak of Christ and the Church under the figure of one great Priest, Jesus the Head and the Church his Body, his consecrated self-sacrificing members, and the "Great Company," the antitypical house of Levi, the servants of the Priest. Sometimes the Scriptures speak of us as the under-priesthood, and Christ Jesus as representing the Head of this priesthood. In all these figures the thought is that in some sense we share with our Lord in his work. As the Apostle expresses it, "we are one loaf," all members or participants in that one loaf. The breaking of that one loaf, which was accomplished in our Lord Jesus primarily, is continuing in those who are accepted as members of him, continuing in those who keep their

hearts with all diligence.

In the matter of sin atonement, "we were children of wrath even as others," and therefore we had nothing wherewith we could procure the redemption either of ourselves

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or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus our Lord, "who gave himself a ransom for all"--a ransom-price. We, therefore, have none of this ransom merit in us; but when he gives us a share of this, or imputes it to us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his Body, we thus become members of the Ransomer, because his work of ransoming is not completed. He has indeed given the ransom-price, but he has not yet applied this price for all. We had nothing whatever to do with the matter at the time the price was laid down, but we become identified with him before that price is applied to the world. We have, therefore, that much share in the ransoming-work, because the word "ransom" takes the thought not only of the work that Jesus did in the past, but also of the whole procedure down to the very end of the Millennial Age. To ransom means, not only to purchase, but to receive or to recover the thing that is purchased. We have nothing to do with the payment of the price that secures the ransom, but we have something to do--and are counted in with him--in the work of recovering that which was bought with his merit.

It will take all of the Millennial Age to recover mankind in the full sense of the word, to ransom them or to bring them back; as we read, "I will ransom them from the power of the grave." The ransom-price for that purpose was paid nearly 1,900 years ago, but they are not yet ransomed from the grave and will not be until the awakening time in the Millennium. Then, as they gradually come out of sin and death conditions, the full intent and purpose of that ransoming will be in process of accomplishment, and since the Church is to be associated with Christ in all the work of the Millennial Kingdom, therefore the Church, in that sense of the word, will be identified with the ransoming work, or the work of deliverance.

As represented in the "sin-offering," the merit originally proceeded from the great High Priest, who is Jesus, and that merit is conferred upon the Church, his Body, not apart from himself, but as members of himself. He does not treat us as separate from himself. He is simply adding to himself these members, and as soon as we become justified through his merit and accepted of the Father as members of his Body, we are members of the great High Priest who has a great work to do; and when the merit that has been imputed to us, and to every spirit-begotten member of the household of faith, shall be

available for disposal the second time, all the members of his Body will have participation in the application of his sacrifice, in the sprinkling of the New Covenant.

Our Lord's present invitation is to drink with him his "cup," to partake of it. This is the blood of the New Covenant, his blood, "shed for many for the remission of sins," of which we are all to drink, and it takes the entire Gospel Age to find the proper number of those who are thus invited in harmony with the Father's plan, and who are willing to drink of this cup, to be baptized into his death.

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THE HEAVEN-PROVIDED BREAD

--MAY 29.--MATTHEW 14:13-21; 15:29-39.--

Golden Text:--"I am the bread of life."--John 6:35.

THE GOSPELS give us two distinctly different miracles of feeding the multitude in the wilderness places. On one occasion the number fed was five thousand and in the other four thousand. In the one case it was a lad who provided five small barley cakes and two fishes; in the other the disciples themselves had seven loaves and a few fishes. In one instance twelve baskets full of fragments were gathered after the repast; in the other seven baskets full. St. Matthew's Gospel records both of these miracles. In each instance there was a seeming necessity for the miracle, and the necessity prompted our Lord's compassion and the use of the Divine power. It will be noticed that in these instances the Master used for the benefit of others the special powers communicated to him at the time of his baptism through the descent of the holy Spirit; but we recall that Jesus refused to use this same power selfishly for his own comfort, even when he hungered after having spent forty days in the wilderness at the outstart of his work, studying the Scriptures to know the mind of the Lord, how he should suffer and become the Mediator of the New Covenant.

"BUT SOME DOUBTED"

Not all, even of those who associated with our Lord, understood, appreciated, believed in his wonderful miracles. Where there is a desire to disbelieve there is also a possibility. Indeed, the Scriptures are evidently quite true in their assurances that faith is a difficult matter at the present time; and that for this very reason it is specially appreciated of the Lord in those who profess

to be his followers. The Scriptures intimate that faith is a gift of God, while at the same time it is a matter of our own exercise. It is for God to set forth the facts and bring them to our attention. It is for us to be able to appreciate those facts and to exercise the corresponding faith. As the Scriptures declare, "All men have not faith"; "Without faith it is not possible to please God"; "According to thy faith be it unto thee."

God has not made faith equally possible to all, in that he has not given mankind the same opportunities for exercising faith by not giving all the same degree of knowledge upon which to base faith. And even amongst those who have the necessary knowledge, faith must depend considerably upon the structure of the brain. Some people have scarcely anything of faith; others with a different structure of brain, are inclined to believe too much --to be credulous and easily hoaxed.

While God declares that none can be of his Church now being called unless they have faith, including the necessary knowledge as a basis for it, yet he does not say that those who have not the knowledge and have not the faith will, on that account, be turned over to demons for eternal torture. On the contrary such already suffer a measure of deprivation of joy and of blessing. Failure on their part to exercise faith should not bring upon them any additional disadvantages. God has decreed that faith shall "come by hearing and hearing by the Word of God;" that none can believe except they hear, and that none but the believing will have part in the Church's salvation

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now being effected. But he has equally decreed and arranged for the great mass of mankind who have never had the sufficiency of knowledge and of faith, that all may yet come to a salvable condition. Indeed, God has specially made the way of faith in this age a "narrow" one, that thereby he may select a very special class. But these selected or elected ones, as the Scriptures show, are to be the Royal Priests of the next age, who will enlighten and instruct all the families of the earth. Then "all the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5.) Then everything in the Divine arrangement connected with mankind will be openly revealed, plain to be understood; as the Scriptures say of that time--then the way-faring man, though simple, need not err as respects the way of righteousness. Let us, however, rejoice if we are amongst the blessed, the favored ones of the present time to whom the things of God are not obscure--of those whose hearts are so in tune with the Infinite One that the things of faith revealed to us in the Scriptures do not seem unreasonable.

THE LANGUAGE OF FAITH

Approached from the Bible standpoint, these

miracles are most rational, but not from any other standpoint. The power of God, which produces, in the recently discovered "miracle-wheat," as much as two hundred and fifty grains from one kernel, is surely sufficient to produce many times as much if the necessity occurred. Are we not surrounded by miracles continually? Out of the same ground and growing side by side we get blue, red, white, yellow and purple flowers from seeds which we could not tell apart; similarly with animal life--the oats which constitute the breakfast of so many humans, help to produce human heads and faces and hands and feet, hair and nails for black and white and yellow races. Similar oats fed to horses, mules and donkeys sustain very different organisms of very different shapes and qualities. The same oats fed to birds and chickens produce feathers, claws, etc. Are not these miracles which we do not understand?

If the wisest and most skillful man in the world cannot produce a flea nor the very smallest germinating grain, how great must be the Creator who formed all things and who gave to man all that he possesses! How can we limit the powers of such a Creator when once we have recognized him? He that made the eyes, can he not see? He that made the arm, has he no strength? He that made the human brain and stamped it what it is, has he not infinitely greater wisdom and power? This, then, is the lesson to us of the loaves and fishes.

It is the lesson of Divine power; a lesson also that Jesus of Nazareth was the Son of God, through whom that Divine power was exercised. This lesson leads us onward to the thought that this same Jesus is appointed of the Father to be the Savior of the world. Thus far merely the Church, the elect, his Bride, has been selected, along lines of faith. Shortly the new dispensation will usher in the reign of knowledge and glorious opportunities for the opening of the eyes of all to see, to know, to appreciate, things Divine and to come, if they will, into the condition in which they may enjoy "the gift of God, eternal life, through Jesus Christ our Lord."

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ST. PETER CRIED "LORD, SAVE ME"

--JUNE 5.--MATTHEW 14:22-36.--

Golden Text:--"Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God."

RESPECTING its heroes the Bible, unlike any other religious book, tells the naked truth. Today's study emphasizes both the strength and the weakness of St. Peter's natural disposition. We identify the character here

pictured as the same which was displayed on other occasions--noble and courageous, but rather forward and boastful. Not a single weakness of any of the Bible characters seems to be smoothed down or cut away in the narrative. It was this same St. Peter who, after hearing Jesus tell of his approaching death, took the Master to task for it, upbraiding him for speaking after this manner and assuring him that he did not tell the truth, and that the disciple knew more than his Master; that the latter was either ignorant or else wilfully misrepresenting the future. No wonder the Master rebuked him, as in this matter being an adversary.

The same courageous man afterward drew his sword and smote the servant of the High Priest in his Master's defense. Yet with all this it was only a few hours later when he denied him entirely with oaths and cursing. Nevertheless, the Master loved him; with his peculiar combination of weakness and strength he had, withal, a noble, faithful heart, even while he boastfully declared, "Though all men forsake thee, yet will not I." Our study shows us St. Peter with the other disciples in a fishing-boat on a boisterous sea. Jesus had declined to go with them in the boat, withdrawing himself to the mountain for a season of prayer. The boat had not yet reached her destination, when the disciples saw the Master walking upon the water and drawing near. At first they were all affrighted; then reassurance came from his word, and finally St. Peter asked the Lord's permission that he might walk to him on the water. This permission was granted, and we cannot doubt that, had the Apostle maintained his faith, he would have reached the Lord in safety, for the same power that had exercised itself in him and in the other disciples for the healing of sick and the casting out of demons was absolutely able to keep him from sinking into the water.

"O THOU OF LITTLE FAITH"

But while St. Peter's faith was stronger than that of the others and stronger than ours today, in that he even attempted to walk on the water, nevertheless it was not strong enough. As his eye caught a glimpse of the boisterousness of the sea his faith began to fail and he began to sink. The Master, however, caught him, saying, "O thou of little faith, wherefore didst thou doubt"! The lesson of the occasion being ended, the wind ceased. All the disciples then offered the Lord their worship, realizing afresh that he was the Son of God in power; that even the winds and the waves obeyed him.

"A hand that is not ours upstays our steps,
A voice that is not ours commands the waves;
Commands the waves, and whispers in our ear,
O, thou of little faith, why didst thou doubt?"

All are sinners. "There is none righteous; no, not one." Some do not realize the extent of their imperfections.

Nevertheless it is safe to say that all sane people recognize themselves as imperfect and hence as unworthy the recognition of the great Creator. They cannot commend themselves to him as being worthy of his favor and life eternal. It is when this conviction of unworthiness becomes deep-seated; when the realization is keen that "the wage of sin is death," that the heart is most likely to realize the value of life eternal and to cry unto the Lord for deliverance from darkness, from sin's bondage and from its death sentence. To all such the Savior stands ready to lend a helping hand, as in St. Peter's case. He will not reproach such for their sins if they have repented of them and turned to righteousness. Rather, he will say, "Why did you not come sooner? I was quite willing to aid you as soon as you cried."

THREATS OF TORTURE FAILED TO CONVERT THE WORLD

Our forefathers used to think that they should picture before the sinner's mind an everlasting torture at the hands of devils. It seemed to them that such pictures would be more successful in drawing men from sin to righteousness than the Scripture penalty which declares that the wages of sin is death, "everlasting destruction." (2 Thess. 1:9.) But they overdid the matter. Their message failed to convert the world. It merely tortured the saintly, the loving, the Godlike. Men reasoned that there was probably some mistake about it, as it is contrary to all human experiences that life could persist in such untellable torture. Now, however, with the aid of the modern Bible, superior translations, marginal references, etc., the people of God are learning more and more that God's Word is true and that it should not be twisted --that when it says death it does not mean life in torture.

Indeed, some have told us that to their minds the utter blotting out of existence which God has ordained to be the fate of those who refuse his every opportunity and offer of salvation is more of a terror to them than life in any condition would be. One reason that it has greater terrors undoubtedly is that it is more rational, and thinking people can and do receive it more earnestly and give it more weight. It is from everlasting destruction that the Savior stands ready to deliver every member of Adam's race from the death penalty--from the tomb and all the imperfections of mind and body which are parts of death. Jesus' death at Calvary was of sufficient value to cancel the sins of the first man and of all those who share the death penalty with him. Without Christ's death there would be no resurrection, no future life.

A little while and the faithful ones shall come forth in the "first resurrection" to be Christ's Joint-heirs. Then

will come the general uplift of mankind, including the awakening of those of the whole world from the sleep of death. Our Lord's help of Peter corresponds to that greater help of the whole world. It also illustrates how those who have already become the children of God would be in danger of sinning again, were it not for our Lord's helping hand.

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SOME INTERESTING QUESTIONS

THE RANSOM WORK

QUESTION.--Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

The Ransom, or corresponding price which our Lord Jesus gave, consisted in his being the Perfect Man with all the rights of Adam and in these being surrendered or given up to death regardless of whether his death would be an easy or a painful one. The Scriptures say that "it pleased the Father to bruise him," not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of his Son, but that this was his pleasure so far as his Plan of Salvation, etc., were concerned. He put severe tests upon this One who would be the Redeemer of mankind, not only to develop him as the beginning of a new creation (Heb. 2:10) and to prove his character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the Lord Jesus and his worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded him. Hence the Father provided that he must be "led as a lamb to the slaughter," and he also provided, in the Jewish Law, that the extreme curse of that Law should be a death penalty on the tree. "Cursed is every one that hangeth on a tree."

These provisions, we understand, were not of Divine necessity, but of Divine wisdom and expediency. It was necessary that Christ should suffer that he might enter into his glory--before he could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence his sufferings were permitted for the testing, the proving of himself. And so with the sufferings that come to the Body of Christ, the Church. They are for our own development. The Father deals with us as with sons. He lovingly chastises and corrects us that he may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which he has arranged for us with our Lord, and under him.

We get the right view of the entire matter, we believe, when we see that the death of Jesus was not the ransom; that it did not accomplish the ransom-work, but simply furnished the ransom-price; and that the ransoming with that price is a matter that is done in the "Most Holy"--in heaven. To explain: He ascended up on high, having to his credit the price or value sufficient to ransom the whole world, but none of it yet applied for any one. He has appropriated the merit of that ransom-price to the Church, imputing this merit to them during this Gospel Age, to cover their Adamic sins and to make good, to compensate for, the imperfection of their mortal bodies, thus enabling them to present sacrifices which God can and will accept through the merit of their Advocate.

But that ransom-price, so far as the world is concerned, is still in reservation and will be given on behalf of them, as represented by the "sprinkling of the blood" at the end of the Day of Atonement, shortly now, in the beginning of the Millennial Age, to seal the New Covenant and to put into operation all the glorious provisions which God has made for the world.

We believe it to be a very important matter to keep distinctly separate the work which Jesus did and the value of that in God's sight as an asset, something to his credit on the heavenly account and something which he now applies to us, and by and by will give in perpetuity to mankind as their ransom-price.

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OUTWARD POLISH VS. INWARD GRACE

Question.--What constitutes the difference between the outward polish and politeness of some natural men and that polish and politeness which properly belongs to the New Creature, developed in the fruits and graces of the holy Spirit?

Answer.--The qualities of meekness, gentleness, patience, etc., are qualities that belonged to the first man when he was created in the image and likeness of God. They are, therefore, human qualities that may be cultivated to a certain extent by any human being, and should be striven for by all. But, as a matter of fact, as a result of the fall, selfishness and general meanness have depraved the appetites and ways of all mankind to so great an extent that, as the Scriptures say, there is none righteous, perfect, no, not one; "from the crown of the head to the sole of the foot," all are imperfect. Hence no natural man would have these glorious traits of character largely and fully developed, though there certainly is a difference between the development of some and that of others.

We see, however, that aside from these natural graces, some worldly people have assumed something of the various graces of the Spirit. In their business methods they attempt to be gentle, and properly so. It is considered

a part of the proper conduct of colleges, and especially ladies' seminaries, to instruct the young in politeness, in what to say and what not to say; in how to say things and how not to say things; and all of this brings an outward smoothness to these persons in their general deportment. In such cases, however, the smoothness is cultivated because of the idea that this constitutes "good breeding"; that this is what any lady or gentleman should do or say; and thus it may be a mere veneer, not really effecting the sentiments of the heart. The person may be outwardly very calm and smooth and pleasant, and yet at heart feel very sour and envious and mean.

Those who are merely outward observers might not be able to ascertain whether that man or woman were actuated by the proper spirit or not. They might not be able to know whether these changes were the "fruits of the spirit" or fruits of good education, but anyone knowing well the private life of such persons would be sure to ascertain the facts, because, as the old expression has it, "Murder will out"; and these persons, while they might preserve a smooth outward demeanor, would occasionally, in private at least, demonstrate that they were not in sympathy with the outward demeanor, but that it was merely a veneer, and to that extent hypocrisy. Perhaps a measure of hypocrisy in that sense would be advisable for some people; it might be better for them to put on a little veneer if they cannot have the genuine article; better that they should appear smooth rather than appear rough; it would at least help the world along a little for them to be as smooth as they are able in their general dealings.

The merchant who, after pulling down large stocks of goods and telling a customer that it is no trouble at all to show goods, that he is just pleased at having the opportunity to do so, and that there is no obligation whatever in the matter, and showing the very essence of politeness, but who, after the lady is gone out of the store, stamps his foot and complains, announces thus to all in his company, that his politeness is merely assumed as a necessity in the business. He does this either for his own sake, if he is the proprietor of the store, or for the sake of his situation, if he is an employee.

With the Christian these graces are developed from within. Whatever he may have been naturally, smooth or rough, the New Creature cultivates and approves these graces in the heart, and they reach from the heart all the way to the surface. It is the new mind that is regulating the New Creature, and the New Creature, instead of having smoothness merely on the outside, has it running clear through the grain from the very core.

This New Creature that is thus developing may not at all times have as smooth an outward exterior as some of the old creatures who have the veneer for the sake of money or for other reasons. They may have worse natural dispositions; they may have naturally less patience, or less sympathy, or may be moved by such

honesty as would lead them to avoid saying anything different from what they would feel, anything different from what would be their sentiments; and their sentiments, not having yet reached the right point, sometimes impel them to say the wrong thing. These, of course, should learn to govern the outward man even before all their sentiments have come into fullest sympathy with the Spirit of the Lord. They should recognize the proprieties of outward conduct, and speedily get in line with these proprieties, and as rapidly as possible bring every sentiment into full accord with the Spirit of the Lord that they may become more and more kind and loving and helpful to others and thus "show forth the praises of him who has called them out of darkness into his marvelous light."

THE SAME VAIL UNTAKEN AWAY

Question.--Please explain this text: "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ." --2 Cor. 3:13,14.

Answer.--It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned.

The thought, then, would be that the Apostle is here speaking of the Law Covenant being abolished in the sense that it is condemned or that its passing away is arranged for. "Christ has become the end of the Law for righteousness to every one that believeth," not to every one who has given merely an intellectual assent, but to all who believe in the Scriptural sense--to all those who become his followers, all those who so thoroughly believe his message as to accept the wonderful provisions he has offered; for it may properly be said that no one is fully a believer who does not accept God's offer of glory, honor and immortality--a proposition so wonderful that any one whose faith truly grasps it would sacrifice every other thing imaginable that he might avail himself of its offer.

If, therefore, some obey partially, the inference is that they believe only partially; but if they believe fully, then all the arrangements are made for them whereby they may make their "calling and election sure"; hence the frequent statements that "all things" are for believers--those who believe in the proper, full, thorough sense. So "Christ is the end of the Law" to all these, and the arrangement

is that all the world shall yet have the opportunity of coming to a full knowledge and full belief, during the Millennial Age. The whole Jewish nation will be granted an opportunity of transfer from the Law

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Covenant, under Moses, to the New [Law] Covenant, under the glorified Christ, in his Mediatorial Kingdom.

SIGNIFICANCE OF THE UNDER-PRIESTS.

Question.--In the appointment of the Aaronic priesthood, Aaron was the High Priest and his sons were associate priests. Is the fact that his sons were associated with him specially typical?

Answer.--Evidently the type was intended to teach that these under-priests were the members, or body, of the High Priest, because that was the form in which the matter was expressed. He was to "make atonement for himself and his house." Now, what is the thought in this word "himself"? How would we most clearly express it? What relationship except that of a wife would more nearly represent one's self? The sons of Aaron, then, would represent him in a special manner, as though they were his body. A father is represented in his son in a particular sense. The type of the High Priest in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the Body of Christ.

Question.--Are there any antitypical priests doing a priestly work at this time?

Answer.--To our understanding the picture of the "priest" is an individual picture. It is not a work which priests are in a collective sense to do, but here the one priest is to do the work. In other words, the under-priests are merely recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an under-priesthood --in the sense that we have a separate personality, as individuals, yet acting in conjunction with our Lord as his members.

While recognizing the Scripture, "ye are a royal priesthood," let us lay stress on the Apostle's words which declare of our Lord, "if he were on earth he could not be a priest, seeing that there are priests who offer according to the Law." The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchisedec, and that this Melchisedec priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were

never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, thou art a Priest forever after the order of Melchisedec."

Melchisedec was, of course, only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron is not so particularly referred

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to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial Age, and what is done in the present time is merely a preparatory work, preparing himself for work.

First, the Lord Jesus, in the three and one-half years of his ministry, proved himself worthy to be the Priest, and during the 1800 years since he is proving us worthy to be his members, and by the time he shall have completed his work of proving us all worthy, with himself, for this great and honorable position of Prophet, Priest, Mediator, King, Judge of the world, he will at the same time have to his credit certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office, as before stated, is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by sacrifice.

We agree, of course, that none of us is doing the sacrificing. The high priest smote the bullock and killed it, and the high priest, likewise, smote the goat and killed it. Then came the presentation; as, for instance, when the Apostle says, "Present your bodies a living sacrifice, holy, acceptable unto God," etc., he is not here saying, Perform the work of a priest upon your body, but offer yourself as a sacrifice to the Lord; he may accept you; he may sacrifice you, and he may perform a service upon you which will prepare you for a share with himself, as a member of his Body, in the glorious work of the future, in the work of blessing all the families of the earth, in the work of ushering in the Times of Restoration which God has spoken by the mouth of all his holy prophets since the world began.--Acts 3:19-21.

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INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

BROOKLYN, N.Y., JUNE 5

Morning Rally for Praise and Testimony at 10:30 o'clock, in the Brooklyn Tabernacle, 13-17 Hicks St. The evening meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn

Academy of Music, Lafayette Ave. and St. Felix St.
Topic, "Jerusalem."

LOUISVILLE, KY., JUNE 17-19

Convention Hall, Scottish Rites Cathedral, Sixth and Walnut Sts. Services for the Public Sunday, June 19, 3 p.m., Macauley's Theatre, Fourth and Walnut Sts. Bro. Russell will speak on "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." For particulars as to lodging, meals, etc., address Brother Percy McCormack, 1160 15th St., Louisville, Ky.

CINCINNATI, OHIO, JUNE 20

Morning meeting for Praise and Testimony at 10:30 and afternoon meeting with address for the interested at 2:30 to be held in Germania Hall, 132 E. Court St., near Court House. Evening session at 8 o'clock at Music Hall, Elm St. near 12th. Discourse for the public; topic, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

CANTON, OHIO, JUNE 21

Morning Rally at 10:30 o'clock. Discourse for the interested at 2:30 p.m. in McCurdy Block Hall, Walnut and East Tuscarawas Sts. Evening session for the public at 7:45 in the Auditorium. Subject, "Where Are the Dead?"

MUNCIE, IND., JUNE 22

Morning Rally at 10:30. Discourse for the interested at 3 p.m. in Red Men's Hall, High and Jackson Sts. Public meeting in the Wysor Grand Opera House at 8 p.m. Subject, "The Overthrow of Satan's Empire."

LIMA, OHIO, JUNE 23

All meetings in the Auditorium of the Memorial Building, Elm and Elizabeth Sts. Praise, Prayer and Testimony

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meeting, 10 a.m. Discourse for the interested at 2:30 p.m. Meeting for the public at 7:30 p.m. Subject, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

DAYTON, OHIO, JUNE 24

Morning Rally for Praise and Testimony at 10. Discourse for the interested at 2:30 p.m. in Rauh Hall, S. W. cor. Fourth and Jefferson Sts. Service for the public at 8 p.m. in Memorial Hall; topic, "The Thief in Paradise;

the Rich Man in Hell; Lazarus in Abraham's Bosom."

CHICAGO, ILL., JUNE 24-26

All sessions in Orchestra Hall, Michigan Ave., between Jackson Boulevard and Adams St. Discourse for the Public Sunday, June 26, 3 p.m., by Brother Russell. Topic, "Hereafter." If a sufficient number of the friends attend this Convention, railroads have promised one and one-half fare for the round trip from all points except the extreme West and from nearby places where the regular fare is less than \$1 one way. Purchase tickets one way only, and get a certificate, showing that you have paid full fare to Chicago on account of Watch Tower Bible & Tract Society's Convention. Notify your agent in advance so that he may have plenty of time to secure the certificate and ticket. The certificate, plus 25c, will entitle you to purchase your return ticket at one-half the regular rate. For particulars, address Brother John Hoskins, 418 W. 67th Blvd., Chicago, Ill.

TOLEDO, OHIO, JUNE 26 AND 27

Morning Rally, afternoon and evening services on Sunday, June 26, Pythian Castle, Jefferson and Ontario Sts. Service for the public Monday, June 27, 7:30 p.m., Memorial Hall, Adams and Ontario Sts. Discourse by Brother Russell on "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." All Monday meetings in the same building. For particulars, address Charles Moser, 842 Norwood Ave., Toledo, O. Come all who can and let those who cannot join us at these conventions in person, join us in spirit and in prayers, and thus participate in the showers of refreshing which the Lord will surely grant.

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THE MEMORIAL CELEBRATION

ON FRIDAY EVENING, April 22d, approximately 360 celebrated our dear Redeemer's Memorial Supper in Brooklyn Tabernacle. The occasion was a very solemn and impressive one. It was shown that the eating of the bread pictured the appropriation of our Lord's human rights, by which we were justified and by which our justification or righteousness in God's sight is maintained, notwithstanding the imperfections which are ours through heredity. It was also shown that the blood represented primarily our Lord's earthly life rights appropriated to us, justifying us to life.

Then the second and larger view of the matter was shown in the light of the Apostle's words--that all of the faithful, all of the Royal Priesthood, all of the members of the one Body of Christ, join with their Lord in becoming the One Loaf and join with him also in the breaking of that Loaf, that it may be the Bread of Restitution to the world of mankind. It was also shown in the light of the Apostle's words, that in becoming members of the Body of Christ we become sharers with our Lord in his cup of suffering, in his sacrifice of earthly life. It was further shown that in the Divine purpose this earthly life, which we surrender forever, goes under the New Covenant to Israel, Judah and all the families of the earth, while we are granted spiritual life.

"The cup of blessing which we bless, is it not the communion (fellowship-sharing) of the blood of Christ? The bread which we break, is it not the communion (in his sufferings) of the Body of Christ? For we being many are one bread and one Body; for we are all partakers (sharers) of that one Bread."--I Cor. 10:16,17.

As a fresh glimpse was thus taken at the significance of the "deep things of God," the hearts of all were stirred to their depth. How wonderful it seems that we should be called to such an intimate association with our Lord and Redeemer, both in the sufferings of this present time and in the glories that shall follow, called to be "dead with him, that we might live with him."

Almost all present partook of the Memorial emblems. The service was closed with prayer, followed by a hymn, after which all went out quietly, without the usual greetings, striving to carry, so far as possible, the precious thoughts of the occasion.

Reports thus far received are that the celebration has been very general and the numbers participating very encouraging. Altogether the general interests of the harvest work seem to be deepening and broadening. We deeply appreciate the privilege of serving the Lord of the harvest in whatever way he may indicate. Let us all continue to do with our might what our hands find to do, and thus show forth more and more the praises of him who has called us out of darkness into his marvelous light. Let us resolve to keep our hearts with increasing diligence, recognizing that out of them are the issues of life.

Below are some reports of the numbers participating in the Memorial celebration in the more prominent congregations which have thus far reported attendances of twenty and above:--

Newark, O.; Elwood, Ind.; McLoud, Okla.; Bethlehem, Pa.; Kalamazoo, Mich., 20. Auburn, Ind.; Norfolk, Va.; Shawnee, Okla.; Abilene, Kan., 21. Rockford, Ill.; Lime Sink, Ga.; Muncie, Ind.; Houston, Tex. (colored); Tacoma, Wash., 22. Colorado Springs, Colo., 23. Jacksonville, Fla.; Jackson, Mich., 24. Hamilton, Ont.; Cromwell, Conn.; Winnipeg, Man.; York, Pa., 25. Moore, Pa.; Port Huron, Mich.; Cohoes, N.Y.; Reading, Pa., 26. Butler, Pa.; Everett, Wash.; Harrisburg, Pa., 27. Dundee, Scot.; Tiffin, O.;

New Brunswick, N.J., 28. Kewanee, Ill., 29. Ashland, Ore.; Tampa, Fla., 30. Leicester, Eng.; New Brighton, Pa., 32. Johnstown, Pa., 33. New Liskeard, Ont., 34. Grand Rapids, Mich.; St. Petersburg, Fla.; Allentown, Pa., 35. Port Limon, Costa Rica, 36. Milwaukee, Wis., 37. Schenectady, N.Y., 38. Stockholm, Sweden, 40. Atlanta, Ga., 41. Hayne, N.C., 41. Omaha, Neb., 42. Bristol, Eng.; Lynn, Mass., 43. Denver, Colo.; Spokane, Wash.; Richmond, Va.; Worcester, Mass.; Youngstown, O.; Roseland, Ill., 44. Altoona, Pa.; Kingston, Jamaica; Camberwell, Jamaica, 45. Houston, Tex. (white); Portland, Ore., 46. Bridgetown, Barbadoes, 47. Springfield, Mass., 50. Baltimore, Md., 51. St. Joseph, Mo.; Binghamton, N.Y., 52. Newark, N.J., 53. Louisville, Ky.; Toledo, O., 54. Lancaster, Pa., 56. Kansas City, Mo., 57. Detroit, Mich., 59. Cincinnati, O., 65. Dayton, O., 67. Indianapolis, Ind.; San Antonio, Tex., 68. Columbus, O., 76. Toronto, Ont., 84. St. Louis, Mo., 96. Seattle, Wash., 103. Orebro, 107. Washington, D.C., 112. St. Paul and Minneapolis, Minn., 115. Providence, R.I., 105. Philadelphia, Pa., 150. Chicago, Ill., 275. Boston, Mass., 260. Glasgow, 308. Allegheny, Pa., 330. Brooklyn, N.Y., 360.

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SOME INTERESTING LETTERS

DEAR BROTHER:--

On Sunday morning thirty Sisters and fourteen Brothers symbolized their consecration into Christ's death by water immersion, and on Friday evening following partook of the Memorial Supper here in Glasgow; 287 in the Berkeley Hall, and 18 in their homes. As the time draws so near when the last of these Suppers will be partaken of by us, and when we shall "drink the wine anew" with our dear Lord in his Kingdom, we feel solemnized; but at the same time we are enabled by the Lord's grace to lift up our heads and rejoice, knowing that the time of our deliverance draweth nigh.

While we were partaking of the Supper, we called to mind that several of our number had already passed beyond the veil since the last occasion. We remembered also many of our dear brothers and sisters who have emigrated from Scotland during the past year, and we prayed that the Lord would keep them faithful and continue to use them in his glorious service. We remembered also that a few of our number have ceased to meet with us because they differ, and we are praying that the Lord may open their eyes.

We are looking forward with glad anticipation to the near visit of our beloved Pastor, and are preparing to distribute 100,000 of the PEOPLES PULPIT issue, from door to door, in order to advertise the public meeting which (D.V.) he will address here on May 17.

Requesting your prayers on our behalf, as we also

pray for you, I am,
Yours in our One Hope, JOHN EDGAR--Scotland.

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DEAR BROTHER RUSSELL:--

On Friday evening, April 22, 32 of the Ecclesia at Leicester participated in the Memorial of our Lord's Death. We realized that it was a privilege, not only to memorialize the death of our Lord, but to be counted worthy to suffer with him as prospective members of his Body, and in due time to reign with him if faithful.

We also felt the nearness of the time when all the faithful ones will be gathered, and our earnest prayer is that we may ever abide in the "House" and have the "door-posts of our hearts" sprinkled with the blood, and be made meet to be partakers of the inheritance of the saints in light. With much Christian love, I am, dear Brother,

Sincerely yours in the Lord's grace,
HENRY S. PORTER.

DEAR BROTHER RUSSELL:--

The Church here celebrated the memorial of our Lord's death. Thirty-six partook of the supper, and pledged themselves anew to be "broken with him" and with each other, and to "drink the cup" which he drank, trusting in his merit and grace sufficient to help us to be faithful even unto death.

On Friday morning eleven persons symbolized their consecration. We had a Prayer, Praise and Testimony Meeting and the Supper after 8 P.M. It was a glorious day and the Lord was with us. We remembered all in our prayers. With Christian love from the Church,

Yours in fellowship and service,
J. L. A. CONDELL--Costa Rica.

DEAR BRETHREN:--

It gives us great pleasure to be again privileged to forward you a report of our Memorial Service held on Friday, April 22. Twenty-eight brethren met in our hall, and a very impressive service was held, special attention being directed to the thought that very soon now, these Memorials will be at an end, and our heavenly hopes realized.

Praying the Lord's rich blessing on our beloved Pastor in his tour among us and with continued love from us all,
Yours in the one Hope, DON F. MURRAY--Scotland.

DEAR BROTHER IN CHRIST:--

Knowing your interest in the reports of the Memorial observed by the Lord's people, I am pleased to hand in this report of the observance of the Ecclesia here.

Sixteen of the class met and observed the Memorial according to instruction received from the Bible and through the DAWNS and WATCH TOWERS. The service was very impressive and all received a blessing in having our minds centered on our Passover Lamb, "who is slain for us," and also on our participation in the one Loaf and the Cup.

This was all the more impressive as we realized the few remaining years in which it will be possible for us to observe the Memorial in this manner. Our attention was also called to the joy with which we expect to drink the Cup anew with our Head in the Kingdom.

It was a blessed occasion. We pray that we may remain faithful as each year brings us nearer to the time when "we shall see him as he is" and be seated with him in his throne and commence the grand work of Restitution.

During the day we were blessed by keeping our minds on what was occurring in Jerusalem--after sunset there. We were impressed with the thought that probably this year Brother Russell and those with him were privileged to observe the Memorial in that "upper room," possibly next after it was observed by Jesus at its institution.

May the dear Lord continue to bless us all with "every good and perfect gift that cometh down from above"!

Your loving brother in Christ,

C. WILBUR WILEY.

DEAR BROTHER RUSSELL:--

A company of consecrated followers of our dear Redeemer met together and partook of the Memorial Passover Supper. The occasion was solemn indeed. As each cup was drained, I am sure an appropriate prayer ascended from every heart that partook. We all appreciated, as never before, the great love of our heavenly Father for us, and the great privilege we have of being partakers of our Lord's broken body and shed blood, and we all went forth with renewed determination to follow more and more closely in the footsteps of our King.

The service was conducted by our dear Brother Ganoung. Two of the number present came eighteen miles. They were Sister Lewis and Brother Schoonmaker, colporteur. With much love from all the class, and prayers always, that God will shower blessings upon you, we remain,

Yours in love and fellowship,

CLASS AT SENECA FALLS, N.Y.

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DEAR BRETHREN:--

Our hearts were made glad as once again we celebrated the death of Christ, our Paschal Lamb, and our privilege of participation in the Body and in the death of The Christ, assurances of our future union with our living Head. The rarity of the occasion made it more precious. We considered that, at most, there are four remaining, and then we shall drink the product of the vine new in our Father's Kingdom. Forty-seven participated.

Yours in Christ, A. T. JOHNSON--Barbadoes.

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DEAR BROTHER RUSSELL:--

The Memorial of our Lord's death was celebrated in our home, five fully consecrated persons participating. In the name of our Lord, the "Prince of Peace," we met. Brother H. F. Kuehn served the little company as we renewed our covenant with the Father of our Lord.

It was a glad and solemn time: gladness for the great privilege of a participation in the same "loaf" and in the same "cup," and also for the great joy to know of the blessing that will come to all the families of the earth. We fully realized the Price which bought us, and the meaning of the covenant which we have made.

Prayers were offered by all present, for all the dear ones "in our Lord," assembled together for this occasion; we also remembered you in particular, and those dear co-laborers with you in the Upper Room at Jerusalem. What a grand privilege you had! We seemed to realize the deep solemnity of such a great occasion, not only the being in the upper room, but the having one heart, one mind, one thought. Every heart seemed overflowing with love to our Heavenly Father and to our blessed Redeemer, Jesus Christ our Lord, and all the "household of faith." Our prayer is that we may be permitted to "die daily" in his cause, and to his honor and glory.

We ask your prayers, dear Brother, and those of all your dear co-laborers, that we may be kept bound together in love, harmony and peace with God and our loving Master, and with each other during the coming years.

Our dear brethren, Pilgrims A. Saphore and J. W. Adams, have made a very deep impression upon the hearts of the dear local brethren, and all present who heard their discourses. I hope that all present received some blessing through our Lord.

May God's favor rest richly upon you and upon our mutual efforts to serve his cause.

Yours in the love and service of our Lord,
J. H. B. HOWARD--Tenn.

DEAR BROTHER RUSSELL:--

We know you will be interested in hearing from our little company regarding the celebration of the "Passover" Supper. Sixteen were present, and we felt the influence of the sweet fellowship which all of the Lord's people have in following the Master's instructions. It was a blessed thought that so many thought upon the dear Lord and were striving to be "broken" with him and pour out their lives in sacrifice. We feel sure his presence and Spirit were with us. We thought and spoke of the little company who were spending the Passover season amid the scenes and localities where our dear Lord passed the days of his earthly pilgrimage. No doubt he was in that "upper room" in person, even as he was so many years ago.

We rejoice in the privilege of renewing our consecration vows and beginning another year with greater determination than ever to "run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith." May the Lord's blessing be with you is our prayer.

THE CHURCH AT SANTA MONICA.

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BEREAN STUDIES ON THE CREATION

THE TEXT-BOOK USED FOR THIS COURSE IS
SCRIPTURE STUDIES, VOLUME VI--STUDY I

"In the beginning."

JUNE 19

(1) What is signified by the opening sentence of the Bible, "In the beginning God created," etc.? And are there other beginnings recognized in the Bible? If so, what? P. 17, par. 2.

(2) Does the Genesis account relate to the creation of our earth? If not, why not? And what are the limitations of the creative work as recorded in Genesis? P. 18, par. 2.

(3) Does the word day apply invariably to the twenty-four-hour periods generally so called? If not, describe other uses of the term day in the Scriptures and give citations. P. 19, par. 1.

(4) How may we be sure that the Genesis days do not signify solar days, as in the more common usage of the word? P. 19, par. 1.

(5) Should we understand that all of the days of the creative week are of uniform length? And if we ascertain the length of one of those days, would we be justified

in assuming that the others were of similar length?
P. 19, par. 2.

(6) If we were to estimate those creative days as of seven thousand years each and the entire creative week as of forty-nine thousand years, how would these figures compare with the usual estimation of geologists? P. 19, par. 2.

(7) What had Professor Dana to say on this subject? What were his opinions of "scientific guesses"? And how much must we suppose the writer of Genesis understood of the full import of his words? P. 20, par. 1,2,3.

JUNE 26

(8) Which is more logical, to believe as science teaches, that a blind and intelligent force is operative in the development of our planet, of which we can learn only by comparisons and guesses, or to suppose the manifestation a part of the Divine handiwork showing forth Divine wisdom, order and arrangement, and these items of the Divine Program revealed to us by a gracious Creator who foreknew the longings infinite of our minds? P. 20, par. 4.

(9) Summarize the views of the Higher Critics and Evolutionists respecting creation. P. 21.

(10) Do we object to Mr. Darwin's theory because he was a foolish man or on what grounds? And what can we say of his theory and of his test respecting pigeons, etc.? P. 22, par. 1,2.

(11) What great error has helped to confuse Bible students and how should we understand the formation of our earth's crust in various layers of clay and rocks, evidently deposited in a liquid or plastic form? P. 22, par. 3.

(12) Has God revealed anything respecting the manner in which the atoms of matter composing our earth were brought together? Or is there anything in the Bible to answer this question? P. 23, par. 2.

(13) What is signified by basic, igneous rocks, and what does their location deep under the earth's surface indicate? And what do the higher layers of water-laid rocks and clays imply? P. 23, par. 3.

(14) Explain in harmony with the Genesis account how the firmament or expanse or atmosphere surrounding our earth must have been formed and whether or not it probably required considerable lapse of time. P. 23, par. 3; P. 24, par. 1.

(15) Explain the process by which the various strata of clay and sand, etc., were piled upon the igneous rocks, which evidently once had been in the molten condition. Tell why they were called rings and explain their influence. P. 24, par. 1,2.

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