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INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

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AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

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PITTSBURG, N.S., PA., FEB. 19

Morning Rally for Praise and Testimony, 10 o'clock, and  
discourse for the interested at 7:30 p.m. in Bible House  
Chapel, 610 Arch St. Lecture for the Public in Carnegie  
Hall, Federal and Ohio Sts., at 3 p.m.

FALL RIVER, MASS., FEB. 26

Morning Rally at 10:30 and discourse for the interested  
at 7:30 p.m. in Music Hall, 37 Franklin St. Public discourse  
at 3 p.m. in the Academy of Music, Main St.

BROOKLYN, N.Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in  
the Brooklyn Tabernacle. The evening Question Meeting at  
7:30 o'clock will also be in the Tabernacle. Discourse for the  
Public at 3 p.m. Topic: A Century-Old Sinner (Isa. 65:20), in  
the Brooklyn Academy of Music, Lafayette Ave. and St.  
Felix St.

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"INTERNATIONAL BIBLE STUDENTS ASSOCIATION"

While this Association has its Head Office in Brooklyn, it  
cannot properly be said to be of Brooklyn. Being international,  
it is of every nation and city where there are classes  
in affiliation in Bible study, etc. In advertising meetings have  
this in mind. Your local meeting is a class of Bible Students  
of your own, and are members also of the "International

Bible Students Association." And meetings may be said to be under the Association's auspices--but not "of Brooklyn."

The newspaper Syndicate request that Brother Russell's name be not identified in any manner with your local meetings nor with the names of the Pilgrims. They believe that this course will be to the advantage of the general work we are desirous to forward.

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When writing to us, if your question relates to anything you have read, cite issue, page and paragraph and particularize the point of your difficulty.

Give your full address in every letter, in some manner indicating the writer's sex.

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#### FRAUDULENT SOLICITORS--\$5 REWARD

We learn of some dear friends of THE WATCH TOWER having been imposed upon by persons misrepresenting themselves as brethren. Our readers must learn to take care of their pocketbooks and monies, over which they are the stewards. Ordinarily it should not be difficult in conversation to know a child of God from a worldling. Those unwilling to talk religion, so that we might become acquainted with them, we would best reject as being doubtful disciples of our Master.

We have lately, however, heard of some who solicited money in the name of the Watch Tower Bible and Tract Society. We wish to have it distinctly understood that nobody, any place, under any circumstances, is authorized by the Society so to do. And we hereby authorize any policeman or anybody of authority to arrest such mendicants as frauds. And we offer \$5 each for their conviction.

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#### BROOKLYN BETHEL HYMNS FOR MARCH

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. Hymns for March follow: (1) 281; (2) 135; (3) 95; (4) 145; (5) 208; (6) 152; (7) 325; (8) 138; (9) 165; (10) 160; (11) 129; (12) 93; (13) 87; (14) 327; (15) 109; (16) 279; (17) 291; (18) 46; (19) 255; (20) 176; (21) 50; (22) 283; (23) 105; (24) 333; (25) 178; (26) 60; (27) 222; (28) 224; (29) 177; (30) 213; (31) 214.

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## VIEWS FROM THE WATCH TOWER

### LEADING SHEEP ASTRAY

WE HAVE already noted that at the Chicago Stock Yards they have what they call a bullock that meets the animals for the slaughter, tosses his head and gallops before them along a narrow passage leading to the slaughter. He has a niche into which he knows to turn aside, while the animals following him butt each other ahead into the slaughter pen.

It appears that at St. Louis they have a goat which serves a similar role towards the sheep. When a flock of sheep has been sold and it is to be transferred to the purchaser's pen a white billy-goat (that is said to chew tobacco with a relish) is trained to lead the sheep. He enters their pen, looks around upon them serenely and compassionately, and then, as though saying, "I sympathize with you; you are not being rightly treated; I will lead you to a better place," he stamps his foot, tosses his head, gives a snort and rushes out of the pen followed by the sheep. He leads them into the pen of the slaughterers.

The Lord likens his people to sheep. They are frequently less worldly wise than the goat class. All the more they need to take heed to the voice of the Shepherd and not to follow goats everywhere under any pretext. Failure to give heed to the Shepherd is an evidence of unfitness for the special purpose for which he is now selecting his "little flock." Of these it is written that they will not heed the voice of strangers, but know the voice of the Shepherd.

It seems natural for the goats to be leaders, and the sheep must be on their guard and discriminate, and follow none except those who have the sheep character of meekness, gentleness, patience, etc.--those who follow the Chief Shepherd's footsteps. If any have been doing otherwise let them take heed in time and rearrange matters. None should be in the Eldership of any class of Bible Students who does not give evidence of having been with Jesus and learned of him in doctrine, and been developed in the fruits and graces of the holy Spirit. "My sheep hear my voice and they follow me. A stranger will they not follow, but will flee from him."

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### REFORMATION BY SURGERY

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical

operations. From time to time a number of cases have been reported whereby--with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion--backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernible depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

#### RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF MAN'S LIFE

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and other growths of nose and throat, allowing proper breathing, has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."--Plattsburg Sentinel.

\* \* \*

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity--particularly by

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the mother? This agrees with the Scriptural declaration, I was born in sin, shapen in iniquity; in sin did my mother conceive me.--Psa. 51:5.

Who will deny, further, that the father has much to

do with the child's physical vitality and vigor of constitution?  
But additionally he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous

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thoughts, gloomy thoughts, anger, hatred, etc., sure more or less to leave their impress upon the child she is carrying.

No one should be more generous to the weaknesses and vices of humanity than the parents; but all should have a measure of sympathy. While enforcing law and order let us remember that in the whole human family a reign of sin and death is in progress. And let us sympathetically do all in our power to promote righteousness and to be helpful to those who are in still greater difficulty than themselves along these lines.

Not only do such thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into his Word we perceive that the entire Plan of Salvation for the race is along the lines of uplift from mental and physical weaknesses to full perfection in God's likeness. And while praising the Almighty for this generous Plan soon to be put into operation for the world at the Second Coming of Messiah and the establishment of his Kingdom (Acts 3:19-21), let us also note with joy our own privileges --our "high calling of God in Christ Jesus."

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#### FERTILITY OF PALESTINE

Prof. Richard Gottheil, of Columbia University, the director of the American school of archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say in poetry it was at one time--"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the changes will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful in Turkey as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show.

If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed? I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enables them to grow and bear fruit.

#### PREDICTS GREAT FUTURE

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

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#### TO MAKE EDEN BLOOM AGAIN

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Willcox for the Turkish Government, with the object of again making an Eden of Mesopotamia.

Sir William Wilcox, who has been engaged in surveying the land between the Tigris and the Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

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#### DISOWNS FANCIFUL SPECULATIONS

Brother W. H. Bundy has forwarded to us a mimeographed three-page article speculating in regard to time prophecies and implying that the writer has some foreknowledge of the contents of STUDIES Volume VII., and that his presentations are in line therewith. Brother Bundy is credited with having presented these fanciful interpretations. His letter below denies all relationship to the article.

As for the Seventh Volume, the Editor can assure the readers that nobody knows what its contents will be, for not a word of it has yet been written. While our hands are so full of important work, and while the Church evidently needs to study more deeply the Six Volumes already possessed, we cannot consider it to be the Lord's will to turn aside from work in hand and pressing, to take up the writing of the Seventh Volume. No doubt in his own due time the Lord will give us the time and everything else necessary for an exposition of Revelation, if it be his will that we should thus serve his Church.

Our advice to the dear friends everywhere is to accept nothing in a way of Scriptural exposition as ours, except what is published by our Society or over our signature.

Brother Bundy's letter denying the fanciful, prophetic interpretations, follows:

DEAR BROTHER RUSSELL:--

This is the fourth letter of this kind I have received lately and I feel that I would be glad to have some way of assuring the friends that I have no sympathy for speculations, but endeavor always to confine myself to the Scriptural teachings of the six volumes of SCRIPTURE STUDIES and THE WATCH TOWER. There is no foundation for thinking I ever presented such fanciful teachings suggested in the enclosed letter and I fear my name is confounded with some other Pilgrim. Can you recommend some way whereby I can clear myself, if you think it advisable? It grieves me to think any of his little ones could suppose I would act so unwisely and so contrary to your admonitions. I love you! God bless you! In much gratitude.

Your Brother, W. H. BUNDY.

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REPLY TO CARDINAL GIBBONS' SERMON

[FROM THE "OVERLAND MONTHLY"]

CARDINAL GIBBONS' sermon, widely published, attracted a great deal of attention amongst Protestants as well as Catholics. What will Protestantism say to this? was the query. We have heard but one Protestant response, and that, properly enough, from the pen of the best and most widely known Protestant minister in the world-- Pastor Russell of Brooklyn Tabernacle, New York:--

PASTOR RUSSELL CONGRATULATES THE CARDINAL



It falls to my lot to respond to Cardinal Gibbons' sermon on "A Plea for United Christendom," in which he urges very forcefully that there is but one Church, and that, therefore, all Protestants should abandon their sectarian attitude and join the Roman Catholic Church. The reply falls to my lot, because, although I stand free and independent of all Protestant sects and parties, my brethren of the ministry in various denominations of Protestantism would find it rather awkward and difficult to acknowledge that there is but one true Church, and, in the same breath to acknowledge that their denomination is no more than one church than is any other sect.

I am very pleased with Cardinal Gibbons' kindly moderation in the handling of the subject. It contrasts very forcibly with the terrible times of the past, when Roman Catholics on the one hand and various Protestant sects on the other, waged an indirect and internecine strife to the death in the name of God and of our Redeemer and of righteousness. Surely what all intelligent people need is to abandon foolish prejudices, hypocrisies and superstitions of the past, and to come together as true followers of the Nazarene. Everything which points in this direction is to be appreciated, whether coming from the lips of Cardinal Gibbons or from others. Surely we should all desire the Truth, and desiring it, should seek it in God's Word, of which the Master said, "Thy Word is Truth."

#### AGREES WITH CARDINAL GIBBONS

I am pleased to say that I agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. Assuredly St. Paul rebuked the Corinthian brethren because they presented a divided front, saying, I am of Paul; I am of Apollos; I am of Peter, etc. St. Paul's reply to this was that it was proof of carnality, of fleshly minds, and proof of an unspiritual state. All Christians are coming to realize this--Catholic and Protestant--although it is but a few years since some claimed that sectarianism was a positive advantage; that it led to a greater zeal and energy in the Divine service than if all were agreed.

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All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of--first a united Christendom, and, secondly, a divided Christendom. For long centuries there was practically but one Church in Europe, the Roman Catholic. The results were surely not at all that could have been desired. That unity of Church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum

of humanity. Rather in that long period we see that ignorance and superstition held the reins. During the last few centuries we have had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us to desire and expect, this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

So, then, when we think of the Church, both Catholics and Protestants agree that we should not desire such a unity as prevailed during the period in history known as "the dark ages." The unity we seek and pray for is a knowledge-enlightened and more sanctified unity, which will not require to be maintained through the arm of civilized power, and the rack and thumb-screw and stake. Our prayers and desires should go up for the kind of liberty mentioned in the Bible--"the liberty wherewith Christ makes free"--"the liberty of the sons of God."

#### THE PERPLEXING QUESTION

So, then, dissatisfied with the sectarian divisions, and strife, and equally dissatisfied with the compulsory union of the past, and, convinced, nevertheless, that the Bible teaches the unity of the Church, we ask, How may this Scriptural unity be attained--the unity of the Spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; how shall we obtain; by what process shall we accomplish this unity?

We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock of this Age and the Supervisor of the one fold. We agree that there is but the one Church, for whom the Master prayed during his dying hour--"That they all may be one in us." We agree also that the Apostle speaks of the one Church, likening it to a human body, over which there is the one Head, and of which all are members. We agree that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right-hand planting, and that this refers to Christ, the parent stock, and to his true members, the branches. We agree, also, that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism.

Agreeing with all these Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusions, that this one Church which Christ declared he would build upon the rock of Truth, and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman Church, just as we disagree with our Baptist friends when they tell us that the Baptist Church is the one Church. Equally we disagree with our Presbyterian and Methodist, Lutheran and Congregational systems when they each protest that

they fill these requirements--that they are the one Church.

Our contention is that every one who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration through Jesus, and who receives the begetting of the holy Spirit of God--all such are the brethren of Jesus and sons of God, whether they join the Roman Catholic, the Congregational, the Methodist, Baptist, Presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible--none of them is recognized by God. They are all human institutions--originated by men and maintained by men; sometimes good men and sometimes bad men have had to do with their organization and maintenance.

Indeed, we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominational walls or creeds. It is our contention that the various creeds of Christendom have been so many stumbling

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blocks and hindrances to honest souls who sought their God and the light of his Word. True, they may have assisted in some particulars, as well as they may have done injury in other respects. All the same, none of these institutions has Divine authority. None of them is sanctioned by the Word of God, the Bible. They are one and all built upon false assumptions.

#### WHICH IS THE TRUE CHURCH?

According to the Bible we may all find the answer we are seeking--an explanation of what and where is the true Church. In the Scriptures it is described as "the Church of the First-borns, whose names are written in heaven." (Heb. 12:23.) Will our Protestant friends claim that their Church roll corresponds to that written in Heaven in the Lamb's Book of Life? Would Christian friends of any denomination dare to make such a claim? Most assuredly, No. We all realize that at very most the various sects and parties of Christendom are composed of wheat and tares, and that, so far as human judgment can discern, the tares are vastly in the majority.

The Scriptures declare that the Lord knoweth them that are his! The intimation is that no one but the Lord certainly, truly, knows which are the true sheep and which are the goats in sheep's clothing. We are exhorted not to judge one another. "Condemn not that ye be not condemned." Each heart is Scripturally exhorted to have its own fellowship with God, not through synods or presbyteries, not through priests or popes. Every branch is to be vitally united to the Vine; every Christian, every member of the true Church, is to be

vitality united to Christ.

In that very parable our Lord declares that every branch in him that bears not fruitage of the Spirit in love, the Father will cut off from membership. Thus, from the standpoint of Divine wisdom and knowledge the Church of Christ on the earth is composed only of saints--only of those who have fled away from sin, who by faith have laid hold upon the Redeemer and who have consecrated their lives unto death in the Divine service--and of these only such as maintain this standing and bring forth the peaceable fruits of righteousness.

So, then, without attempting a personal identification of the branches of the Vine, we may surely know that they are very few. We may surely know that the nominal membership of the various sects contain comparatively few of these saintly ones, who alone have Divine recognition as being "the Church of the First-borns whose names are written in heaven"--fruit-bearing branches in the true Vine, living stones in the temple of God imbued with the holy Spirit, active members in the Spirit-begotten Body of Christ.

To this conclusion the words of Scripture agree, assuring us that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that go in thereat." They assure us again that these favored few number not many great, not many rich or learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom. They assure us that this Kingdom class must all be footstep followers of Jesus; as he said, "If any one would be my disciple, let him deny himself and take up his cross and follow me, that where I am, there shall my disciple be." And again he said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

#### CHRISTIAN UNION NEVER LOST

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the Church of Christ; they deceive themselves. They have been children of this world, not spirit begotten New Creatures in Christ; they have not been living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Bible--that only the sanctified are in Christ Jesus, called to be saints. What has been done by these large numbers of well-meaning but mistaken people in the way of organizing churches, lodges, banks, etc., had nothing whatever to do with the great organization which God effected eighteen centuries ago, and which has persisted as a unit in the world ever since.

The true Church has never been divided, because each member of it is united with the Lord, the Head, and, through him, united to every other "member of his

Body, which is the Church," the "little flock." In this one Church, there has always been maintained one Lord Jesus, one faith, his Word of promise, one baptism--the baptism of consecration into his death--to suffer with him that, by and by, we may reign with him.

#### THE HIDDEN MYSTERY

Does some one say, Where is the history of this Church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew him not." The world of Jesus' day were the professed religionists; yet they knew not the great religious Teacher

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and Redeemer whom God had sent, and they crucified him. Similarly all the way down, the great religious teachers of the various systems have not known, have not recognized the "members of the Body of Christ" a bit more than the Jews recognized the Head of that Body.

This is the very point which St. Paul emphasized. He declares that the fact, as well as the philosophy, of the Church being members of Christ is to the world--both the religious and the irreligious world--a Hidden Mystery; it is outside of their philosophy, their theory, their understanding. Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the Apostles were, and all the faithful during the intermediate centuries were, and as some may yet be if an outward union be effected such as once prevailed--in the "Dark Ages."

#### COUNTERFEITING THE TRUE CHURCH

If now we declare that, to a certain extent, the true Church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeits of the true Church were made knowingly or intentionally, but merely that the Church, coming under the control of brilliant minds not spirit-begotten, not heaven-enlightened, misread the Word of God, misinterpreted it, and followed their misinterpretations.

Notice, for instance, the Roman Catholic Church. The average Roman Catholic does not know that he is not a member of the Church. But Cardinal Gibbons will not deny it, nor will any of the ecclesiastics. Their teaching, most explicitly, is that the Church is composed of the Pope and the other religious instructors, and that the common people are not members of the Church, but, as they style them, "children of the Church."

Thus, the Catholic Church appropriates to itself the words of Jesus respecting the "little flock," etc.; they

apply those Scriptures to the clergy, and not to the congregation.  
This is the secret of Papacy's great mistake.

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In their ecclesiastical system they have a counterfeit of the true Church. And because the Scriptures declare that the Lord's faithful "little flock," "the Church of the living God whose names are written in heaven," will reign with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and heavenly authority over its kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning, and to make good its counterfeit of the true Church and her work, that has led to so many grievous difficulties, persecutions, wars, turmoils.

#### THE TRUE REIGN OF THE SAINTS

If Papacy has the counterfeit of the true Church and the counterfeit of the true reign, what does the Bible teach respecting the genuine? This: That the faithfulness of the unknown, disesteemed, rejected of men, saintly followers in Jesus' footsteps, constitutes their schooling, testing, preparation for a share in the Kingdom with Christ their Lord.

When the full number of the elect Church, predestinated of the Father, shall have been thus gathered out of the world and finally glorified--then the Kingdom to which they are heirs will be established, and they shall be joint-heirs with Jesus Christ their Lord, King of kings and Lord of lords. His Kingdom will rule the world, not by guns or swords, not by racks or burning at the stake and inquisitionary torments, but by heavenly power, which then will have full control of earth's affairs.

#### CHILDREN OF THE CHURCH

What our Catholic friends have is merely a foreshadowing --or, shall I use the harsher word counterfeit --of the Truth respecting the Church as a mother and certain children. The Scriptures teach that, in the new order of things, when Christ shall take to himself his great power and institute his Messianic Kingdom for the blessing and uplifting of mankind, he will have a Bride --the Church--"The Bride, the Lamb's Wife." (Rev. 21:9.) And the Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified Church, who is the heavenly Bride, will, figuratively, beget children. That is to say, all through the thousand years of the reign of righteousness the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to Adam, and all of his children who will accept it on the terms of the Kingdom. Then the Church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them,

develop them, in the ways of righteousness--to bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the Second Death. St. Peter tells us that their destruction will be similar to that of the brute beast that perisheth. --2 Pet. 2:12.

#### ARE THERE PROTESTANT COUNTERFEITS?

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the Church, and that the people are the children of the Church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true of the Episcopal Church, which puts everything in the way of government into the hands of the clergy and treats the laity, to a considerable degree, as though they were children unable to comprehend spiritual things. The Methodist Episcopal Church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite particularly differentiate the clergy from the laity, even though the laity be given some apparent recognition on the ecclesiastical boards. This is done usually for a reward or for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the entire Church of God, whoever they may be, are a Royal Priesthood. Yet even with these congregational bodies there is an attempt made to separate between clergy and laity, and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational Church through the so-called Congregational Union.

In the Baptist Church the ministers combine in what is known as a Baptist Ministers' Association, which holds the reins over the people as parents over children, and tells them whom they may call for a Pastor and whom not--whom the Association is willing to ordain as their Pastor, and whom it will refuse. Thus the same spirit is manifested in all these earthly systems, and by it they are all distinctly differentiated from the true Church and her Scriptural regulations, which declare, All ye are brethren--and One is your Master, even Christ, and One is your Pope, or Father, even God.

#### ROYAL PRIESTHOOD COMPOSED OF SAINTS REGARDLESS OF DENOMINATION

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the Royal Priesthood is composed exclusively of saints, regardless of whether they belong to

their clergy or laity, or are to be found elsewhere--"The Lord knoweth them that are his." We ask the Cardinal to consider that this one Church is indivisible; that the Heavenly Father is the Husbandman of this true Vine; that he does not suffer any to remain as branches, members, of the true Church unless they bring forth the true fruit of the Vine.

We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with Jesus, is now the espoused virgin class mentioned by St. Paul (2 Cor. 11:3), and that they are waiting for the completion of their number, when the Heavenly Bridegroom, at his Second Coming, will receive them to himself in glory. By the power of the First Resurrection they will be changed in a moment, in the twinkling of an eye, and be with their Lord and be like him. Then, as the Scriptures declare, will come the marriage of the Lamb, "for his Wife hath made herself ready." And shortly after that will come the Messianic Kingdom and the Times of Regeneration mentioned by our Lord, when his faithful will sit with him in the Throne, and the regeneration of Adam's race, the giving to them of new life from the Life-Giver, will begin.

As for the great and prosperous human institutions which are more or less duplicating the Lord's Kingdom all over the world, these also, in the Scriptures, are called vines--the vine of the earth, in contrast with the Vine of the Heavenly Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. That the Lord will declare in his own season, but he tells us that the grapes borne by these vines--anger, malice, hatred, envy strife, evil-speaking, etc.--will overflow the wine-press of the wrath of God in the near future, and bring upon the world that great time of trouble, which all may see upon the horizon and which, the Lord declares, will be such a time of trouble as the world has never known.--Daniel 12:1; Matt. 24:21.

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#### 1911--THE MEMORIAL SUPPER--1911

AGAIN we are approaching the anniversary of our dear Redeemer's crucifixion; once more we remind our readers of the lesson which years have taught many of us, namely, that for some unexplainable reason the Lord's consecrated people experience special trials and testings at this particular season--corresponding to our Lord's time of heaviness and sorrow, and the time of special testing amongst the early disciples. It was shortly before he went up to



Jerusalem, foreknowing the crucifixion, that he explained it to the Apostles. It was then that he declared that only those who eat his flesh and drink his blood have life in them. Many of his close followers said, "This is a hard saying; who can receive it?" and walked no more with him.--John 6:60.

Shortly after, when telling the twelve of his approaching crucifixion, St. Peter brought upon himself a rebuke by saying, Far be it from thee, Lord. This thing shall not happen unto thee. But Jesus answered him, saying, Get thee behind me, Adversary, for thou savorest not of the things of God, but of the things of men. (Matt.16:22,23.) Your suggestions and advice are contrary to the Divine Program; it is necessary that the Son of man suffer sacrificially, that he might enter into his glory and accomplish his appointed work as the Savior of the Church and of the world--whosoever wills.

Later on, near the climax, we remember the special trial upon Judas, and how his love of money led him to oppose the anointing of the Master for his burial, and later on led him to sell that Master for thirty pieces of silver, and, later on, to betray him with a kiss. Still later we remember how all the disciples were disconcerted by the arrest of their Master and by his evident willingness to be arrested, so that they "all forsook him and fled." (Mark 14:50.) We remember how, still later, the noble St. Peter was overtaken in a serious fault and denied his Lord and Master, even with cursing.

Perhaps we partly imagine a parallel of testing on the Lord's people at this season of the year. And perhaps it is real and appropriate that the members of the Body of Christ should, in this particular at this season, have special trials, peculiar difficulties, testings of faith, obedience and loyalty.

#### THE LENTEN OR FASTING SEASON

It would appear that thoughts along the line above suggested came to others long ago and led to the appointment of the Lenten Season as a time of special fasting and prayer amongst the consecrated ones of the Lord's family. Certain it is that for long centuries this fasting has been in observance in the Roman Church, in the English Church, in the German Church, and, to some extent, in others.

Although with the majority fasting has become a mere outward form and ceremony, without heart appreciation, and, therefore, not pleasing to the Lord, nevertheless we believe that some fasted from the best of motives in olden times, and that some still so fast. It is not for us to judge and individually condemn anybody, yet many, we are sure, will confess to just what we have charged in an indefinite way. It is impossible, of course, for any laws or regulations to be made which will govern the heart--they can scarcely govern the flesh, even in the most casual manner.

We do not approve of set rules and laws governing such matters. The suggestions should be quite sufficient for all those who heartily desire to practise abstemiousness in respect to diet. We have the Master's suggestion that after his departure his followers would fast. Several instances of such fastings are recorded in the Scriptures, and these may be considered proper examples for the Lord's followers, none of whom are under law, under command, in respect to meats or drinks or other earthly ordinances.

A measure of self-restraint in fasting is valuable to us physically, as well as spiritually--and particularly in the Spring of the year. The stronger foods necessary for the cold weather of winter are less necessary, as the weather becomes milder. Much of the Spring sickness is undoubtedly due to over-eating and may be considerably corrected by the observance of a measurable fast--restraint from the eating of dainties and rich food. And when the system is clogged with over-supply of nourishment, the brain becomes more stupid, impairing the higher mental powers, and particularly including those which connect us appreciatively with heavenly and spiritual things.

We throw out these suggestions without any desire to put a yoke or a law upon anybody, but wishing each to fast and pray according to the dictates of his own conscience and to receive spiritual blessings according to the degree of his fellowship with the Lord in this and in every matter.

#### THE DATE OF THE MEMORIAL SUPPER

As we have previously remarked, our Lord gave no intimation such as many dear Christian people have imagined--namely, that the Memorial Supper should be celebrated weekly, monthly, bi-monthly, tri-monthly. Most evidently the Supper was instituted by all of the Jewish arrangements as an annual observance--to take the place of the Passover Type. There was a definiteness about the date of the type which would not necessarily attach to our celebration of the antitype. The type was intended to specifically mark the exact date on which our Lord would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularity as to the exactness of a day and an hour.

Hence we see no objection to the custom followed by Episcopalians, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Lord's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial--the nearest that we know to its exact

anniversary, according to the Jewish reckoning of time-- on the preceding evening of the 14th day of the Jewish Month Nisan. In view of this long custom, and the fact that some might not see clearly any advantage of a change; in view of the fact also that some might become confused and think that they were following an error, it is our preference. We advise, therefore, that the exact date, according to the Jewish calendar, be followed.

This year the new moon of the Spring Equinox appears March 30th, thus constituting it the First day of the First Month, Jewish time. Our Lord was crucified on the 14th day of the First Month, which this year will be April 12th. But the Memorial Supper, commemorative of his death, was celebrated on the evening preceding and therefore we, according to our previous custom, recommend that all, with one heart and one mind, unite in celebrating the great Redeemer's death on Tuesday night, April 11th, after six o'clock. Even then, of course, we will not all be able to celebrate at the same

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hour, because of differences of time; but the celebration will be very nearly at the same hour all over the world. The thought of this general fellowship will add to the joy and solemnity of the occasion. We recommend that all who love the Lord and are fully consecrated to do his will, even unto death, join in this celebration, which means so much to all of us.

It first of all reminds us of our dear Redeemer's sacrifice on behalf of his Church and on behalf of all the families of the earth. It reminds us, secondly, that we have vowed unto the Lord to walk in his steps, to suffer with him, to drink of his cup, to be baptized with his baptism of death. Of course, the breaking of the bread and the sipping of the cup, memorially, is far less important than our participation in the realities, of which they are merely a figure. We must in our minds and hearts feed upon the broken body of Jesus and realize by faith that we partake first of all, imputedly, of justification of our flesh through him and that, through him,

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comes all our hopes of a future life.

Secondly, as represented by his cup, we must share his sorrows, be partakers of the sufferings of Christ, fill up that which is behind of his afflictions, in walking faithfully in his footsteps--even unto death. The cup which the Father poured for the Master he drank. And by the grace of God we are privileged to share in his cup; for if we suffer with him, we shall also reign with him. And if we escape the sufferings of Christ and fail to become living sacrifices with him, we will thereby also be escaping the glorious privileges of his Kingdom.

We are giving this timely notice because some of our

readers live in remote Australia and China.

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LIFTED BY WHIRLWIND OUT OF SIGHT

EXPERIENCES OF ELIJAH THE PROPHET

--II KINGS 2:1-11.--MARCH 5.--

"Enoch walked with God and he was not."--Genesis 5:24.

THE Bible tells of three notable men who disappeared --God took them. One of these, Enoch, we are told, did not die. Another of them, Moses, we are told, died and was buried. Of the third one, the special subject of our lesson, it is not stated whether he died or not. But it is our understanding that he did die.

The heaven to which Elijah was taken by a whirlwind was the aerial heaven, in which the birds fly. His taking away after this manner was in order to complete the typical features of his life, as we shall see. That neither he nor Enoch went to heaven, in the sense of passing into the heavenly or spiritual state and into the presence of God, is clearly testified to by Jesus, who declared, "No man hath ascended up to heaven, save he who came down from heaven, even the Son of man." (John 3:13.) Although of Enoch it is declared that he was translated that he should not see death, it is not stated that he was translated to heaven. And our Lord's words assure us that he was not. Where he now is no man knows. We can merely by faith accept the fact.

The object served in the translation of Enoch probably is to show by and by that it was quite possible for God to have maintained our race in life perpetually--that only because of sin was it necessary for Adam and his family to die; that when sin and death shall be abolished by Messiah during his Kingdom, and when the willing and obedient of mankind shall have been brought to human perfection again, they will never need to die. The preservation of Enoch, an imperfect man, for five thousand years, by Divine power, will be an evidence to mankind and an assistance to their faith while the work of restitution will be progressing. Enoch himself is one of those Ancient Worthies who, during the Millennium, will be one of the "princes" or rulers in the earth, representatives of Messiah's invisible Kingdom. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."--Psalm 45:16.

ELIJAH A TYPE OF THE CHURCH

As Melchisedec (a King and Priest at the time) represented or typified the Church in glory, so Bible students understand that Elijah, the Prophet, typified or represented the Church in the flesh--this side the veil--from Jesus to the present. Thus long after Elijah's death God, through the Prophet, declared to Israel, Behold, I send you Elijah the Prophet before the great and notable day of the Lord, and if he do not turn the hearts of the Fathers to the children, and the children to the fathers, then the earth shall be smitten with a curse--a time of trouble such as never was since there was a nation. (Malachi 4:5,6.) John the Baptist, as the forerunner of Jesus in the flesh, typified this greater Elijah (the Church in the flesh), the forerunner of the Messiah of glory. As John the Baptist did not succeed in bringing the people into harmony with the fathers (Abraham, Isaac and Jacob, etc.), so likewise the Church in the flesh, as God foresaw, has not been successful in bringing peace to the world.

As John the Baptist's failure with Israel was followed by the overthrow of their national polity in A.D. 70, so, we believe, the failure of his antitype, the Church in the flesh, to bring in harmony and righteousness, is by Divine intention to be followed by the world-wide trouble which will humble man and prepare the way for the establishment of the Messianic Kingdom in power and great glory.

#### CAUGHT UP IN A WHIRLWIND

Many Christians have not noticed that there is not only a difference between the heavenly salvation, which God has provided for the Church, and the earthly restitution (Acts 3:19-21) which God has provided for the world, but additionally there are two distinct classes of the Church brought to our attention in the Bible. First, we have the faithful Royal Priesthood styled "The Body of Christ," of which Jesus is the Head. These have the promise that they shall sit with Christ in his throne and be judges of the world during the Messianic Kingdom. The other class of saved ones on the spirit plane, the Scriptures designate as a "great company, whose number no one knows." (Rev. 7:9.) These are different from the elect, whose number is positively fixed by Divine predestination --one hundred and forty-four thousand. As that company is Scripturally styled a "little flock" and a "royal priesthood," so the "great company" in the Bible is styled antitypical Levites. While the elect sit upon the Throne with Christ, this secondary class of the saved will serve before the Throne. While the saintly few will wear crowns of glory, the greater company of their brethren, before the Throne, will have no crowns, but instead have palms of victory. While the elect are the living stones of the temple of God soon to be brought together in the

"first resurrection," to be the meeting-place between God and men for a thousand years, the "great company," the Levitical class, are neither living stones nor pillars in this Temple, though they will be blessed with the glorious opportunity of serving God in this Temple day and night.

Having located Elijah as the type of the "elect" class, Bible Students are inclined to consider Elisha as probably a typical character; also a representative of the greater spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the Church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class.

#### CHARIOTS AND HORSEMEN OF FIRE

If these interpretations of Elijah as a type be correct, the lesson is that the close of the Church's career in the flesh will come suddenly, abruptly. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife--a cyclone.

The denouement will not be entirely unexpected, either by the Elisha class or by the sons of the prophets, who would represent here a respectable class of Bible students who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or the Elisha class.

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#### ELISHA SUCCESSOR TO ELIJAH

--II. KINGS 4:25-37.--MARCH 12.--

"The gift of God is eternal life through Jesus Christ our Lord."--Romans 6:23.

OUR lesson follows in order the one of a week ago. Elisha was with Elijah until the whirlwind separated them and took Elijah out of sight. His mantle dropped to Elisha and Elisha's prayer was answered that a double

portion of Elijah's spirit might rest upon him and that he might take up, in a measure, the work of Elijah as a teacher. Using the mantle to smite the river Jordan, the same miracle occurred to him as to Elijah. He passed over safely. On the other side of Jordan he began his career as a prophet. At Jericho the supply of water came from a brackish stream, unpalatable and unhealthful. Elisha went to the fountain and there performed a miracle similar to the one performed by Moses at the Wells of

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Moses at Marah. To this day the spring is known as Elisha's Fountain.

Again we read that one of these "sons of the prophets," or students, died and that his widowed mother was in want and that the Prophet Elisha helped her to exercise faith. She had a cruse of oil, which increased in supply as she poured it from vessel to vessel until she had sufficient for all her debts. Several other miracles of a restoratory character are noted, the most prominent of which is related in our lesson, namely, the restoration of a boy to life and health. The thing connected with Elisha's experiences which has attracted to him world-wide attention and general reprobation was his cursing of forty-two youths. These were children in the sense that every person is by the Law considered a child until twenty-one years of age--they had been mocking Elisha, crying, "Go up, thou bald head." Your Master, Elijah, went up to heaven in a whirlwind. Why do not you go also? You are a bald head, or one who has lost his master. You are not fit to pose as a prophet nor to be compared to Elijah. (This is our paraphrase.)

Elisha did not swear at the children; when we read that he cursed them the proper thought is that he condemned them, just as Jesus said to some with most kindly art, "Woe unto you, scribes and Pharisees," etc. So Elisha pronounced woe or blight upon those youths of various ages who taunted him. He declared that something would befall them. Divine Justice would square accounts and vindicate him. Forthwith two she bears came upon the rabble, put them to flight, and forty-two of the mob were torn and wounded--more or less. Opponents of the Bible read into this that forty-two children were killed, but nothing of the kind is stated.

We are to remember that the Israelites under the leadership of their King Ahab and Queen Jezebel had been turned to idolatry, and that although the Prophet Elijah had re-established the true religion, the King and Queen and the majority of the people merely tolerated it.

The youths who had tiraded against Elisha were probably the young men and boys of Jericho, a hoodlum set ranging in years from ten to twenty, who had followed the Prophet, taunting him and, doubtless at the instigation of their parents, seemed to destroy his influence. The

Divine judgment following the Prophet's denunciation was doubtless intended as a just rebuke and a profitable lesson for those torn and for their parents and for all who heard about it.

#### ELISHA CONSIDERED TYPICAL

Our interest in this story of Elisha's experiences after Elijah was taken away increases as we consider the fact that he, like Elijah, was quite a positive and typical character. We have already intimated a correspondency between Elijah and the antitypical priests and between Elisha and the antitypical Levites of the Gospel Age. Elisha may also typify the Ancient Worthies, into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's Kingdom: "Princes in all the earth." From this standpoint we might think of Elisha representing the secondary class of the spirit-begotten ones first, and that his crossing of Jordan represents the death of this class of antitypical Levites. With this view the after progress of Elisha and his work of judgment and restitution already referred to correspond well with what we should expect at the inauguration of Messiah's Kingdom under the "princes." The healing of the water-spring would well represent the healing of the stream of Truth. For long centuries error and superstition, combined with Satan's great falsehood, Ye shall not surely die, have made the waters of Truth brackish, unpalatable, unhealthful. The putting of the salt into the Fountain or Spring symbolically represents the cleansing from untruth and error, through the co-operation of the Church in glory, which, while here, is appropriately styled, "the salt of the earth." The healing of the stream of Truth will come from the glorified Church, although it

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will come through the Ancient Worthies as a part of the New Covenant blessings then to come to the world of mankind through the Jews. This is also what St. Paul calls to our attention in Romans 11:25-33.

The "death in the pottage" will be effectually offset by the blessings of the Lord through his glorified Kingdom. The earth shall yield her increase. The wilderness shall blossom as the rose. Streams shall break forth in the desert. The blessing of the Lord will be everywhere--represented symbolically by the sons of the Prophets. These were some who separated themselves from the idolatries of their land and who gladly gave heed to the teachings of the Prophets, prophesying themselves, as their followers.

The blessing upon the widow's cruse of oil has symbolical signification, in proportion as we realize the value of the oil to the people of that time. It was not only a part of their food, but their general medicine and furnished them their light. What came through the prophets,



therefore, is a very beautiful picture of restitution blessings, which may be expected in due time and which will come to all the worthy.

The restoration of life to the dead is to be one of the great features of the New Dispensation--Messiah's Kingdom. And this power will be exercised doubtless through the "princes" of that time, typified, we believe, by Elisha. Those most to be favored will be those who will most thoroughly appreciate and best receive the "princes," represented by Elisha, even as the parents of this child whom Elisha raised from the dead had made gracious provision for the prophet's comfort.

The judgment upon the opposers of the Elisha class, typified by the tearing of the forty-two, would seem to tell of disciplinary judgments which, during Messiah's Kingdom, will be promptly executed against all opponents of the Divine arrangements. The assurance of the Scriptures is, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness"; "Judgment shall be laid to the line and righteousness to the plummet."

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#### DEFEAT THROUGH DRUNKENNESS

--I. KINGS 20:12-21.--MARCH 19.--

"It is not for kings to drink wine; nor for princes strong drink."--Proverbs 31:4.

TODAY'S lesson recounts an invasion of the land of Israel by King Benhadad, over-lord of Syria, who had under him thirty-two kings of Syria and a large army of invasion. Warfare in those days, of course, was very different from what it is today. The numbers in conflict were fewer and their weapons inferior. Their motive was plunder. They would take back with them, not only the gold and silver and other valuables but fruits, grains, etc.

Our day witnesses a considerable advance along the lines of diplomacy. Wars and invasions now are always based upon some philanthropic motive--to free people from bad government, or to compel them to pay their debts, or to open up their country to civilization, or to give them more responsible and representative government, or greater freedom of religion. Robbery and pillage, by an invading army, are reprobated. Whatever is taken from the conquered people must be obtained in a different manner--by the levying of an indemnity fund, amounting to far more than could be stolen by the looting processes. All this speaks to us of a higher moral sense,

even though much relating to it be hypocrisy. The very need for the hypocrisy implies that, with a considerable number, there are qualms of conscience on the subject.

#### THE BATTLE WAS THE LORD'S, AND OF COURSE HE WON

Benhadad sent his demands to King Ahab saying, "Thy silver and thy gold are mine; thy wives and thy children, even the goodliest of thine." King Ahab, recognizing the greatness of the army and his own unpreparedness for resisting them, answered, "My Lord, O King, according to thy saying, I am thine, I and all that I have." But when the invader broadened his demands and included with it the wealth of all the nobles of Israel, their wives and their children, etc., resistance was aroused and the message went back that the additional demands would not be granted. Thereupon the invaders set the battle array against the walls of Israel's capital, Samaria.

At this juncture God sent a Prophet to Israel's King, informing him that he would deliver the invaders into his hand and give him a great victory. The astonished Ahab asked by whom would the battle be waged against the host. The answer was that at the command the princes of the provinces should fight under Ahab's direction, supported by the militia. By this signal victory God would demonstrate his power by protecting the nation with whom he had made the Law Covenant. He would revive their faith and loyalty.

The Divine order was followed. Two hundred and thirty-two princes, or chiefs, of the people at noon passed out of the gates of the city, followed by seven thousand militia--a small number wherewith to meet a host. Apparently this was poor generalship; but the Lord was the General and overruled the results. King Benhadad and his associates had been drinking and were amused by the sallying forth of the battle army from the gateway. The Syrians were ordered to capture the men alive.

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But this they did not do. Soon the Syrian forces were in disorder and completely routed. Humanly speaking, the battle was lost by Benhadad's over-confidence, and particularly by his indulgence in intoxicating liquors.

#### LESSONS WHICH WE MAY DRAW

The honest, the holy, the reverential of mankind, who seek peace and righteousness may be likened to Israel, to God's people. Benhadad and his thirty-two kings and their armies would correspond to Satan and his various hosts of unrighteousness. We may name these hosts as we please. To some, one portion, and to others, other portions of these hosts are the more reprehensible.

Many of these kings may represent various trusts which, by manipulation of life's necessities, are attacking the welfare of the people. Others of these kings may represent political grafters. Others may represent various vices which prey upon the public, including intemperance. The forces thus set in battle array against the public are appalling, especially when the wealth at their command is considered.

The demands of these various "interests" come first upon the honorable and well-meaning public servants. These, like Ahab, would be inclined to submit, even ignominiously, if thereby the public would be safeguarded. But when the demands broaden, and it is evident that general pillage is the intention, the voice of the Lord

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should be heard and heeded, and a stout resistance should be made.

As with Ahab, the resistance should not be defensive merely. The call is for the princes, the chiefs of the people, who love righteousness, to go out first to do battle with all iniquitous invaders of the rights, happiness and interests of the people. And these princes or leaders who stand for righteousness should be ably seconded by all the courageous and efficient of the people who love the same standards.

#### KING ALCOHOL RECENTLY SUFFERING NUMEROUS DEFEATS

Every man and woman should have positive convictions respecting every question of right and wrong, and they should have the courage to take their stand on the side of right. Christians, of course, should expend their activities mainly along the higher lines, which others do not so clearly see and could not so well serve. But in every question of right and wrong, equity and inequity, every child of God should be a positive force for righteousness.

Amongst the most powerful foes of righteousness is King Alcohol, who has recently been suffering numerous defeats and admits being badly crippled and fearful.

Not long since the streets of Chicago witnessed a novel parade, which at first was headed by General F. D. Grant, Major-General of the United States Army. Later he withdrew from the ranks and reviewed the marchers for nearly two hours, frequently doffing his hat. The General evidently wished to give his moral support as against drunkenness.

The Springfield Republican, commenting, said, "The sudden and unexpected prominence of General F. D. Grant, as a possible Prohibition candidate for the Presidency, is explained by his alleged statement in an interview, 'If I could, by offering my body as a sacrifice, free this country from this fell cancer, the Demon Drink, I

would thank the Almighty for the privilege of doing it. If I had the greatest appointive power in the country, no man would ever get even the smallest appointment from me unless he showed proof of his absolute teotalism."

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#### MELCHISEDEC AND AARON AS TYPES

THERE was really but one priest--the High Priest. The under-priests were merely representatives of the High Priest. So with Christ, the Great Priest of the future. The association of the under-priests with the Lord recognizes him as the Head and the under-priests as his members, and the "great company" as the servants of this Great Priest.

God's work for the world is future.

The only work yet accomplished is the providing of the priesthood and the qualification of the Great Priest and his members and his servants for the work of instructing, healing and uplifting mankind during the thousand years of Messiah's reign.

During the Gospel Age the getting ready of the Great Priest, Head and members, has required of them sacrifice. As the Apostle declares, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable." The sacrifice of the Head was acceptable because of his perfection. And all the sacrifices which he subsequently offers, represented in his members, are likewise acceptable to the Father, because the merit of the Head Priest is imputed to the other sacrifices.

#### THE AARONIC PRIESTHOOD CONTRASTED WITH THE MELCHISEDEC PRIESTHOOD

Two priesthoods are set before us in the Scriptures, the Aaronic and the Melchisedec. Both typify The Christ--Head and Body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchisedec Priest represents merely the future of The Christ, after the sacrificing shall have been finished and all the members of the Body completed.

The work of the Priest may be viewed from these two standpoints. His sacrificing is the most important in one sense, because all of his future work is based upon these sacrifices. But in another sense the sacrificings are merely a preparation for the great work which will follow. The Priest must first offer sacrifice, in order

to become worthy of his own exaltation to the Priestly Office and glory; and, secondly, he must have the merit of that sacrifice wherewith to satisfy Justice on behalf of the sins of the world, in order that, as the Glorified Priest, he may have the full right to stand as Mediator between God and mankind--to bless the latter and uplift them during the thousand years of his reign as the Melchisedec Priest--a priest upon his Throne.

The Apostle declares that Messiah is a Priest after the order of Melchisedec, and not after the order of Aaron (Heb. 7:21); for if he were on earth, he could not be a priest. The significance here is that Jesus, being of the Tribe of Judah, and not of the Tribe of Levi, could not have served as a priest under the Mosaic Law, which gave this office to Aaron and his sons forever. Aaron and his sons, however, as a priesthood typified the preparatory feature of Messiah's priesthood--the sacrificial preparation. Messiah's claim to priestly functions is not, therefore, to be expected from the Aaronic line, for the Scriptures expressly declare, "I have sworn; I will not repent; Thou art a priest ever after the order of Melchisedec." (Heb. 7:21.) The Priest here referred to is the glorified Messiah, Head and Body, at the conclusion of this Gospel Age, when the consecrating and sacrificing will be at an end and the glorious Priestly Office, serving the world of mankind, will begin.

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#### GOD'S PERFECT PEACE

"Like a river glorious is God's perfect peace,  
Over all victorious in its glad increase.  
Perfect; yet it floweth fuller every day;  
Perfect; yet it groweth deeper all the way.  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as he promised, perfect peace and rest.

"Hidden in the hollow of his blessed hand,  
Never foe can follow, never traitor stand;  
Not a surge of worry, not a shade of care,  
Not a blast of hurry toucheth spirit there.  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as he promised, perfect peace and rest.

"Every joy or trial cometh from above,  
Traced upon our dial by the Sun of love.  
We may trust him solely, all for us to do;  
They who trust him wholly, find him wholly true.  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as he promised, perfect peace and rest."

=====

### TAKING HEED TO OUR HEARTS

"Let all bitterness and wrath and anger and evil speaking be put away from you, with all malice."--Ephesians 4:31.

THIS list of dis-graces seems to have a connection or relationship, the one to the other, and usually, it is presumed, the relationship is inbred. The Apostle speaks in one place of a danger of having a root of bitterness spring up, and thereby many being defiled. In this case he seems to indicate how defilement grows from such a root of bitterness, and what would be the evil results from permitting such a root to grow. Bitterness is frequently represented by brackish water--not pure water, but alkaline, unpalatable. In the text under consideration it seems to represent first the heart condition. And so, if the fountain become defiled or impure, the thoughts, words and actions will be impure--brackish.

The thought seems to be to take heed to our hearts--not to have an ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything contagious. And so we must resist everything of bitterness of spirit, not only anger toward a person, but even a disposition to criticize, or find fault with anything he would do. This is the place to watch our hearts. As soon as the bitter spirit has found place, all the faults of that person will be exaggerated and all his good qualities minimized. Then would come an angry feeling, a bitter spirit of opposition. The angry feeling persisted in would immediately lead to hatred for the individual.

The person would not merely feel indignant, but the feeling would grow to a positive dislike. It is the growing of a feeling of bitterness which will develop into a plant which will do much harm. Next would come the disposition to speak evil of that person. Naturally that which people do not love is that which they hate. And then comes the condition of malice, a resentful feeling--

not only willingness to speak evil, but a willingness to do them some injury, and to feel glad if some injury befalls them. And thus the evil goes on.

The influence of all this is to stifle the New Creature, to mortify the New Creature. As every victory of the spirit over the flesh is a victory of the New Creature over the old creature, so any victory of the flesh over the spirit is a victory of the old creature over the New Creature.

## THE SCRIPTURES ARE A MIRROR

To get a proper view of ourselves seems to be a most necessary thing to any reformation movement in connection with ourselves. It was not until we saw ourselves without strength that we appreciated the great offer of God to draw us to himself, reconciling us through the merit of his Son. The Scriptures are a mirror. So if we are living in the right attitude it will be proper to take a look into the mirror every day and see what manner of persons we are. Our Lord's prayer is, "Forgive us our trespasses, as we forgive those who trespass against us."

We are to be in a right attitude of mind. The very suggestion, Is there anyone against whom I have trespassed, or who has trespassed against me, ought to be enough, so that if we find any trace of unforgiveness we should eradicate it, put it away. The roots of bitterness would not only be put away, but hindered, if the very first sign of such a feeling were heeded and dealt with. If any one found that he had gotten into such a condition of heart, he should think, How does the Lord view such a condition; how impossible it would be for him to have love for one who has such a disposition? Anyone who really loves God would be so shocked at the picture he would thus get in the looking-glass of God's Word that he would immediately want to ask forgiveness and go forthwith to the one he had wronged. If the wrong had proceeded to anger, evil-speaking, then this should all be overcome, nullified. If the matter had gone so far, and no one else knew it, then this would be the end of the matter.

But since anger and bitterness are entirely out of order, the flesh should be humiliated in some manner. For instance, on going to the person one had been acting bitterly against the latter should be told that he had thought bitterly of him, but that he should have left the matter in God's hand. It is our belief that some make a mistake in not giving themselves a correction in righteousness. "Well," they may say, "I will stop it and not do this thing again." When that is done, it is our opinion that the flesh is being fostered and encouraged. A special blessing comes to those who chasten themselves, judge themselves. As the Apostle says, "If we would judge ourselves, we should not be judged of the Lord."-- I Cor. 11:31.

In this connection we are reminded of the story that is told of a man who was driving along the road and saw a beggar and then said, "I will give this man twenty-five cents; it is Christmas morning." Then he thought, "I won't; I will give him a penny." As this thought came he thought how mean he was. He thought that he should have given him the quarter, should have allowed the generous impulse to have sway. Then he said to himself, "Give that man a dollar--make it four-fold." So he gave him a dollar, and was out seventy-five cents.

Using that same principle or illustration, we believe that it is most advisable for the Lord's people to judge themselves--not after the manner of our Catholic friends, who would say, "Now go and pray so many hours," or, "Wear something uncomfortable," or "Take a whip and lash your back." But it would be wise to judge ourselves in a more rational way. A certain kind of penance tends to produce fruit of an acceptable kind.

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### INTERESTING QUESTIONS

Question.--In Romans 5:18, we read, "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." When will this "free gift" be applied for all?

Answer.--Aside from the "household of faith," dealt with in this Gospel Age, we understand that this free gift will come to the world in the next--the Messianic--Age, but that, as a gift, it will have certain conditions attached to it, just as the gift of grace to the Church has certain conditions attached to it. In our case, it is to take up the cross of sacrifice and follow our Head; otherwise, it does not apply to us. But for the world after the close of this Age, the great High Priest will appear in the presence of God and will sprinkle the blood upon the mercy-seat a second time; and that, so far as Jesus is concerned, will fulfil all demands of Justice, and the whole world will be turned over to the Redeemer.

The method by which he will bestow this great gift is a matter that is associated with responsibility. We are guaranteed that a full opportunity will reach all, but that opportunity will be under the terms of the New

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Covenant for the blessing of all the families of the earth. It will be first applied to the Ancient Worthies; they will get the blessings and privileges of the New Covenant immediately. After that it will be, "to the Jew first," because for his long waiting for such a Kingdom, and his waiting for such a Kingdom will be rewarded with the joy and blessing which he will at that time enter into.

However, it will not stop with the Jew; but all mankind will be privileged to come into these blessings, and thus they will be blessing themselves through the Seed of Abraham. While it is true that the Seed of Abraham will bless the world, this is particularly true of the Spiritual Seed which will bless all; yet the strict reading of the text would imply that "In thy Seed will all the nations or families of the earth bless themselves." They will bless themselves by coming under the New Covenant



arrangements; just as the Jews were not blessed by the Covenant which Moses mediated, immediately after they said, "All these things will we do," but not until they came voluntarily under its terms; so, the acceptance of the New Covenant by whosoever will accept it and will comply with its conditions, will ensure to them eternal life--and this they will get only by obedience to that Covenant. Thus the gift which they receive will not be their gift at once, as with the Ancient Worthies. It will be their gift and will be attainable as they come into harmony with the Lord during the thousand years of Messiah's reign by their compliance with the terms of the New Covenant.

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Question.--When will the obedient of the world be entitled to eternal life and when will they receive it?

The obedient of the world will get their life under the terms of the New Covenant, and will begin to receive it just as soon as they begin to obey; in proportion as they do this they will get a little more and a little more life, and so on. The whole thousand years will be for the purpose of giving life to the world and they will receive more and more of it as they progress in the right way: "He will swallow up death in victory." --Isa. 25:8.

It will be a gradual work; as they come into the terms of the New Covenant they will be blessed with life: "The man which doeth those things shall live by them." (Rom. 10:5.) They will come to perfection gradually, as they keep the Law. There will be no death there; there will be no occasion for death. But as Adam needed to be tried and to be tested, so will it be with those who reach the end of the Mediatorial reign; they will be tested as to whether they are worthy to keep this life. God applies the various temptations or tests so as to demonstrate whether or not they are worthy of eternal life; and all who do not give way under the testing, "shall not perish, but have everlasting life."-- John 3:16.

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Question.--Is Christ the Advocate for the "great company," as well as for the "little flock"? If so, will he be the Advocate of the "great company" during the time of trouble, until they shall have been made white by the blood of the Lamb?

Answer.--Yes. The "great company" is part of the Church of the First-born. In the type, the "passed-over" ones, the Church of the First-born, were represented in the whole family of Levi. They took the place of Israel's first-born, who were spared through the blood of the lamb.

We keep our garments unspotted by the blood of the antitypical Lamb--"the blood of Jesus Christ, which cleanseth us from all sin." Evidently "the great tribulation" through which the "great company" will pass will take place before the Mediator takes the Kingdom, hence they are not now under him as a Mediator, but must be under him while he is now holding the office of Advocate.

The "great company" are not distinctly recognized anywhere, save in an incidental way. For instance, when Rebecca became the bride of Isaac, her two maids also became part of the family; but no particular notice is taken of them. In connection with the Church, it is stated that those that followed her are her servants. This is particularly shown in the illustration given in Psalm 45.

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#### TRIBULATION--THEN EXALTATION

Question.--Are the Lord's people more awkward than others, more quarrelsome, or more injurious to their neighbors that they should have tribulation; or why does the Lord say, "In the world ye shall have tribulation"?

Answer.--We believe the Lord's own answer to the question is that himself and all of his true followers would have tribulation in the world because "the darkness hateth the light." We do not mean that all but the saintly are vicious or unkind. We know that there are many well-intentioned people. The thought is that there would be such inharmony between God's people and those of the world that there would be continual disapprobation manifested by the worldly toward the saintly. Some of the world would hate righteousness while others would be so out of sympathy with the light that they would not give God's people the defense or assistance which they would otherwise be willing to give.

We think it quite true that those who are looking for the coming Kingdom must expect their peace, not from the worldly, but from another quarter. "In the world ye shall have tribulation." We also believe that part of our tribulation in the world is because we are being more and more transformed; hence we do not find the satisfaction in the world that we otherwise would and that others find. Our chief business is to keep our bodies under and restrain our natural appetites. The opposition of ourselves --the warring against our human nature and the misunderstandings of others--all these combine to make our tribulation in the world.

-----

#### FIGHTING THE GOOD FIGHT OF FAITH

Question.--What is the connection between the first and the latter part of this text, "Be of good cheer; I

have overcome the world"?

Answer.--We have before us a very remarkable proposition in the Lord's call. We are called to be children of God, sons of the Highest, joint-heirs with Christ, his Son, in the Kingdom work. Instead of this bringing us great honor among men in the present life, it brings the very reverse--persecution, tribulation. God's people have persecution because they have consecrated their lives to him. The tribulation would naturally lead them to disappointment and to feel that God's favor is not with them.

Hence it is quite necessary for them to have some such encouragement as the words of our text, as though the Lord had said, Do not allow these tribulations to make you discouraged; remember that I am the Captain of your salvation; remember that I have gone before you; remember my degradation before obtaining a share in this Kingdom; remember that although entirely without sin I endured great contradiction of sinners against myself. These things should be an assurance to you of the greatness of the coming Kingdom; that the glories far outweigh any sacrifices you may endure. Furthermore,

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in every trial and difficulty you may have my succor. In every tribulation I will provide a way of escape. Fight a good fight. Think of the joys and honors and privileges which will be yours if you are faithful to the end. "We shall be kings and priests unto God and reign with Christ a thousand years."

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#### WHICH WEARS THE ROBE?

Question.--Is the robe of Christ's righteousness worn by the New Creature or the Old Creature?

Answer.--The answer can be approached from either standpoint; for instance, we might say that the New Creature needs no robe, never having sinned, but that the flesh, which is imperfect, needs the robe as a covering for its blemishes.

But while the answer is correct it would not be correct to say that the Old Creature needs the robe, for those who wear the robe are dead as Old Creatures, and have their standing with God only as New Creatures, "Old things have passed away; behold all things have become new."--2 Cor. 5:17.

So, then, it is the New Creature only that is recognized of God, and invited to the wedding, and granted the wedding garment, the robe of Christ's righteousness. The New Creature needs this robe, not for itself, but as a covering for its flesh. The fleshly will is dead, but the fleshly body is the New Creature's only body at the present time while it waits for its new body in the

"first resurrection." "Reckon ye your bodies dead indeed unto sin, but alive toward God through Jesus Christ."

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## BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study IV., V.--The New Creation Predestinated.  
--The Organization of the New Creation.

### MARCH 5

(26) Apply illustration of the "King's Own" to the New Creation. P. 179, par. 2.

(27) To what were these foreknown ones (Rom. 8:29) predestinated? to escape eternal torment? P. 180, par. 1,2.

(28) What is God's purpose in calling the New Creation, and what qualifications does he require? P. 181.

(29) Explain why Romans 8:28-30 is so generally misunderstood and give the proper interpretation of this passage. P. 182, par. 1,2.

(30) Paraphrase the Apostle's argument in Romans 8:31,32, P. 183.

(31) What is the argument in Romans 8:33,34? P. 184, par. 1.

### MARCH 12

(32) Is it possible for anything, or any other creature, to separate us from the love of God and our Redeemer? P. 184, par. 2.

(33) Who alone can separate us from that love?

(34) In the "making of our calling and election sure" what three important steps belong to God? P. 185, par. 1.

(35) What important steps must be taken by the elect? P. 185, par. 2.

(36) How may we analyze the essential heart-likeness to God's dear Son? P. 186, par. 1.

(37) Show how the fruits of the Spirit, mentioned in Gal. 5:22,23, are but different manifestations of Love. P. 186, par. 2.

(38) What was our attitude in starting upon the race-course for the prize of the High Calling? P. 186, par. 3; P. 187, par. 1, first part.

### MARCH 19

(39) How does our experience in the race differ from our Lord's? P. 187, par. 1, last part.

(40) If we divide the race-course into four quarters, what would be our attitude toward the Mark (love) in the first quarter? P. 187, par. 2.

(41) What is our attitude when nearing the second quarter? P. 187, par. 3.

(42) How do we designate the third quarter? P. 188, par. 1.

(43) What is the fourth or final quarter mark of our race?

P. 189, par. 1.

(44) What is the climax of perfect love, and when should we expect to reach it? P. 190, par. 1, first part.

### MARCH 26

(45) When will our experiences begin to correspond with our Lord's? P. 190, par. 1, last part.

(46) What will be the nature of the temptations or testings after we have reached the Mark? P. 190, par. 2.

(47) Name some of the evidences that we are the children of God. P. 191, par. 1.

(48) How should we recognize each other as members of the New Creation? P. 191, par. 2.

(49) What warnings and encouragement are found in Matt. 24:24? P. 191, par. 3; P. 192.

(50) Cite a good illustration of the necessity for effort and overcoming in the character-building required of the New Creation. P. 192, par. 2.

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### BROTHER RUSSELL'S FOREIGN ITINERARY

#### NEW YORK, LONDON, BERLIN, ETC.

Leave New York Tuesday, March 7th, 9 a.m., steamer Prinz Friedrich Wilhelm; arrive Plymouth about 13th or 14th.

London--March 19 (Sunday), at London Tabernacle; subject for public discourse, "Two Salvations, But No Second Chance."

March 20 (Monday), leave for Barmen, Germany.

Barmen--March 21 (Tuesday), arrive prepared for meetings according to times and trains; leave at night for Vienna.

Vienna--March 22 (Wednesday), afternoon or evening meeting; one for Jews.

Budapest--March 23 (Thursday), one or more meetings for Jews; leave on night train for Lemberg.

Lemberg--March 24 (Friday), one or two meetings for Jews; leave at night for Berlin.

Berlin--March 25 (Saturday), arrive at Berlin; possibly evening meeting.

March 26 (Sunday), two services at Berlin; one for Jews; leave on night train for Copenhagen.

Copenhagen--March 27 (Monday), hold two meetings; leave on afternoon boat for Stockholm.

Stockholm--March 28 (Tuesday), hold two meetings; one public and one for the interested; leave at night for next two appointments.

London--April 2 (Sunday), meeting at "London Tabernacle" at the regular hour; evening meeting at Royal Albert Hall.

Edinburgh--April 4 (Tuesday), two meetings, both under

auspices of International Bible Students Association.  
 Glasgow--April 5 (Wednesday), two meetings, under the  
 auspices of the International Bible Students Association.  
 Belfast--April 6 (Thursday), meeting under the auspices of  
 the I.B.S.A.  
 Dublin--April 7 (Friday), meeting under the auspices of the  
 I.B.S.A.  
 London--April 9 (Sunday), meeting in the "London Tabernacle"  
 at usual hour; night meeting at Royal Albert  
 Hall.  
 April 11 (Tuesday), in "London Tabernacle"; Memorial  
 Supper celebrated at 7 p.m.  
 April 13 (Thursday), take night boat for Lens, France,  
 via Dover-Calais.  
 Lens, France--April 14 (Friday), I.B.S.A., etc.  
 Denain, France--April 15 (Saturday), near Valenciennes;  
 return at night to London.  
 London--April 16 (Sunday), "London Tabernacle," two  
 services.  
 April 23, "London Tabernacle," two services.  
 April 26, depart from London, Waterloo Station, at 9:25  
 a.m. for Southampton and steamer Kron Prinz Wilhelm,  
 due to arrive at New York May 2.  
 Time will be apportioned to Liverpool, Manchester and  
 sundry other large cities; timely notices will be sent.

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INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

-----

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER  
FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

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BROOKLYN, N.Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in  
the Brooklyn Tabernacle. The evening Question 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.

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PLEASE ACCEPT BRO. RUSSELL'S THANKS

Brother Russell's birthday brought a shower of telegrams and loads of letters and cards. He highly appreciates these evidences of the love of the dear friends in every quarter. He would have delight in answering each personally, but the interests of the general work forbid. He requests that the dear friends accept THE WATCH TOWER twice a month as his answers to their letters.

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"EVERYBODY'S PAPER"

This title will take the place of PEOPLES PULPIT for use in announcing Pilgrim Meetings and for the "Bible Extension Course," of which we have advised all INT. BIBLE STUDENTS CLASSES. The PEOPLES PULPIT will continue. Reply to Cardinal Gibbons will appear in it.

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VIEWS FROM THE WATCH TOWER

DANGER POINT IN GERMANY NEAR

YEARS ago the German Emperor, although ostensibly the Head of a Protestant Church, found it necessary to conciliate the representatives of the Centrist-Catholic Party, which previously had been decreed by his Government to be the "powers of darkness." By now the Socialists and other

radical parties in Parliament are numerically so strong and so opposed to the Kaiser's schemes that his Government policies would fail without the Catholic support.

Socialists in the Reichstag (Parliament) twit the Emperor and the Catholics with the suggestion that as the Catholics were once officially known as the "powers of darkness," and opposed to the Government which represents the Divine will, so their coming into power with the Government should be understood as a return of Divine favor toward them; and that now that Socialists are coming into power, this should be regarded by the Emperor and all as the latest manifestation of Divine will.

The Emperor is seeking to impress the people with the thought that they are his subjects, and that he is responsible to God for their government. Thus politics and religion are more strongly than ever united. And the Pope's wishes become practically the law in Germany.

Meanwhile the present Pope is asserting himself against what he styles modernism--Higher Critical Infidelity, etc. He has recently issued an edict that all ministers of the Catholic Church shall be examined and sworn as respects their loyalty to the Bible and to the Church of Rome--the tests extending even to theological students, and requiring of them an oath annually.

The Catholic priests of Germany receive support from the German Treasury, as do the Protestant ministers. The latter are resenting the Pope's demands, while the Emperor inclines to support them. Thus a new cause of friction is introduced into German affairs. The Emperor must stand by the Catholic party in Parliament, in order to have passed his schemes for a great navy and militarism in general.

The Socialists and Liberals in Parliament are demanding separation of Church and State, such as we have in the United States; such as has recently been established in France and Portugal.

The conflict between Parliament, the law-making body, and the Emperor and his Executive Board of Administration of Government grows in intensity. The Emperor's pronouncement that he reigns not by the will of the German people, but by the grace of God, is publicly declared in Parliament to be an attack upon the people and their Parliament. The theory opposed to the Emperor is that he holds his authority in the State of Prussia by the gift of the people there, and that his title as Emperor of all the Germans came to him from the German Parliament, which, having created him an Emperor, is his Superior and fully qualified to take from him the Emperorship, and, if it choose, to create a Republic.

Dr. David recently declared in Parliament that the Kaiser had written into the "gold book" of the German people, as intended for eternity, the message, "by Divine right I am King; hence, am responsible to the Lord alone. The weighty responsibility, therefore, which the King

bears for his people gives him the right to expect faithful co-operation on the part of his subjects."

"But," said Dr. David, "we are no subjects. We are free citizens of a State. The people gave the Prussian King his crown in the battles of liberty, and, as for the crown of the Empire, the matter is clear that the Kaiser received it from the Reichstag" (Parliament).

Another representative, Ledebour, said that German citizenship is standing face to face with a question of destiny. "Perhaps this question is being raised for the last time," he continued.... "We could fight our battle alone, and the result would be that all the men of people's parties who disdain the Divine right of kings, etc., would ultimately come on our side. If we (Socialists) fight together with you (Liberals) we will still maintain our aims. We hold fast to our Republican demands. As in other lands, so in Germany. Republicanism must be fully developed. The spirit of the times, which the Kaiser had declared pernicious, must be victorious. ...If you will fight with us, we will ultimately win. And if the world were full of devils, we would, nevertheless, succeed."

The approaching issue in Germany is equal and unlimited franchise to rich and poor alike. The Socialists believe that this point gained will mean a peaceable revolution in Germany. Others fear that rather than permit the Parliament to be thus freed from the imperial control, the Emperor, acting upon his claim of Divine right to reign, would put the country under imperial law without a Parliament, and reign as an autocrat. It is further feared that such a move would mean civil strife, anarchy, bloodshed. All seem agreed that the issue between the Kaiser and the people cannot long be deferred of solution.

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The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist Party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a Social-Democrat of the Prussian Diet, in an address delivered in the United States recently, said that the conditions in Germany were such as might cause the German Crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. "Whoever sows wind will reap a whirlwind."

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## CONSCIENCE IN ACCUSATION

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectuals to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. The man who, without justification, calls another a rogue is the man who will bear watching, for too often he credits the other man with the same motives that control himself, and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal--in the scales of eternal justice probably held entirely equal--to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportsmanlike and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else.--New York Evening Mail.

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The lack of conscientiousness noted by the Mail amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

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## PRESBYTERIAN MINISTERIAL UNBELIEF

The New York Presbytery not long since licensed Rev. N. M. Thomas to preach the Gospel as representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested --and the ten are not active Pastors in charge of Churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is, therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:--

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practise as sufficient to finally determine his faith. This appeared in his repeated

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refusals to affirm his faith in the Virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,' which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrines in New York that we have a sinless Savior-- "holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Indeed, it is safe to assume that these ministers are Higher Critics who have no use for the Bible, and do not believe in Jesus as a Savior, because they have abandoned the theory that man fell from God's image and likeness and needed to be redeemed. They have probably all accepted the Evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for his time, but not up to our day and standards, which are to be sought rather amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as Divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom en mass will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the Kingdom of God's dear Son, a reign of righteousness backed by power Divine, as well as by Love and Justice. In that strenuous

hour nature as a god will not succor and faith in the God of nature will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

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#### THE MARK OF THIS AGE

Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our States and Nation upon the legislative and judicial and the belittling, impugning and assailing the acts and motives of those in authority, particularly by the press. No

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motive is now clean, upright and honorable, no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger.

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Back of disrespect for human laws and customs lies disrespect for the Divine Law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching Higher Criticism, Infidelity and Evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that they were taking their stand for Truth as against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the "dark ages," which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them, under the assumption that it was to blame for the absurdities of the creeds. All the same they have gradually, systematically undermined the Word of God as a Divine authority in the judgment of millions.

A comparatively few ministers have known better than this. These have stuck to the Bible as the sheet-anchor of their faith. More or less clearly they have seen the conflict between the Bible and their creeds. Yet they have feared to mention it lest they should be identified with the Higher Critics and be considered faith-breakers. And some of them, alas, have shunned to declare the whole counsel of God, because of fear of losing their bread and butter and honorable name and standing.

Their refraining from telling their people the Truth respecting the teachings of the Bible left their flocks in ignorance and just ready to fall into Higher Criticism or some of the bad religions which wrest the Scriptures, instead of interpreting them.

All the same, the general shaking of the public faith, and especially that of the literary "upper-crust," is being reflected everywhere in the growingly prevalent spirit of irreverence above commented upon. Soon this will lead, as the Scriptures point out, toward atheism and toward anarchy--the great time of trouble Scripturally foretold as near.

Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of him and service of his cause.

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#### DEBTS OF CIVILIZED NATIONS

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly monies expended for war, war equipments, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich--what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the Kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that--"The desire of all nations shall come." (Hag. 2:7.) Following are the figures:--

	Annual Int.	
	Public Debt.	Charged.
France.....	\$5,898,675,451	\$186,802,380
Russia.....	4,558,152,565	204,766,421
German Empire.....	4,270,488,716	179,778,179
Austria-Hungary.....	3,703,235,511	133,925,824
United Kingdom.....	3,669,931,350	152,759,411
Italy.....	2,602,299,757	96,941,138
Spain.....	1,817,674,327	78,709,000
British India.....	1,346,999,187	41,681,212
Japan.....	1,287,604,261	76,283,536
Australia.....	1,184,192,157	46,883,998

United States.....	1,023,861,531	21,803,836
Portugal.....	864,561,212	29,907,983
Brazil.....	657,097,561	32,390,824
Belgium.....	663,325,145	27,022,108
China.....	601,916,605	92,375,017
Turkey.....	527,983,636	36,494,753
Argentine Republic.....	545,712,120	29,594,251

These are all the nations whose public debts exceed \$500,000,000, but every government on earth has been for years, and still is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

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#### FINANCIAL PROSPERITY AND RELIGIOUS DECLINE

Newspaper reports tell us how great is the financial prosperity in Germany, as per the following clipping:--

"Germany today is one of the most prosperous nations in the world, and both the farmers and mechanics, the land owners and the manufacturers, have shared the benefits of a protective tariff. Nowhere have the results of the protective policy been so conspicuous as in Germany. During the first ten years after it was adopted the national income increased 19 per cent.; during the last ten years it has increased 56 per cent. The aggregate incomes of persons who pay the income tax in Prussia increased during the last ten years from \$725,000,000 to \$1,650,000,000."

But the reports tell us also of great religious decline there. Prof. Rudolph Martin, German philosopher and political prophet, refers to the decline in religion in Germany as remarkable and notes the almost complete disappearance of religious influence among the peoples of Europe. He considers it a striking symptom of this Age. He notes a growing anti-religious feeling and a profound indifference, with marks of hostility, toward the clergy.

The professor asks what will take the place of religion in checking the inherent tendencies of mankind, when this indifference and opposition shall have gained a little further headway. He dreads the removal of such a potent safeguard and fears danger to humanity in general.

Pointing to England as once the home of piety he declares that it is now drifting toward extreme worldliness.

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He remarks on the empty churches; declares that nine-tenths of the people never enter a house of worship, and that Sunday observance has given way to golf, tennis, bridge-poker and concerts. He wonders if the same



is true of America. In Germany he sees that despite the Kaiser's pious utterances and his wife's pious utterances, the masses of the people are being alienated from the old forms of religious belief rapidly. What, he inquires, will be the effect? Will mankind sink into depths of wickedness? Will there be outbreaks of wrong-doing?

The Scriptures answer, Yes; "there shall be a time of trouble such as never was since there was a nation."

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### ZIONISM IN PROPHECY

MANY of our readers are aware that on the Editor's return from Palestine last June he delivered a discourse entitled "Jerusalem." Many Jews were attracted by the theme and considerable interest amongst them was aroused. That sermon and several others were published in Jewish papers. Then came interviews with editors, etc., and, finally, an invitation to address a Jewish Mass Meeting at the New York Hippodrome, with signatures on three sheets of paper.

Accordingly on Sunday, October 9, the Editor was met by a Committee of five prominent Hebrews, Brother Rutherford also accompanying us. The party went in automobiles. The meeting was an enthusiastic one. The number present was estimated at four thousand, and we were told that no finer representative class of Hebrews had ever before come together in one assemblage in New York.

The address was well received, but apparently it was unfortunate that some of the pamphlets, entitled "Jewish Hopes and Prospects," were given away at the conclusion of the meeting. Some of the Jews, without recognizing that that pamphlet was gotten out for our Christian readers, considered that by it we were endeavoring to entrap the Jews into Christianity. And Christianity to the Jews, especially Catholicism, means many persecutions which have come against their people for many centuries. Some understood the matter aright. Others felt offended, and during the Editor's absence in Europe last fall he was attacked as a "missionary"--which, in the Jewish mind, means everything mean, underhanded.

On our return from Europe in November we corrected the misunderstanding, so far as possible, through the Jewish newspapers. We informed them that we were not trying to "mission" the Jews, nor to make them members of either Catholic or Protestant Christian bodies. We were not even preaching Jesus to them. Our message was to the Jews as Jews, from Isaiah 40:1,2--"Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem; cry unto her that her appointed time is accomplished;

that her iniquity is pardoned, for she hath received of the Lord's hand double." We declared that it was not our expectation that the Jews would return to Palestine as Christians. On the contrary, God's call and promises as respects Jerusalem are earthly promises to natural Israel.

To a few who asked quite deeply we explained that our understanding is that the Messiah of Prophecy is a great spirit company composed of many members, including English, French, German, Jews, etc.; that God is gathering this Messianic company to heavenly glory from every nation, people, kindred and tongue, and that only the saintly will be in and of it. We explained: We do not understand that Christians in general, any more than Jews in general, will have part in that Messianic Body and that it would be the furthest from our thought to have the Jews get as mixed up on different matters as are the majority of Christian people.

Since then several Jewish papers continue to publish our writings and we have had two more Jewish Mass Meetings. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to attend, because it would deprive them of their principal business day. Nevertheless the audience was estimated at fifteen hundred and we had excellent attention.

Our last meeting with the Jews was held in Philadelphia. It was not at all advertised in the secular press. In other words, it was a Jewish meeting. Garrick Theatre was full to the limit, with about three hundred standing, when the police, following the fire ordinance, forbade others to enter, and several hundred were turned away disappointed. That meeting was the most enthusiastic held thus far with the Jewish people. Their confidence in the Editor seems to be growing. Zionism from a prophetic standpoint seems to stir the Jewish heart as the subject never did from a political viewpoint.

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#### WHAT CHRIST, AS OUR ADVOCATE, IMPUTES

IN speaking of our Lord as our great Advocate, through whom we have justification, and considering what he does for us that makes us acceptable to the Father, a variety of expressions are sometimes heard. One may say that he imputes to us his life-rights. Another may say that he imputes to us his righteousness. Another may say that he imputes to us the merit of his sacrifice. Let us try to get this matter

clearly before our minds. What is the thing that is really imputed?

First of all, we suggest that what Christ imputes to us is not the heavenly nature nor the divine life nor the right to divine life. None of these things are imputed. These things come to us from the Father. To these things we are begotten by the holy Spirit. It is as the result of our becoming New Creatures that we have a right to these things. What our Lord Jesus, as our great Advocate, does for us is to make us acceptable sacrifices; because it is only upon our becoming acceptable sacrifices that we can present our bodies; this being done, the Father accepts them. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

We see that our Lord Jesus was the first that responded to this call. We see that he was "holy, harmless, undefiled, separate from sinners." We see that there was a merit in laying down that life which he had a right to retain. We see, on the other hand, that we who will to walk in his steps and to accept a share of that same call to enter into covenant relation with God by sacrifice, are imperfect; therefore, that we have no right to life, and having no right to an earthly life, we could not offer our earthly life in sacrifice to God. It is then--when we realize our condition--that we are drawn by Divine grace unto Christ and it is indicated to us that he has merit and is willing to appropriate of this to us, so as to make our sacrifices acceptable.

It is not the Divine proposition that our sacrifices shall be set aside and counted as nothing. The Divine proposition, on the contrary, is: You have something, but it is imperfect. Now, if Jesus will appear as your Advocate, he has the ability to make your sacrifice acceptable--because he has the power of imputing to it of his merit. If you have the perfect mind, the perfect will, you have then, to begin with, the most important thing in my sight in the form of sacrifice. But the whole difficulty lies in the fact that you have imperfection inherited from your first parents. Christ will do something for you that will make your sacrifice acceptable to me.

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But what will he do for us? What will he give us? Will he give us his righteousness? No, if he gave away his righteousness he would not be righteous. He maintains his own righteousness. What, then, will he give us? We answer that he has already made the gift, so far as Justice is concerned. Eighteen centuries ago he appeared to satisfy the demands of Justice against our race. The demands of Justice were "A life for a life"--a ransom-price. He laid down his life a corresponding price. He did not, however, appropriate the merit of that life to the world. It is still his to control and to dispense. He

did not, when he ascended up on high, appropriate that merit to the Church in the sense of giving it up. But he did impute, to all of those who willed to come unto the Father, a sufficiency of the merit of his sacrifice to make them whole and complete.

How could he do this? Because he had a sufficiency of merit to have applied it, had he chosen so to do, for the satisfaction of the sins of the whole world. But instead of doing so, he has loaned the merit of that righteousness, and all the rights that go with it, to all those who, during this Age, desire to become his footstep-followers. So, when they take this position, he becomes their Advocate by virtue of the application of enough merit to cover all their defects. His merit appropriated to these imperfect sacrifices, makes each one of them acceptable to the Father. Thus each one of the Church is enabled to suffer with him--sharing of his cup and being baptized with him into death. When the

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Father begets them of the holy Spirit, they need the great Advocate to stand as their Advocate, and in every time of need he still stands ready. As the Apostle says, "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous."--I John 2:1.

#### OUR LORD'S RIGHTEOUSNESS AS A MAN AND HIS RIGHT TO HUMAN LIFE IN THE HANDS OF JUSTICE

What, then, was it that he gave? The answer is, that when he sacrificed himself he was righteous as a man. It was, then, that righteousness and consequently that right to human life that he possessed when he consecrated and then gave up. It is that which is in the hands of Justice. In this is included life-rights for all the world. And the basis was his own rights as a man. But he does not give those things up to us, but merely imputes to us the benefit of them.

Suppose we had in the bank a thousand dollars, and suppose we said to the banker, "I wish to leave this in your hands in favor of certain notes which I am going to endorse." We then, accordingly, endorse notes for you. Now, our thousand dollars that was in the bank is merely a security. We are imputing the merit of that thousand dollars to you on the notes which we endorse.

Thus Christ imputes to us his merit; and the great One to take note of this and act upon it is the Heavenly Father. The Father immediately accepts the sacrifice and the person is begotten of the holy Spirit and that person is reckoned, so far as his flesh is concerned, dead. This means that this merit of Jesus will continue to be imputed to such persons until they shall have either been born of the Spirit or become subjects of the Second Death. And so they must each one die, in one or the other way, that every bit of merit that was used in the case of any

one of them will be released, to be used for the world in a different way; namely, to give them, under the terms of the New Covenant, the rights which Jesus sacrificed at Calvary.

We have not a sufficiency of merit for the Father to accept it as a sacrifice. To illustrate: He that is guilty of the violation of one point of the Law, is guilty of the one hundred points. Any one with ninety-nine points in his favor would fail just as thoroughly as the one who had only fifty.

Now, then, that is just the position of mankind as a race. Justice cannot accept anything but a perfect sacrifice. We might say that we are in various degrees of imperfection, and that we range all the way from twenty-five points to seventy-five points. What must be done to make us acceptable? The one with twenty-five points needs seventy-five points; and the one who has seventy-five points would just as much need the Advocate and just as much need the imputation of Christ's merit as the one with only twenty-five points; but he would not need so large an amount. The Lord placed the full amount in the hands of the Father, and then made it applicable to all such as recognize their need, and it is just as free to the one with twenty-five points of character as to the one with seventy-five points.

The Church's sacrifice is not to get the world free, but to get herself into a sacrificial condition. In God's arrangement, in God's purpose, our sacrifice is not necessary for the world. Christ's sacrifice is all that is necessary for the satisfaction of Justice for the sins of the world.

All this arrangement is purely for us, in order that we may, through it, have an opportunity of entering into the "high calling." But actually we are not anything, because the whole thing is arranged for us in the Father's hands. We add nothing to it. Our sacrificing is that we may suffer with the Lord; and, consequently, reign with him. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."-- Phil. 1:29.

But one asks if in any way, either individually or collectively, the Church in any sense of the word purchases the heavenly inheritance.

#### HOW THE SPIRITUAL NATURE IS OBTAINED

The glory, honor and immortality which the Lord purposes to give to the Church, is not given free. Jesus never purchased for the Church the divine nature or any spiritual thing whatever. The only things that he did purchase were the human rights and the human nature. This which we get free, through the imputation of his merit, we may use and purchase with it that with which we may obtain the spiritual nature. This is the Father's "high calling." He invites us to make the exchange, or barter, giving up our all.

In the case of our Lord, the matter is somewhat different. He received it as a reward, and besides, held a certain merit which he had to give away as he pleased. We make consecration, and are acceptable to God by means of the imputation of Christ's merit, which covers our imperfections, in order that we may share with our Lord in his great work of uplifting mankind and with a view of sharing with him his Kingdom glory, as members of his Body--members of the Royal Priesthood.

Above we used the expression twenty-five, fifty and seventy-five points of character. We did not mean to say that principle is to be sacrificed, that good character is to be sacrificed. No; we used the word character in the sense of proper conditions or elements of character, elements of a proper human character. With the thought in mind that we have seventy-five elements of character and twenty-five that are blemished (and all humanity is blemished twenty-five, fifty or seventy-five points, as the case may be) we realize our helplessness, our necessity. Now this that our Lord imputes to us, is to make

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good our deficiency; then all that we have would stand for or represent a perfect human being--nothing more, nothing less. It was an imperfect human being the moment before; but the imputation of Christ's merit constituted it a perfect man or woman.

The Divine terms upon which life might be enjoyed perpetually were the keeping of the Law; so any one who could keep the Law perfectly could have claimed life eternal--"The man that doeth those things shall live by them." (Rom. 10:5.) God had given this Law to the Jewish nation, whose typical sacrifices foreshadowed the real sin-offering.

The middle wall of partition being broken down, there was an opportunity for each member of that race to present himself in sacrifice; none being totally depraved, all had some elements of character and possessed some degree of merit, even though not a sufficient degree to claim life under the Law. It was to such of these, then, as had willing minds and honest hearts, that Christ applied of his merit for the very purpose of enabling them to be sacrifices. God has no dealings with those who are rebellious in their minds; they are out of the list. Christ has not appeared for them at all, and has never proposed to do so. He is proposing to be the Advocate of those only who have first turned away from sin desiring to be in harmony with God. It is the man whose mind is fully submitted to God, and only such a one, who is being dealt with.

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## "LOVE NOT THE WORLD"

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."--James 4:4.

THIS text brings to mind another one somewhat similar--"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (I John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind--and this, too, from the lips of our dear Lord himself--which at first sight may seem contradictory, viz., "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The key is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with any one in the world unless he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices --not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried

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on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the chicanery and methods of the Prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements

and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord's people walk circumspectly, seeking to keep themselves loyal to God and to all of his principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see their good works and glorify their Father in heaven.

#### WE ARE TO DO GOOD TO ALL MEN AS WE HAVE OPPORTUNITY

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word--"As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust."--Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostles warn the Church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit--its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement,

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nor the things that are part and parcel of it, identified



with it; but rather we are to love the Kingdom of God and its righteousness, for which we pray, "Thy Kingdom come; thy will be done on earth." We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements.

According to God's arrangement, we must take our choice between the Divine friendship and fellowship, and worldly friendship and fellowship. The things which the Lord loves are distasteful to the world; and the things which the worldly love--evil deeds and evil thoughts--are an abomination to the Lord, and those who love and practice such things must lose the fellowship of the Lord and his spirit, must go into the outer darkness of the world.

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#### THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the Truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."--1 Peter 1:22.

THE word "souls" in this text stands, as usual, for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purification will be manifest in the outward life and conduct.

We purify our souls--that is, our souls are purified (have been purified if we are saints)--by obedience to the Truth through the spirit; that is to imply that it is necessary for us to know the Truth; not necessarily that we know all truth, but necessary for us to know the great truth on this subject--the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this Divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as New Creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the Truth,

we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretence--not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the Spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned.

Now, having gotten along thus far in the good way, the Apostle shows us that there is yet an advance step of love, and states what next we must do in order to keep our hearts pure: "See that ye love one another with a pure heart fervently." We must not only regard them as brethren and give them "unfeigned love," but should recognize the principle underlying our relationship to the Lord and their relationship to the Lord; how they, like ourselves, are New Creatures in Christ; and this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

#### DISINTERESTED LOVE--STRONG AND INTENSE

This love is different from the other love--brotherly love. It is disinterested love; so warm, so intense, that we should be willing to lay down our lives for the brethren. This love is the kind exemplified in our Heavenly Father. While we were yet sinners he loved us. So the love of Jesus is unselfish, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us.

The Apostle proceeds to say that we should not only have this love, but that we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare--the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply--rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely that it is a principle which we recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practise forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen and degraded through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our sympathetic love will increase; as we practise sympathetic love the New

Creature develops.

Our Lord Jesus says, "Love one another, as I have loved you." Set this standard before you. Our love for the brethren might, at first, be merely obedience in following this command; but as we follow on, obeying the Divine command, our love increases, our sympathy expands. The Apostle says we must see to it that we do not neglect this. If we fail to heed this admonition we are not of the kind that the Father is choosing; for the Apostle also tells us that he predestinated that all those

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who should be members of the Body of Christ should be copies of him; copies in having an unfeigned and fervent love.

#### STRENGTH IN THE LORD PROPORTIONATE TO KNOWLEDGE OF HIM

No one can grow strong in the Lord unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his Truth are evidenced by their zeal in the study of his Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1.) This does

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not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle enjoins, "please his neighbor [brother] for his good, to edification"--i.e., not by simply ignoring his fault as though we considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails among the members of the Lord's Body, the members will all have a mutual love and a mutual care one for another--a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith!

How forceful are the Master's words, "Except ye be converted [from the spirit of the world to the Spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the Kingdom of heaven."--Matt. 18:1-6.

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#### CAN EVIL BEFALL THE NEW CREATURE?

"There shall no evil befall thee." (Psa. 91:10.) "Pilate took Jesus and scourged him....They crucified him and two others with him; on either side one, and Jesus in the midst."--John 19:1,18.

SUCH combination of Scripture, apparently contradictory, is quite a stumbling-block to worldly people; and some of those who have inclinations toward the Lord, but have not much knowledge of his Word and Plan, experience all kinds of trouble in a vain attempt to reconcile them. To these God's Word is apparently proven to be untrue. Only from the standpoint of faith can it be recognized as always true and harmonious. Yet the standpoint of faith may not always be exactly the same. We might use the word "thee" in the text, as applying to the Lord (the New Creature) and the members of the Body (the New Creatures) and consider that the flesh is the great enemy, the great opponent, to be gotten rid of. Or we might think of the flesh as their earthly tabernacle for the time, and take the matter in a more figurative way.

We, however, prefer to consider the New Creature entirely apart from the flesh. "No evil shall befall thee." Applying this to our Lord, we see that no evil befell him as a New Creature. All the things that happened to him were necessary. Without these he could not have fulfilled the calling that was given him. Similarly we, as New Creatures, as his followers, could never have attained to this calling except by the crucifixion of the Lord. "Mortify, therefore, your members which are upon the earth." --Col. 3:5.

Our Lord's followers have to some extent lost the esteem of their friends and neighbors; they have been counted as the offscouring of the earth. They have been tested in every possible manner. These things were necessary for them; therefore, they were not evil.

#### "THE CAPTAIN OF THEIR SALVATION MADE PERFECT THROUGH SUFFERINGS"

Our Lord asked, "Ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:26.)

To be fitted for the priestly office to which he was called, our Lord must be proved beyond all peradventure. His loyalty was put to the extremest test in the Garden of Gethsemane. Possibly he himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the uttermost, and under the trial his character--always perfect to the full measure of its testing--gained, by Divine grace, its glorious perfection of completeness.

Thus, through suffering, he learned obedience to the perfect will of God, down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and the manifestation of that perfection of character which would be worthy of the high exaltation to which he was called.

And so we also must suffer if we would be footstep-followers of the Lamb. Character cannot be developed wholly without trial. It is like a plant; at first it is very tender; it needs an abundance of the sunshine of God's love; frequent watering with the showers of his grace; much cultivating through the applied knowledge of his character, as a foundation for faith and an inspiration to obedience. Then, when thus developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, more beauty, more grace, until it is finally fixed, developed, established, perfected through suffering. Thus we learn to realize that "All things work together for good...to the called according to his purpose," to those who are to be members of his Body.--Rom. 8:28.

#### DELIVERED OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

But some one may ask, "We see how these experiences of life are working out good for the New Creature; but is there no way in which experiences could work out evil things that would be bad for them?"

We are to recognize that there are two classes of spirit-begotten ones, and that our text has reference to only one class of these. There is the Body of Christ, representing the priestly order, the antitypical Melchisedec --Jesus the Head and the Church his Body. They have kept nothing back of their love and devotion; things may happen disastrous to their fleshly interests; but they remember that they are "not in the flesh, but in the spirit," and realize that no outside influence can mar their real interest as New Creatures, nor hinder them, if faithful, from attaining to the glories of the Kingdom with their Lord and Head. They have entered into the holiest by the blood of Jesus, and do not withdraw; they "abide in the secret place of the Most High"; they will continue unto the very end. It is to this class, and to all the things that may befall them, that the assurance is given

--"There shall no evil befall thee."

As for the other of the two classes--the "Great Company"  
--some evils do befall them. They will be put  
into great tribulation. It was an evil on their part that  
they neglected the Lord's Word and the privileges of the  
"high calling." This coolness brought them into a condition  
which must be made right. They loved "father  
or mother or houses or lands," or something else, to such

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an extent that they failed to keep their covenant of  
sacrifice, and will be accounted unworthy of a share in  
the Kingdom, and will, instead, be subjected to the great  
time of trouble--"the day of wrath." It will be necessary  
that these evils come upon them to bring destruction of  
the flesh.

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#### A HOLY NATION PICTURED

--MARCH 26.--

"Happy the people that fare thus! Happy the  
people whose God is Jehovah."--Psalm 144:15.

AT the time God accepted Israel to be his people  
he entered into a Covenant or agreement  
with them. He gave them the Law, represented  
in the Ten Commandments, as the  
basis of the Covenant which Moses mediated.  
Israel agreed to be faithful to God,  
and to keep those commandments perfectly.  
And God agreed that in that event he  
would bless them. They should be his  
people and by doing the things contained in  
the Law should live everlastingly--not die. Not only so,  
but he promised to bless them in all the temporal affairs

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of life; in their homes, in their families, in their flocks  
and herds and fields they should be prospered.

Israel failed to get these blessings, for the same reason  
that any other people would have failed; namely, because  
God's Law is perfect, the measure of a perfect  
man's ability: "Thou shalt love the Lord thy God with  
all thy heart, mind, being and strength; and thou shalt  
love thy neighbor as thyself." Hence, the Israelites continued  
to die, as their fathers had done, and as all mankind  
die--not being able to keep the Divine Law perfectly.  
For the same reason Israel experienced wars,  
famines, pestilences and drouths, in proportion as they

were negligent of the terms of their Covenant.--  
Lev. 26:14-33.

### HAPPY IS THAT PEOPLE

In our lesson the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah's Kingdom shall have been established amongst men--when Satan's power shall be restrained, when he shall be bound, when the blessings of Restitution shall have uplifted mankind from sin and degradation and shall have brought them back to the image and likeness of God lost in Eden, but re-acquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home. The earth shall yield her increase. The wilderness and the solitary place shall be glad and blossom as the rose. The Lord will make his footstool glorious.--Acts 3:19-21; Isa. 11:9; 65:25; Ezek. 37; Isa. 35:1; 60:13.

### PARTICULARS GIVEN BY THE PROPHET

Incidental to the blessed condition of the holy nation of the future, the Prophet mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood."--Psa. 144:11.

In the Church of the present Age there are some whom the Apostle styles "bastards," or strange children. All may make the same profession and confession, but "the Lord knoweth them that are his," and in his due time shall separate the false or strange children from the true and will glorify the saintly ones as members of the great Messiah, the Christ. Then will come the time for dealing with humanity in general--the time described in our text, when humanity in general, under the Messianic Kingdom, will be privileged to become the holy and happy people of God--when Satan and sin will be banished and righteousness and Truth will flourish and the knowledge of the glory of the Lord will fill the whole earth.

The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men--those who will experience

the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the Second Death, will the fullness of happiness prevail amongst the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand, their best powers, prove disloyal to the King of kings, of whom King David was merely a type.

"TIMES OF REFRESHING SHALL COME, AND HE SHALL SEND JESUS CHRIST"

"Then your sons will be like plants, grown up in their youth; your daughters like corner-pillars sculptured in the model of a palace." The grace and beauty of the children of Messiah, partakers of human Restitution blessings (Acts 3:19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah's Kingdom.

Then the oxen will be strong to labor. Then there shall be no breach--no rupture of the happy relationships. Even death will be destroyed.

Then there will be no migration--no further seeking for better or more happifying conditions. Then there will be no complaining in our streets. Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact that sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah's Kingdom, peace, happiness, contentment will take the place of selfishness and discontent.

No wonder the Prophet declares that happy will be the people who fare thus--happy are the people whose God is Jehovah. We need to correct our ideas, our theologies. God does not acknowledge himself the God of the wicked and he declines to treat evil-doers except as rebels, aliens, foreigners, strangers, as respects his promises and favors. Our entire race was originally thus estranged. But Divine grace provided a "Savior and a great One." This Savior is already reconciling a saintly,

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faithful Church, who will be his associates in the Heavenly Kingdom. Shortly he will apply of the merit of his sacrifice on behalf of all mankind.

The Scriptures assure us that this will be fully acceptable to the Heavenly Father, who will enter into a New Covenant with Israel, of which Messiah will be the great Mediator, the antitype of Moses. (Jer. 31:31.) Under that New Covenant all mankind will be privileged



and assisted to come back to Divine favor under the processes of Restitution, in connection with the judgments and disciplines of that Messianic Kingdom. The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. There shall be no more sighing, no more crying, no more dying; for all the former things shall have passed away, and he upon the Throne shall have made all things new.--Rev. 21:1-5.

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### GENERAL NAAMAN'S LEPROSY CURED

#### THE PLAGUE TRANSFERRED TO A HEBREW GRAFTER, GEHAZI

--2 KINGS 5:1-14.--APRIL 2.--

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."--Isaiah 45:22.

GENERAL NAAMAN, of the army of Syria, on the northern border of the land of Israel, was a sick man. He had the loathsome infection and incurable disease called leprosy. Wealth, influence at Court, life's abundance and honors could not offset this terrible plague upon his life. The study of today tells of his miraculous healing by the Prophet Elisha. In Naaman's household was a young girl who had been captured from the Israelites and was a slave, although doubtless well treated. The maid remembered the Prophet Elisha and how wonderfully Divine power, through him, had healed diseases. Instead of rejoicing that her captor and master was suffering, she sympathetically inquired why he did not go to the Prophet, who, she felt sure, would be glad to pray for him and heal him.

Although it seemed like catching at a straw Naaman followed up the suggestion; he got a letter from his King to the King of Israel and presented himself to the latter, requesting healing by Israel's great Prophet, of whom he had heard. The King was astonished. He knew leprosy to be incurable. Apparently he knew little about Elisha's powers. He surmised that the King of Syria was intent upon picking a quarrel as an excuse for sending an invading army to pillage his kingdom. Eventually, however, Naaman was directed to Elisha's place of residence, at a distance from the King's Court.

Here again there was difficulty. Naaman expected great consideration for his rank--that the Prophet would make gestures over him and pray; perhaps offer sacrifice and incense, and, possibly, after a great ado, he might

be healed. But instead of this, Elisha, without coming to see him at all, merely sent word by his servant that the General should go to the river Jordan and there wash seven times.

Naaman was angry. He had come several days' journey with servants and costly presents hoping for healing, and he was turned away like a dog with a bone. He fumed as his chariot drove on: Have we not better rivers in Syria than this river Jordan, which is always muddy? It is not bathing that I need!

However, a message of wisdom came to him from his servants, who suggested that he try the Prophet's prescription; that the fact that it was simple and easy of performance should not cause the General to reject the proposal. Although fearful that no good would come from the washing, and that he would be made the laughing-stock

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of his own servants, his own people and the Israelites, he concluded, nevertheless, to follow the Prophet's direction. He bathed seven times in Jordan and his leprosy was healed thoroughly.

#### LEPROSY A FIGURE OF SIN

In many respects leprosy corresponds to sin; first, it is incurable; secondly, it is loathsome; thirdly, it is contagious; fourthly, it is destructive; fifthly, it is painless.

As only Divine power could heal the leper, only the same can heal the sinner. As the maid could call attention to the Prophet, and the Prophet prescribe the remedy, and the servants exhort compliance, so all those who know of a Divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies. The ministers or prophets of the Divine Word may direct as to the proper way to obtain Divine forgiveness and restoration, and others may help to impress the lesson; yet no recovery can be made except as the individual himself follows the Divine prescription, exercising both faith and obedience.

The number seven in the Bible is used to represent completeness; hence the seven washings in Jordan would signify a complete cleansing, washing. The poet has beautifully referred to this and pictured the cleansing, healing Fountain into which by faith sinners may plunge:--

"There is a Fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

It is by faith that we may now wash ourselves completely in the blood of Christ; by faith we may realize that the sacrifice of Christ was for the sins of the whole world, and may appropriate our share thereof.

## GEHAZI, THE GRAFTER, A LEPER

Gratitude is one of the most worthy sentiments of the human mind. General Naaman's nobility was manifested in the fact that, after being healed, he retraced his journey nearly forty miles, in order to thank the Prophet for his recovery and to bestow upon him gifts which he had brought. We may assume that if he had not been noble-minded, God would not have provided for him this healing. "The generous soul shall be made fat."

To the General's surprise the Prophet declined to take anything. The gifts of God's grace are not to be bartered for earthly good things. How fortunate it would be, and how much to the Lord's glory, if all of God's people would emulate Elisha in this respect! But Gehazi, Elisha's servant, had a different spirit. As he saw the wealth rolling away he thought the Prophet foolish and determined to get something by a process of "graft."

When the chariot was out of sight he hastened and hailed it and told the General that although his master would take nothing of the things offered for himself, he would willingly accept some of the garments for the young men of the School of the Prophets. The General

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very promptly and gladly assented and gave more than was requested. But God through the Prophet punished the perfidy of Gehazi. He took Naaman's presents; he got, also, Naaman's leprosy.

### NAAMAN NOT SAVED--GEHAZI NOT LOST

Many have erroneously assumed, in connection with this lesson, that Naaman was saved to heaven and Gehazi lost. Both conclusions are unscriptural. Naaman was saved to health and Gehazi lost his health. But the eternal interests of neither were settled.

Not until Cornelius' day, three and a half years after the Cross, did any Gentile come into any kind of relationship with God. Previous to that, from the time of Moses, only the Jewish nation had recognition. "You only have I known of all the families of the earth." (Amos 3:2.) And God's favor to Israel was merely an earthly and preparatory one. No one gained eternal life prior to the Redeemer's sacrifice. Thus the Scriptures declare that Christ "brought life and immortality to light through the Gospel"; again, "So great salvation which began to be declared by our Lord."

Since Jesus' day immortality has been brought to light --the offer of "glory, honor and immortality" to the saintly followers of Jesus' footsteps who, as the "very elect," will be the Royal Priesthood through whom earthly Restitution blessings will be opened up to natural Israel and, through Israel, to all nations during Messiah's reign

of glory.

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### SURROUNDED BY HEAVENLY HOSTS

--2 KINGS 6:8-23.--APRIL 9.--

"He shall give his angels charge over thee to keep thee in all thy ways."--Psalm 91:11.

WHEN war was declared by Syria against Israel the invaders sought to gain an entrance into Israel's army in the mountain passes, but God through the Prophet Elisha forewarned the Israelites. When this had happened several times the Syrian king concluded that there were traitors amongst his counsellors, but was answered, No! the Prophet Elisha surely warns Israel's king of anything that you plan secretly.

Learning that the Prophet was living at Dothan, near the Syrian border, the king sent a detachment of soldiers to capture him. They came by night. Elisha's servant, arising early, saw that the little city was surrounded. He ran to his master in fear, but the latter, unperturbed, answered, Fear not; for they that be with us are more than they that be with them. These words sounded strangely untrue to the servant, until the Prophet prayed for him an opening of eyes, which revealed a vision of angels, chariots and horses, with the appearance of fire.

The lesson to us is that whoever are God's servants, and wherever they may be, Divine power, like a mighty army, surrounds them. Modern inventions and discoveries are more and more revealing to us secrets of nature and hinting at far more beyond. Whoever has knowledge of wireless telegraphy, X-rays, radium, etc., can readily believe that the Almighty God may have thousands of agencies and powers invisible to men whereby he can work all things according to the counsel of his own will.

"THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THEM THAT FEAR HIM AND DELIVERETH THEM"

Angels are beings of a grade a little higher than man --beings with spirit bodies instead of flesh bodies. "Thou madest man a little lower than the angels." The Scriptures declare that the angels are sent forth to minister to or serve all those who are heirs of salvation. They encamp around about God's servants in the sense that Divine agency and power are everywhere and ready at any instant to be exercised as much as need be for the accomplishment of God's will. The same God who willed that Elijah should flee before Jezebel arranged that Elisha

should be specially protected. But we are to remember that only those who are in covenant relationship with God are under this special watch-care and protection.

We are to remember also that there are fallen angels, called "wicked spirits," and that these are on the alert to entrap and ensnare humanity through spirit mediums, spirit rappings, tippings, clairvoyants, ouija-boards, etc. God's people are warned against these, and they in turn should warn the world of the great danger resulting from any association with these fallen angels, who misrepresent themselves to be our dead friends.

Many are being misled by these evil spirits. They have introduced various false doctrines and continually seek to entrap the human will and, if possible, to gain control over it--through obsession. Curiosity is one of the main baits to the hook of spiritism.

Spiritists, including mediums, are being deceived. They think that they converse with the dead. They will indeed acknowledge that there are "wicked spirits," "lying spirits," as the Bible says; but they do not acknowledge that they are all wicked. The fact is that they have only partially realized the depth of Satan's power and deceit in this direction. The Bible indicates that shortly, in the ending of this Age, there will be a great time of trouble, which, to a considerable degree, will be brought about by these evil spirits. It is the duty of those who know to warn those who understand not the situation.

#### FROM DOTHAN TO SAMARIA

When the Syrian army corps drew near to Dothan, Elisha with his servant went out to meet them, praying that God would blind them. They were not blinded literally, but, as it were, hypnotized. Doubtless there is a hypnotic power, but as it interferes with the wills of others, none of God's people should have anything to do with it, unless, as in Elisha's case, specially commissioned of God. Elisha met the guard and told them that he knew the man they were seeking and that he would lead them to him in another city, if they would follow him. He did lead them several miles, right into the capital city of Samaria. There, surrounded by Israel's men of war, with the king at their head, Elisha again prayed and the hypnotic

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spell dissolved, and they beheld themselves prisoners and that the Prophet had fooled them. At Elisha's suggestion the King made them a feast and sent them on their way back to Syria. The effect of this treatment was that for a long time, at least, there were no further incursions into Palestine from Syria.

The King's suggestion was that the King of Syria should be killed. But the Prophet in reply said, If you had captured them in war at the risk of your life, you would not kill them. Now, seeing that God's providence

has placed them where they are, consider them as your guests and treat them kindly. How many enemies could be won by kind treatment, who would be made bitter by what might even be termed just treatment! After all,

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love is the great conquering power of the world--love is the greatest thing in the world. It is the "love Divine, all love excelling," which constrains or draws us to God.

#### COMPARATIVELY FEW HAVE YET LEARNED OF GOD'S LOVE

Only God's consecrated people have yet learned of his love, and they very imperfectly. The tactics of Satan and his demon hosts for centuries has been to blind the whole world and, as much as possible, God's people respecting his true character. By misrepresentations of the Scriptures and some interpolations and some mistranslations they have succeeded to a wonderful degree in putting light for darkness and darkness for light. This is shown in the creeds of all denominations--some in a greater and some in a less degree.

A century or more ago, when the creeds were believed more fully than today, the effect was terribly demoralizing. Good men and women, under the delusions of those creeds, tortured one another, often to death, with thumb-screws, racks, burning-irons, the stake, etc. Their hearts were not so much worse, perhaps, than ours; but their heads were more deluded. Believing thoroughly in the doctrine of eternal torment, etc., they sought to copy this misconception of the Divine character and dealing.

More and more let us see, realize, appreciate, the love of God which passeth all understanding. More and more let us appreciate the length and breadth and height and depth of this love of God. Let us get the proper focus upon the Divine Word. Let us obtain the reading of the most ancient manuscripts. Let us secure the best translations, that we may not be deceived, but understandingly appreciate the love of God in full co-operation with his Justice, Wisdom and Power--all co-operating now for the blessing of the saints with heavenly salvation, as it will by and by bless all the world of mankind, through this Seed of Abraham.--Gal. 3:29.

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#### DIVINE LOVE'S CONSUMMATION

Beholding heaven's starry blue,  
I said, "Dear Lord, I will be true;  
Thy will shall be my chief delight,  
Clothe me in robe of spotless white."

As I His glorious realm behold,  
He beckons me with crown of gold.

"Lord, this is all my heart's desire--  
That I may join the heavenly choir  
And sing Thy praises evermore,  
Whom angels worship and adore.  
O guide me to my Father's home,  
To sit with Thee upon Thy throne."

"My child wouldst thou this honor gain?  
The way is narrow, full of pain,  
For he, who shares the throne with me  
Must pass through dark Gethsemane;  
Must often suffer scorn and loss;  
With patience daily bear his cross."

"Yea, gladly Lord, yet not alone,  
Since Thou wilt not forsake Thine own  
With open face beholding Thee  
As in a glass, O let me be  
Changed into glory like to Thine  
Until I in Thine imagine shine."

Transcending joy! He speaks to bless  
In tones of loving tenderness!  
"As sweet incense thy prayers arise,  
Thy God accepts thy sacrifice,  
Though thou art in the furnace proved,  
I'll ne'er forsake, nor cease to love.

"Though hard the way and tempest riven,  
Meat in due season will be given;  
Thy faith and courage thus sustained  
Press forward till the goal is gained,  
As temple stones both true and tried,  
Thy Father loves and owns my Bride."

O love divine! Amazing grace!  
I shall behold Him face to face.  
Lean on thy well beloved's arm,  
My heart, He'll keep thee from all harm,  
Bow down in adoration sweet;  
Be for the heavenly throng made meet.

"Thy Kingdom come, the earth to bless  
With healing, truth, and righteousness,  
'Till quick and dead sin-cleansed shall be,  
Death swallowed up in victory;  
And joyful anthems rend the skies--  
The earth restored to paradise.

ETTA C. SCHAFER.

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## WHAT "CORRUPT COMMUNICATION" SIGNIFIES

"Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers."--Eph. 4:29.

CORRUPT communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may think injures only ourselves; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord's people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying--the word "edifying" having in it the thought of an edifice, a building, the up-building of each other.

## BROAD SCOPE FOR CONVERSATION ON RICHES OF GOD'S GRACE

But some, even of those who profess to love the Lord and to be trying to walk in his footsteps, will say, "I never speak anything but the truth; and I mean no harm to anybody; but I must have something to talk about

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when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters." But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the



scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, deluding many that they are thus moralizing, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord's counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord's people should "show forth the praises of him who called us out of darkness, into his marvelous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, "Out of the abundance of the heart, the mouth speaketh"; "Blessed are the pure in heart."--I Peter 2:9; Matt. 12:34; 5:8.

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#### SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I have greatly enjoyed the past two weeks in the blessed service. None can know the blessedness of the Harvest work but those who are doing their little all in co-laboring with the Chief Reaper.

None can understand your faithful course of self-sacrifice but those who, like yourself, are seeking the Lord's sweet approval day by day. Even as none but Abraham and Isaac could appreciate what the sufferings of Isaac meant, so only our Father and "we, brethren, as Isaac was," can appreciate what the "sufferings of Christ" are.

Be assured of my Christian love and prayers for you and the work the Chief Reaper has entrusted to your willing hands. Many, many friends along the way desire to be remembered to you, and send words of confidence in your labor of love.

Brother Rutherford suggested DAWN-STUDIES and Berean lessons to take the place of discourses. This surely is a wise procedure in many classes, even where they might have talent for speaking.

I would like, however, if more could be done to awaken thought in the importance of testimony meetings. Many classes have not even talent for leading Berean studies (at least they think they have not the talent), and I think where only one meeting can be held, the testimony meeting, up-to-date, considering the past week's experiences, would be the best meeting possible.

I have been hoping that at some time you would consider it profitable to advance this specially in the TOWER and suggest a subject for each week's meditation and for testimonies (each Wednesday night); or, possibly, that the MANNA verse and comment for Wednesday be read in advance at the previous testimony meeting and be considered as the subject for the following week.\*

The classes which I have visited and which have Wednesday evening testimony meetings seem to be more up-to-date in both knowledge and spirituality.

God bless you, my dear Brother. Much love to you.

BROTHER SAPHORE.

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\*Some of the friends follow the plan of using Brother Russell's sermon text of the week, which the majority of them get through the newspapers.

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DEAR BROTHER RUSSELL:--

I am still rejoicing in the "feast of fat things" which our gracious Lord is constantly spreading before us.

Your recent relation of the various experiences had with our Jewish friends and how they are reaching out for more and more about the Messiah and his Kingdom, brought me back in mind to the days of John the Baptist, when he announced the Messiah, etc.

In connection with this, in looking up what you had written about Enoch and Elijah, I read in TOWER No. 9, 1898, about Elijah's career, and then in Vol. 2, p. 254, to conclusion of chapter. You speak of the Elisha class not expecting to be glorified. Could this class be the Jews who are now becoming interested?

A further thought, or rather, finding--2 Kings 2:9: Elisha prays for a double portion. Marginal rendering is, "The portion of the first-born."

My recent experiences and the reading of the above, and particularly the chapter on "Elijah shall first come," have energized me to renewed zeal and vigor to press on to the battle of the Lord.

Our prayers go up in your behalf, dear Brother, that grace and strength and wisdom from on high be your portion sufficient for every time of need, until your work is finished and you have heard the Master's "Well done."

Yours in him,

E. W. V. KUEHN.

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DEAR PASTOR RUSSELL:

I feel that I must write you a word of thanks for the greatest blessing I have received in my life. I need not go into details, for the seventy-third Psalm exactly covers my experience; and I feel that in allowing me to read "The Divine Plan," God indeed took me into his sanctuary.

Oh, wonderful patience! When I look back I can hardly believe it--he took such infinite pains just to show me his love!

Last year, after many tribulations, stretching over a decade, I said to myself, Well, it may be all right; but if I'm not to grow utterly bad and bitter I must have a little prosperity. I can't bear this incessant going wrong any longer. (My principal temptation was that I wanted my children to have a good time.)

Well, the prosperity didn't come--but your book did. It took some mental compulsion to read it, too. I couldn't really afford the set of STUDIES at the time I ordered them, and was cross, though much interested. So I put them on the shelf and never looked at them for months, till one day I had nothing to do and nothing to read, and took them down.

I can only say they utterly changed the world for me and my family. We were sick of churches--we had been served so many mean tricks by "Pillars."

I have sent out copies of the Plan (five-cent edition) to all of my friends and hope they will benefit, as I have done. I am longing for the other three STUDIES, and hope to send for them next month. We enjoy THE WATCH TOWER so much. Always wishing to be up-to-date in my reading I feel that I am so more than ever now.

My husband has told many men about the book. He finds the poor love to hear about it, but the rich will have none of it. One old man said it was what he had been waiting for all his life. He knew his Bible nearly by heart and said the "Plan" was just what it seemed to say to him.

Indeed, I can say your book has answered the "Why?" I have been asking ever since I was sixteen years old. When I had read it my little daughter (eight years old) asked me a question and I sat on the floor beside her and told her all about it.

When I had finished she looked at me with tears in her eyes and said, "Oh, mamma, isn't God good! It makes me cry to think of it." And yesterday she said, "If there were any poor people here I would just take my two dollars and give it to them"--all she has--and she's been saving it to buy a doll.

I believe she truly tries to "do as she'd be done by"; so isn't it possible that she might be of the Kingdom, notwithstanding her youth? She has told all her little friends about the Plan.

With many, many thanks for the help you have given me and mine,

Yours sincerely,

ELEANOR I. CHILDE.

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