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CONTENTS

Views from the Watch Tower.....	195
Unrest in Europe.....	195
Ministerial Human Document.....	196
Ravages of the Black Plague.....	197
Present-Day Needs of Methodism.....	198
Darwin's Evolution Theory Falling.....	198
Heredity in the Blood.....	199
"Blind Guides" (Illustration).....	200-201
\$30,000,000 To Convert the World.....	202
Heathen Double in a Century.....	202
Our Missionary Work in India.....	202
The Good Tidings in Africa.....	203
Doctrinal Error Harmful.....	204
No Cross, No Crown (Poem).....	204
The Love Required of the New Creation.....	205
Goes Beyond the Jewish Law.....	205
Finding a Lost Bible.....	206
The Lord Is My Shepherd.....	207
Our New Bibles.....	207

page 194

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R4844 : page 195

VIEWS FROM THE WATCH TOWER

UNREST IN EUROPE

THE FOLLOWING "United Press" report from London seems to give a very moderate view of the Old World's affairs:--

"After an undisputed reign of more than 1,000 years, the European 'ruling classes' are beginning to realize that the existence of their order is threatened everywhere. Not even the French Revolution itself--hitherto perhaps the most remarkable social upheaval in the world's history --was so significant as the present movement of the masses against the classes.

"Curiously enough, it is in England, with all its conservative traditions and the freest government in Europe, that the feeling is strongest. To a great extent this is due to the fact that in Great Britain the upper classes and the landed interests have always been practically identical. And the land-hunger which has been increasing among the English masses for forty years past has intensified popular hostility against those representatives of the upper classes (which substantially means all of them) who have selfishly monopolized the land for their own pleasures.

"Recent advanced legislation, tending toward the breaking up of the great landed estates, has made matters worse, too, instead of better. The people who want land are angrier than they were before, because they have secured only a part of what they consider their due, while the landed aristocracy is furious over having had to relinquish even a fraction of its possessions.

"The change that has come over rural England in the past three decades, is, in fact, nothing short of marvelous. In the old days, if a villager failed to doff his hat to the parson or the squire, or if his wife omitted a reverential courtesy to them, it was a foregone conclusion that that couple would be driven from the village forthwith, or that at any rate, if they remained, their lives would be made intolerable. Today, even in cases where the farm laborer retains an outward appearance of respect for those above him, he looks on the latter as his natural enemies, and never misses a chance of voting against them at the polls. More than this, he has reached a point where he not only disputes the aristocracy's title to monopolize the land which he thinks should be his own, but refuses to acknowledge its superiority over him in any form.

"In the towns, of course, where radicalism has long been rampant, the ruling classes have been hated for a much greater length of time than in the country. But whereas they were merely hated fifty years ago, their very right to exist is now disputed. Popular education and popular newspapers have been mainly responsible for

the growth of this feeling. The average mechanic who has to work hard for small wages, denies the right of another to live in idleness upon what his father left him.

The present-day British workmen's creed is that everyone in the world ought to start equal.

"To a large extent, the growth of this sentiment has been at the bottom of recent labor troubles in England. Complaints have been made everywhere that the labor unionists have refused to obey their own chief's orders and have thus precipitated useless strikes. But this is only partly true. Leaving out the fact that most of the labor leaders belong to a passing generation, and are not in as close touch as they should be with the rank-and-file, there is quite a different reason for the men's unmanageability. And this reason is that the feeling of unrest and discontent is so rife as to render the masses of workmen anxious to defy rather than to treat with their employers. Just as the village laborer regards the squire, so the city mechanic regards the capitalist. Both country squire and city capitalist represent the ruling classes to the man who works.

THE SPREAD OF SOCIALISM

"Generally throughout Europe, the growth of Socialism is held accountable by the aristocracy for the masses' discontent.

"In England, for instance, it is the Tories' custom to refer to any man of progressive political ideas as a 'Socialist.' They use the word as a term of reproach, but the truth is that it is really not the right word to use as the Tories use it. 'Advanced radicalism' would be more accurately descriptive. Not many English workmen admit that they are Socialists and not many of them are.

"In Germany they do admit--assent it in fact. And the spread of Socialism in the Fatherland is making the old aristocracy shake in its shoes. No one there would be surprised by a Socialist victory at any election and when the Socialists secure control of the Reichstag the aristocracy's--and the monarchy's--days are numbered. German Socialists, like the English, are advanced Radicals. Their idea is less the rule of Socialism than an evening-up of conditions--with perhaps a not entirely unnatural desire, on the part of some of them, for revenge upon the privileged classes who have oppressed them so long.

R4844 : page 196

"In Austria-Hungary an identical process is at work. The dear-food riots--the revolt against the excessive cost of living--are the first expressions of the popular demand. Exploited, generation after generation by the greedy rich, the masses have lost their patience at last.

"The strained industrial situation in France is due to the same cause. In France, however, the rebellion is not

against an aristocracy, but against the ring of capitalists which runs the government and every thing else in the republic. As the members of this ring grow richer, the poor--and the middle classes--grow poorer every day. Concessions in one particular trade will do no good in France. What is needed is a change in the entire economic system.

"Russia is no better off. The revolutionary movement there is and always has been an attempt to "pull" the system of feudal tyranny which grinds the people into the dirt. Unlike his fellows elsewhere throughout Europe, the Russian workman thinks nothing and knows nothing

R4845 : page 196

about the working of economic laws. All he knows is that for centuries he and his ancestors have been down-trodden --and he sees clearly who the people are who have been responsible for it. He simply takes the position that, if he can remove these people, it will be all the better for him.

"The question is whether all these different national movements can ever be combined into one. Labor leaders answer affirmatively. Year by year international conferences are more successful in drawing the strings of such a union tighter. At the present moment there is the common ground of the increased cost of living upon which all are fighting. Those who are responsible for the high price of necessities are held always to be the ruling classes. It is against these that the campaign will be waged.

"One thing, however, is becoming increasingly clear. It is that, so far as the working classes are concerned, the form of government makes very little difference. A monarchy may be more corrupt than a republic, or it may not. There is probably less corruption in England than in any other European country of the first class. There is at least as much of it in France as there is anywhere else upon the continent.

"The truth is, as European workingmen see it, that the form of government counts less than the sort of people who conduct it. If labor unions or any other sort of organization can put matters straight with these people, then in the opinion of European workingmen, the condition of the masses is bound to improve without much regard for the actual form of government.

"Naturally the upper classes are not insensible to the change coming over the attitude of those whom they consider beneath them. This is plain from their frantic appeals during outbreaks in Berlin, Vienna, Paris, Barcelona and South Wales to have the military hurled against the strikers and demonstrators. In every case these appeals were made by the wealthy under the guise of appeals for the maintenance of law and order. In reality, it is understood on all hands that the aristocracy throughout Europe realizes that it is in the last ditch.

Hence its anxiety to put the popular movement down at all costs.

"The class war in Europe has certainly begun. It will be marked by actual violence in spots, but in the main it will be fought out at the polls. And when the people that do the work begin to know their real strength, popular leaders declare, there will not be much chance left for those who have hitherto regarded it as their right to rule."

MINISTERIAL HUMAN DOCUMENT

While the average minister's salary outside of cities does not rise above \$1,000--a figure about on a par with that of the unskilled laborer, human documents like one printed by The Standard (Baptist, Chicago) need cause no surprise. It comes from a minister who tells why he is quitting his profession to enter business. The editor of this paper tells us that the letter was not intended for publication; and the early part of it shows that it was addressed to an old friend of seminary days, who, with the writer, had "talked of the future and painted pictures of what we were to do for the Kingdom of God." Twenty-five years have passed and the old friend is given the reasons that led to this man's decision to desert the active ministry. Thus:--

"To be perfectly honest with you, money has had much to do with my decision. I think you will not charge me with being mercenary in those days when you knew me well, and I am not conscious of caring any more for money now than I did then. I have never desired to be rich; I do not now desire to be. I have not gone into business with any expectation of making a fortune, but I do want to have something for the years when I can no longer work, and for my family, if I should be taken from them. I do want to be able to meet my bills as they fall due. A month ago in our ministers' meeting an old minister, shabby almost to raggedness, arose and told us that he and his wife were on the verge of starvation. He had no money, his credit was exhausted, they had no food, no coal, and were about to be put upon the street because they could not pay the rent. We raised some \$30 among us and gave it to him, and I suppose he will go to the home for aged ministers; but it scared me. I saw myself in him. What reason have I to expect that I shall not be where he is twenty years from now?

"Frugality? Well, I have not been thriftless. Wife and I have tried hard to lay up a little each year. We did get \$500 saved up, and then Edna was taken with tuberculosis and it all went, and much more, before God took her home. I had \$1,000 per year from the church at B_____. They paid it promptly, and possibly some men would have been able to save something out of it each year. We tried our best, and failed. Once the church thought of increasing the pastor's salary, but Deacon Edmunds argued that the minister should trust God; said

that when he began life he had an income of only \$200 for the first year; spoke of the joys of Christian sacrifice; pointed to the Savior of the world and His self-abnegation, and the salary was not increased. I may say that the deacon is supposed to be worth not less than \$200,000. Then I was called to this field at \$1,200 per year. I have been here seven years, and there has never been a month since the beginning when my salary has been paid promptly. At times the church has owed me \$600 and \$700. I have borrowed and paid interest, have 'stood off' my creditors until I was ashamed to go upon the street, have scrimped and twisted and wiggled until my soul was raw. I've had enough.

"Through all these years a conviction has been growing within me that the average church-member cares precious little about the Kingdom of God and its advancement, or the welfare of his fellowmen. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can, lives as indifferently as he dares. If he thought he could gain heaven without even lifting his finger for others, he would jump at the chance. Never have I known more than a small minority of any church which I have served to be really interested in and unselfishly devoted to God's work.

R4845 : page 197

It took my whole time to pull and push and urge and persuade the reluctant members of my church to undertake a little something for their fellowmen. They took a covenant to be faithful in attendance upon the services of the church, and not one out of ten ever thought of attending prayer-meeting. A large percentage seldom attended church in the morning, and a pitifully small number in the evening. It did not seem to mean anything to them that they had dedicated themselves to the service of Christ.

"I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians; tired of planning work for my people and then being compelled to do it myself or see it left undone; tired of dodging my creditors when I would not need to if I had what is due me; tired of the affrighting vision of a penniless old age. I am not leaving Christ. I love Him; I shall still try to serve Him.

"Judge me leniently, old man, for I cannot bear to lose your friendship."--Literary Digest.

THE CAUSE OF PORTUGAL'S REVOLUTION

A Portuguese resident in London, being questioned by the Daily Mirror as to the reasons for the intense hatred evinced by the people of Portugal against the Church, replied

to the following effect:--

"The frenzied hatred of the populace of Portugal against the religious orders and the priesthood generally, which is so strongly marked a feature of the actual revolution, is no new thing in European history.

"In Portugal today, as in Northern Europe four hundred years ago, the clergy exact privileges, social, moral, and financial, to which they have no just claim.

"The religious fraternities possess vast wealth, which is every day growing greater, and they evade taxation and do as little as they possibly can towards the maintenance and defence of the State.

"They are a clog upon the intellectual advancement of the country. Education is entirely in their hands, and Portugal has, as a consequence, the largest percentage of illiterates of any country in Europe, with the one exception of Turkey.

"The mendicant Orders bleed the ignorant and superstitious peasantry to an incredible extent. Money, food, wine, garments--all is fish that comes to their net. The bitter proverb to the effect that 'three beggars make one priest,' once a household word in England and in Germany also, is still current in Portugal.

"They infest the bedsides of the old, the sick, and the feeble-minded, and persuade them to bequeath large portions of their goods--sometimes all they possess--to the monasteries.

"It is almost impossible for a layman who has a grievance against a priest or a religious house to get justice done to him."

The situation described by a dispatch to the New York Sun is this:--

"Popular feeling against the Church is very strong in Lisbon. The Government opposes excesses and says it will prevent them, but Quelhaes has been the scene of shameful vandalism by a mob. The accounts of the origin of the trouble there are conflicting.

"The throwing of bombs by Jesuits is as vehemently denied on one side as it is asserted on the other. Sympathizers with the Jesuits say the mob attacked the Jesuits without the least provocation, but they admit that the Jesuits

R4846 : page 197

fired rifles in self-defense. Whoever was initially to blame, the seizure of the convent by the mob was followed by disgraceful barbarism, which was not checked by the authorities.

"There is no doubt that the mob's object was plunder, and in the search for treasure the rioters smashed, tore, and generally destroyed almost everything of value within the building.

"Sacred images, altar-vessels, priceless volumes, illuminated missals, gorgeous vestments were smashed or torn and trampled upon with senseless fury, while everything that was regarded as worth stealing was looted.

Disgusting acts of ribaldry and defilement were also committed by the mob.

"It was a brutal expression of the popular hatred for the priesthood, especially the Jesuits, which was the animating cause of the revolution far more than hostility to the monarchy. A similar orgy was enacted at the Trinas Convent. Apart from these scenes, however, the self-control of the people has been exemplary and the city is entirely orderly."

RAVAGES OF THE BLACK PLAGUE

Harrowing reports come from both China and India. Eighty-eight thousand four hundred and ninety-eight are said to have died in India in February, as reported by the British India Office. In Northern China the plague has been gradually progressing since early in December. And it is said that not one who has taken the disease has, thus far, recovered. Death follows it in from three to six days.

This black death plague is said to be of the same kind as that which so devastated Europe in the Middle Ages. It is pneumonic as distinct from bubonic; that is to say, it attacks the mucous lining of the nostrils, throat and lungs, rather than the glands. It is so deadly that the physicians who inspect and those who handle the corpses take every precaution, some wearing a suit of linen from head to foot, and all breathing through pads of lint soaked with carbolic acid. Any houses in which the plague has appeared are so contaminated as to make necessary their burning. Japanese and Russian physicians are assisting Chinese authorities and physicians. It is feared that with the coming summer the disease may be further spread by fleas. Following is a clipping from the press:

"The lives of scores of physicians have been sacrificed in the fight against the spread of the pestilence. Hundreds of soldiers have died in the plague zone. Orders have been given to prevent residents of certain sections of Manchuria and China from fleeing, but, despite this order, refugees are finding their way into Vladivostock and Shanghai. Traffic upon the Chinese Eastern Railway is practically dead. Advices from Kuang-Chang-Tsu, Mukden, Harbin, Feng Hua and other towns in Manchuria, state that the plague has made steady headway despite efforts of the Chinese and Japanese to head it off. Along the great wall conditions are appalling."

The poor world needs the intervention of Divine power; although medical knowledge has greatly increased in recent years we recognize more and more that only power Divine can release humanity from the bonds of sin and death.

ARTIFICIAL MILK, BUTTER AND CHEESE

Information comes from Paris that a skilled chemist and Chinaman, Li Yu Ying, has discovered a means by which synthetically he can produce good imitations of cow's milk, butter and cheese from the China bean known as soja. It is said that he has already established a factory in which twenty-four men are kept busily employed.

R4846 : page 198

A by-product is a sweet syrup that may be used in preserving, cake-making, etc.

Why not? By some process the cow changes the quality of grass, beets, etc., producing milk and cream, from which butter and cheese can be manufactured. What wonderful things the Lord evidently has in store for the world's comfort and nourishment during Messiah's Kingdom and subsequently! God is only now unlocking the mysteries of nature to mankind--now, because we are entering the day of His preparation.

PRESENT-DAY NEEDS OF METHODISM

The Rochester (N.Y.) Times says that "at a meeting of the Methodist ministers of this district, in the Parish House, of the First Methodist Church, Rev. S. J. Clarkson, of Middleport, made a sensational arraignment of the church, stating that Methodism was fast losing its reason for existing and that as a church it was making itself a laughing-stock for the world, inconsistent within itself in its teachings and preachings. He said that it was making itself foolish because one minister in one place would state that dancing and card playing were proper and not harmful, while another would pass upon them as the devices of the Devil. He said that the teachings of the ministers should either enforce Paragraph 248, respecting card playing and dancing, or should strike it from the book.

"Methodism is fast losing her reason for existing, by the dropping of many things which have distinguished her from other denominations in the past. Methodism must retain her progressive character and still do that branch of work of evangelizing the world that only she seems fitted to do, or she will fail and cease to exist.

PRAYER MEETING OBSOLETE

"In the past, the prayer-meeting was the starting point of the revival. Today the average small church prayer-meeting is a waste of time, and a burden to the flesh and the revival is no more. Too many of our laymen have too much faith in the ability of their wives to do the praying for the household.

MAKES CHURCH A JOKE

"Methodism needs some settled policy on the question of amusements. Nothing better could have been invented to keep this church than Paragraph 248. I believe in being charitable, but the day is here when we need some young people ourselves. I am not discussing the right or wrong of dancing. But it sounds foolish for a Methodist minister to stand in his pulpit and say that dancing is right when the ban-book says that is one of the things for which a man can be tried for immoral conduct. It sounds just as foolish, and makes the church a joke, when the minister in Podunk declares that there is no harm in dancing. Then next Sunday the minister in Pig Valley declares that it's the Devil's best snare. If dancing is right in Buffalo it is right in Rochester. If it's wrong in Buffalo, it's wrong in Rochester. We need to be consistent.

"Now when Methodism undertakes to tell people what is right and wrong in amusements it should first have some settled policy itself. Enforce Paragraph 248, or else have the courage to take it out of the Discipline. We stand before the world today in the attitude of the man who had the bear by the tail while it chased him around the tree. He was afraid to let go and afraid to hang on."

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R4846 : page 198

DARWIN'S EVOLUTION THEORY FALLING

THE FOLLOWING very interesting article is from the pen of William Hanna Thomson, M.D., prominently connected with many New York hospitals for years. According to this article the relationship between the various species of animal organism can be discerned with much greater certainty by blood tests than by merely outward shape. The Doctor's illustration of an elephant always elephanting from the smallest speck at the beginning to its largest development is a forceful one and well illustrates the distinctions of nature. His remarks respecting the bacilli or disease germs are also to the point. These germs, known for thousands of years and reproducing their kind with marvelous rapidity, yet without change, without Evolution, without development of any kind, are quite in opposition to the Evolution theory.

The below extracts are from the New York Times:--

THE ORIGIN OF SPECIES

"As to the origin of different species, if Charles Darwin

was after that he would have found in the microscopic world the most ancient, stable and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago, and it is plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"Now, as the life cycle of the tubicle bacillus is only twenty or thirty minutes, instead of being three score years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.

AN ELEPHANT FIRST MICROSCOPIC

"It would seem that according to the original plan all life must at first be microscopic, and so it is. Thus at one time in its individual existence an elephant is a barely perceptible microscopic dot. We cannot be at all sure that the real elephant is not as much smaller than that dot, as that in turn is smaller than the full-grown beast himself. Size or bulk has no necessary connection with life, however formidable it be.

"The living agent which causes hydrophobia, or yellow fever, easily slips through the pores of a Berkfield filter, which stops the larger bodies in the virus of smallpox. They are too small to be seen by any microscope yet made. Prof. Simon Flexner doubts if the human eye is constructed to catch sight of them, however it be aided by

R4847 : page 198

a high-power microscope. Yet these little agents are more dangerous to man than either a lion or a rhinoceros, while each remains after its own kind. Yellow fever [bacilli] no more resembles hydrophobia [bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in the realm of the inconceivably little. In that single cell with which the elephant has to begin his physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future body must develop from that first cell. They are all constructed on the elephant-cell pattern, and according to no other pattern. Each cell must contain an even, never an odd number, in its nucleus of those little bodies called chromosomes, and upon which heredity depends, because finally that first cell contains something which determines that it will grow into an elephant and not into a frog, according to its hereditary descent from the first elephant.

"As a result, the absolute absurdity of the supposition

R4847 : page 199

of the spontaneous generation of life appears when we consider that it is not a living substance or thing which

we are investigating, but a thing which can be a dot and then an animal, and then a dot again for any number of times. It would be easier to imagine a watch spontaneously generating itself than for an oak to become an acorn and then an oak again, and so on through all the years of its geological period.

"Reproduction of like from like by means of an inconceivably complex series of connected changes is a characteristic of life only. It has not a single analogue in the non-living kingdom. There is no such thing as hereditary fire, though it may spread, any more than a hereditary glacier, however it may grow by accumulating snow and ice.

"Inorganic chemistry, or that which deals with non-living substances, is simplicity itself by the side of organic life-originated chemistry. Thus one atom of hydrogen, one atom of chlorine, and one atom of sodium will make one molecule of sodium chloride or common salt. These three separate atoms might come together by chance--that only deity of the materialist--anywhere where these atoms exist, say in the planet Saturn. But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin.

HEREDITY IN THE BLOOD

"Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of Iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ("masked," as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; in other words, it could not breathe.

"I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could those atoms in a molecule of hemoglobin thus come together by chance. His brief reply was, 'No chance.'

"But the complexity of hemoglobin is thrown into the shade by those chemical substances which medical research has discovered in the investigation of the mechanism of immunity against infectious diseases. Thus some serious infectious diseases, such as smallpox, yellow fever, and typhoid fever, usually attack the same person only once. Hence he is said to be thereafter immune against them. With other infections, like pneumonia, the reverse is true, for the first attack often appears to predispose to subsequent attacks. Of four children exposed simultaneously to scarlet fever, one soon succumbs to a malignant development of the disease; the second is made very sick by it, but recovers; the third has it so lightly that it wants to play all the while, while the fourth escapes altogether. Now the medical profession very properly wishes to know the "how" of this varying susceptibility and immunity,

because such knowledge would lead to an immense saving of life.

"But this research now resembles exploring a strange world, to describe which a new language has to be invented which none but these scientific leaders can understand, while they speak of antigens, amboceptors, complements, enzymes, lysins, precipitins, agglutinins, toxins, anti-toxins, anti-antitoxins, etc. Nor are these at all fancy names, for they refer to subjects which already have been shown to have great practical bearing in the preservation of human beings from disease and death.

"Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject. One fact alone, among many others of like import, suffices to illustrate this statement, and that is the infinite complexity of the chemistry of any living thing or of anything which has been produced by vital agency compared with the chemistry of things with which life has nothing to do.

"Thus, in the precipitins alone we encounter one of those biological marvels by which science has recently revealed the fact that the blood is the most hereditary thing about us, for its hereditary elements override everything in the makeup of the physical animal body, whether it be the shape of the skeleton, of the lungs, of the alimentary canal, or of the skin. It even overrides ancestral habits as to the great food question--Darwin's chief creator, which works by the strife in nature about how to eat or keep from being eaten.

"This discovery of the hereditariness of the blood came about in this way:

"Some of the most recondite investigations in the history of medicine have been about the mechanism of immunity, or why a single attack of certain infectious diseases renders a person immune from a second attack. It was through these investigations that some valuable antitoxins were discovered in the immunized blood serum, which raises hope that we may yet find the antitoxins for the worst forms of our deadly infections just as an anti-venom has been found for the cobra's poison, and another for that of the rattlesnake. But each of these antitoxins is specific in that it does not afford any protection except just against its own poison. This led Prof. Wasserman of Vienna to investigate whether the blood of each kind of animal did not contain some ingredients which would be specific to that animal, that is, not to be found in any other animal, a fact which, if found, might be of use in medico-legal cases.

NATURES QUITE DISTINCT

"His results made this so probable that Prof. George H. F. Nuttall, of the University of Cambridge, took the subject up, and has so extended its application that a single drop of blood from any animal now suffices not only to show by its peculiar chemical reactions what animal it

comes from, but also how nearly related, or the opposite, an animal is by his blood to other animals.

"It begins, therefore, to look as if the whole classification of zoology may have to be rearranged according to these blood tests. Thus, a drop of the blood of a walrus shows no relation with a drop of whale's blood, or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea. Instead of that, the blood of the walrus immediately reacts with the blood of horses, asses, and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise, the hippopotamus is shown to be a modified pig.

"Where blood relationship exists, but is distant, these reactions are proportionately faint, but where no reactions occur there is no relationship at all. Thus, geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct, though very faint, reaction with the blood of a snake, but none whatever with that of a winged bat or the flying squirrel, for these are mammals.

"These facts are quite sufficient to indicate how inconceivably complex the problems of life are. It may seem strange that we cannot know what life is until we also know what death is. Thus a stone never dies; but a flower, an insect, or a man dies simply because they once lived, and for no other reason."

page 200-201

[This is a two-page illustration.]

BLIND GUIDES

REPRODUCED FROM "LIFE,"
A SECULAR NEWSPAPER OF NEW YORK

This illustration shows how the world in general views the attitude of the clergy of all denominations in respect to things present and things hereafter. It sees the clergy surrounded and entangled by the devouring influences of doubt respecting everything religious. We are in danger of still worse things, if possible, in the near future. It is a sad picture but, alas, a very true one! Ah, that we had power of tongue and pen to arouse Christendom, and especially The educated and the clergy, to a re-investigation of God's Word from the standpoint of the Divine Plan of the Ages. What Blessings it would bring them! What opening of the eyes of understanding! What confidence in God and in the Bible! What fresh hope for themselves and for the world, especially in respect to the future life!

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\$30,000,000 TO CONVERT THE WORLD

IS THE PROPOSITION A JOKE?

FOR A YEAR newspapers have been circulating reports re a Laymen's Missionary Movement for the conversion of the world. Like all modern propositions the financial end of this matter protruded first. It is proposed to raise thirty million dollars and to invest this and to use the accrued interest in telling the heathen that all of their forefathers have gone to eternal torment because they never heard of "the only Name given under heaven or amongst men whereby they must be saved"; and in telling them also that unless they become better Christians than are nine-tenths of so-called Christendom they also will spend eternity in torture. The heathen are expected to like this Message and to assent that it is "good tidings of great joy"!

Perhaps the friends of the Movement will say, No, you misapprehend our intentions. We will send out up-to-date

R4848 : page 202

missionaries who will preach the same Message as in New York, namely, the Higher Criticism of the Bible, which repudiates its inspiration and classes it with Dickens and far below Shakespeare. We will teach them the Evolution theory that, instead of man's falling from the image of God downward into sin and degradation, he has been climbing upward. We will teach them that their fathers were monkeys and that they themselves are not much advanced over that condition and that they should copy us and learn how to make great dreadnought battleships, rapid-fire guns and other evidences of mental and moral superiority; we will teach them also of the necessity of love for God and for their fellowmen. We will give them clothing and teach them millinery styles and the use of various modern conveniences and will thus build up a trade with them and increase our national exports.

Well, we wonder how much more happy the heathen will be after they shall have been converted to the same glorious civilization which prevails in America and Europe! And after thus converting them and increasing their discontent, what shall we do with them next?

The next thing will be to treat them as we do the converted and civilized people at home--send them a number of duplicate copies of Billy Sunday to teach them how to use slang and to abuse everybody and everything and to tell them to their faces that their conversion has made them a set of rascals. And what then? Yes, what then? Nothing further will be left to be done and the interest on the thirty million dollars can after that be spent in helping the poor at home.

GREAT MEN BEHIND IT

And yet, how glad we would be to see so large a sum expended in telling the poor heathen the proper interpretation of God's Word and character--of His love and mercy and of the really "good tidings of great joy which shall be unto all people" when Messiah's Kingdom shall be established and bring order out of present confusion!--when the Spiritual Seed of Abraham shall be glorified in the First Resurrection and dispense God's blessings, through natural Israel, to all the families of the earth. There would be comfort and help and cheer in such a message; it would be sure to do good to many. And it would be worth the money because in presenting the true God and His exalted character one would be setting before the heathen a grand ideal. But we can have no sympathy with the scaring of the heathen with doctrines which those contributing the thirty million dollars do not for a moment believe. Nor can we have sympathy with the presentation of Evolution and Higher Criticism.

The most astounding thing connected with this proposition is that it has behind it some good men, who are great, in some particulars at least. Our astonishment is that such men can delude themselves or be deluded by others into supporting such a foolish position, which even a child in mathematical calculation should be able to see through. Let us look into it, prejudiced in its favor because it has the support of such honorable men as Bishop Talbot, Bishop Greer, Mr. John R. Mott, Mr. Wm. J. Schieffelin, Mr. J. Campbell White and Mr. Evan E. Olcott.

HEATHEN DOUBLE IN A CENTURY

These talented men surely know that the Government statistics show that there are twice as many heathen in the world today as there were a century ago. One hundred years ago the heathen numbered six hundred millions. Today they number twelve hundred millions. The average man or woman has little conception of the numbers implied in the word million, and less of what a hundred millions would signify, and still less of what twelve hundred millions would mean; but the above-mentioned talented gentlemen surely can comprehend figures better than the average of mankind. They therefore have some conception of the immense work they propose to do in a few years and with the interest on thirty millions of dollars!

The interest at four per cent. would amount to one million two hundred thousand dollars per year. How many would this convert? Let us look again at the statistics. We happen to have some just at hand from our Methodist brethren, and they surely are as wise and frugal as any denomination in the handling of their missionary work. Their report, according to the Toronto

Telegram, shows that the cost of conversions among the heathen during the first seventeen years of their work reached one hundred thousand dollars each. According to this figure the fund proposed would convert exactly twelve heathen out of the twelve hundred millions!

Here is the item:

GIVE US ENOUGH MONEY AND WE WILL CONVERT THE WORLD.

One hundred thousand dollars a convert was the price paid by the Methodist Episcopal Church in the foreign missionary fields in the seventeen years following its taking up of that work, according to figures given out at the Maine State Conference. The church entered the foreign missionary field in 1858, and in seventeen years expended in that direction \$700,000. In that period there were seven conversions." --Toronto (Can.) Evening Telegram.

APPRECIATE A GOD OF LOVE

Missionaries going to foreign lands are surprised to find the heathen much more intelligent than they had supposed --much better reasoners. They find it difficult to explain the message which they carry because that message is so overloaded with error as to be inconsistent to all reasonable minds, unless the mind be so saturated with error from infancy that it has lost its proper acumen. We long to see the true Message and the rightful interpretation of God's Word sent to the heathen--and we long to see it more widely known in so-called Christendom.

OUR MISSIONARY WORK IN INDIA

From childhood the writer has had a broad sympathy for the heathen and an earnest desire for their uplift, which must include their knowledge of Christ. His intention was to be a missionary to the heathen until he discovered two things:--

(1) That God has a future time for dealing with the whole world, including the heathen, under Messiah's Kingdom of glory, light and power, and that God's present

R4848 : page 203

work is the selection or election of the Church to be members of the Messianic Body, of which Christ is the Head--in all a "little flock," all saintly.

(2) He discerned, in Divine providence, that although God is no respecter of persons He has evidently designed the gathering of the majority of the "elect" from amongst the Semitic and the Aryan races of Europe and America. And, desiring to follow the leadings of Divine providence, and thus to be a co-worker with God, he turned his special attention to the gathering of "the elect" and has been using his energies chiefly where this "elect"

class are mostly to be expected--in civilized lands.

However, in God's providence, the writer, less than two years ago, became acquainted with a native of India, Mr. Devasahayam, through whose instrumentality a considerable work of grace is already under way in Travancore District, India. This is not the work of dishonoring the Divine Name by misrepresenting the Divine Character and Plan and telling the poor heathen that they have been foreordained and predestinated to eternal torture, except a lucky few; neither is it the message of Evolution and Higher Criticism and Humanitarianism. On the contrary, it is the telling of the sweet story of the old, old Book, rightly interpreted--the story of the Love of God, of the sacrifice of Jesus, of the election of the Church class to be joint-heirs with Christ in His Kingdom, and of the blessing that is yet to come to all nations as the result of the redemption and the Kingdom which Messiah will shortly establish, when the elect Church shall have been completed.

IGNORANT FAITH--INFIDELITY--TRUE FAITH

The story of Mr. Devasahayam and his work well illustrates the power of the Truth, in contrast with false doctrine and Higher Criticism. Mr. Devasahayam's father was a native missionary in Madras. The son, of religious mind, determined to follow his father's footsteps and be a missionary to his people. He appreciated the value of education and in the providence of God reached America and, under letters of introduction, entered the Methodist College at Delaware, Ohio.

His father was attached to the Methodist Body and the son, also, gave to it his adherence. A four-years' course was sufficient to do for him what it does for nearly every young man who passes through any modern college in this, our day--it destroyed his faith in the Bible as the inspired Word of God. Thus set adrift from his original convictions he was too honest to accept the invitation of the Methodist Church to go to his home land and preach to his heathen countrymen what neither he nor the educated Methodist professors, ministers and missionaries believe. He declined the offer and took up lecturing in churches, describing the manners, customs, clothing, etc., in India.

About this time Mr. Devasahayam came in contact with some whom he believed manifested not only a great deal of honesty in their discussion of the Bible, but also a great deal of knowledge respecting the precious Book. He cultivated their acquaintance, made inquiries respecting their views and was presented with six volumes of **STUDIES IN THE SCRIPTURES**. The careful and prayerful reading of these six volumes converted Mr. Devasahayam from his Higher Critical Infidelity and Evolution theories back to the Bible--not, as before, in mysticism and superstition, mis-called faith, but to an intelligent, rational, logical understanding of the Divine Word. This

was what his soul had been hungering and thirsting after. He gave himself wholly to the Lord and returned

R4849 : page 203

to his native land a representative of The International Bible Students Association.

GREAT WORK IN TRAVANCORE

Considering the entire circumstances to be a leading of Providence, we have co-operated with Mr. Devasahayam and are still co-operating. Our means are limited and our support of his work is necessarily limited. But so long as it seems to have the Divine blessing we wish to show no partiality as between India and Europe and America.

The people of Travancore District are extremely poor and church missionary work amongst them has met with some success, partly in what the natives call rice-conversions. The poor are willing to be enrolled anywhere for the sake of having a certain regular supply of rice, which is the chief article of food. We forewarned Brother Devasahayam that money must not be spent in this manner --that the only ones who would receive any assistance must be such of the natives as would give evidence of thorough conversion and of intelligence and ability to present the true Gospel Message to their brethren. These native teachers are supplied a very small amount per month to meet their very simple necessities. Already, in less than a year, there are twelve large congregations in Travancore, with invitations and opportunities for as many more as soon as native instructors can be properly prepared for serving them with the Truth.

The Message of the Love of God and the election of the Church now and the subsequent restitution blessings for the world appeals to the natives as it does to all intelligent, unprejudiced thinkers everywhere. Although we give no rice, the report is that many of the "rice-Christians" are leaving the missionaries who preach the bad tidings of great misery and are flocking to the true Gospel of the Love of God. The natives of this District seem to be childlike and need to be restrained from baptism, to make sure that they understand its real import as signifying a full burial or immersion of the will into the will of Christ--to be dead with Him to all earthly hopes, aims and objects.

THE DARKNESS HATETH THE LIGHT

It may surprise some of our readers to know that the missionaries who are a large expense to home societies misrepresenting the Divine character and the Divine Word and misrepresenting to the heathen their real belief are angry with Brother Devasahayam and his more successful work. His name has been published in Methodist

journals with the suggestions that he is an enemy and should be opposed in every way that civilized laws will permit.

Is it not peculiar that people who no longer believe the Bible and who in their colleges are teaching that it is not the Divine Word--people who do not believe in either eternal torment or purgatorial sufferings--people who do not believe that Adam fell from Divine likeness and needed to be redeemed that he might be restored thereto --that these people insist on misrepresenting themselves and God and the Bible and are angry and at war with those who do believe the Bible and who show clearly its teachings of the Love of God and His provision through Jesus for the blessing of all the families of the earth, with an opportunity to each individual to return to harmony with God?

Somewhat similarly, in God's providence, a few years ago a little work was started in South Africa.

THE GOOD TIDINGS IN AFRICA

The readiness of the heathen to hear the Truth is in such sharp contrast with the unsuccess of the bad tidings amongst them as to be a lesson in itself. We cannot doubt that if the true Message of God's Word were

R4849 : page 204

understood by Christendom and promulgated in the spirit of the Gospel, millions would speedily be turned from sin to righteousness, from heathendom to Christianity. But we are not worrying ourselves about this matter. God is at the helm. As He opens the door in any direction we will seek to enter it, relying on His wisdom and providence. Where the door is closed in any manner we will not fret. The heathen are just as happy in their ignorance as the majority of Catholics and Protestants of Europe and America are in their ignorance. And the ignorance, so far as God and the Bible are concerned, is very nearly the same. Indeed, when the Truth shall come to be proclaimed under Messiah's Kingdom, to every creature, the heathen will have much less to unlearn and thus will have an advantage over many now supposed to be more highly favored.

DOCTRINAL ERROR HARMFUL

Darkness covers Christendom and gross darkness heathendom. Into very few hearts, comparatively, has the light of the knowledge of the glory of God penetrated. Let no one misunderstand us as being opposed to Christian missions. Nothing would please us more than to know of true Christian missions both in civilized and uncivilized lands. But since these missions have un-Christian and un-Biblical creeds and doctrines, we oppose that feature. Far better would it be to have missions without

doctrines and denominational control--missions of civilization, which would undertake to truthfully instruct the heathen along lines of moral living, to provide them hospitals and schools, etc., and to teach them the Golden Rule--than to have missions whose creeds and doctrines slander and misrepresent God and His Word! To the extent that missions are doing such a humanitarian work they are doing good. To the extent that they are sowing doctrinal error they are harmful.

The little work started in Africa, too, is progressing, although there also the opposition of the missionaries is intense. One of our native laborers was first thrown into prison and afterward deported from the country at the request of the missionaries of the Scotch Presbyterian Church, who were jealous of his success and alarmed to see the natives leaving their well-sustained missions for the simple truths preached by our native brother, Elliott Kamwana. However, in his stead, God seems to be raising up others, and perhaps some of the "very elect" may be found as samples for the Kingdom even in so unpropitious surroundings as are presented in Dark Africa.

GOD'S WAYS NOT MAN'S WAYS

Note the difference between God's ways and man's ways, as well as between the true Gospel of God's Word and the bad tidings of great misery, erroneously labeled Gospel. Man's thought is, Give us money enough and we will convert the world. And hundreds of apparently wise people are deluded into upholding such a proposition. How foolish to think that the conversion of the world has been delayed all these centuries for lack of thirty millions of dollars, if we believe that all the gold and silver are the Lord's and the cattle upon a thousand hills!

A comparatively few dollars, which, in God's providence, come into the Treasury of the Watch Tower Bible & Tract Society are, under His blessing, accomplishing a considerable work in the enlightening of the saints of God and in the finding of these mainly throughout Christendom, and in the ripening of them for the garner, to which they will be transported shortly by a share in the First Resurrection. "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Then Satan shall be bound for a thousand years. Then the Messianic Kingdom shall control the world. Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God, and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of Restitution and an earthly Eden and everlasting joy. And then the wilful rejector and opposer shall be cut off in the Second Death, from which there will be no resurrection, no recovery--they will be taken

and destroyed as brute beasts.--2 Pet. 2:12.

R4851 : page 204

NO CROSS, NO CROWN

Oh blessed crown of glory!
Oh crown of righteousness!
Oh crown of life immortal,
How can I thee possess?
In answer to my longing
A voice said, soft and clear,
"The crown is yours, beloved,
If you the cross will bear."

"What is the cross?" I questioned.
'Tis bearing every day
The trials which the Father
Permits along the way;
'Tis sharing the reproaches
Your Master meekly bore,
While those who claim to love him
Revile you, more and more.

The world will look upon you
With disapproving eye;
And friends whom you love dearly
Will coldly pass you by.
They'll have no patience with you;
Your good works they'll deride,
And every righteous motive
To you will be denied.

And all the powers of evil
Will gather to assail;
They know your every weakness
And where they might prevail.
They'll try to overwhelm you
By coming like a flood,
You must with force oppose them,
Resisting unto blood.

The flesh will strive to win you,
Exerting every power,
'Twill be perpetual warfare
Between you every hour--
A fight that ceases only
When one of you is dead.
It is no easy pathway,
Beloved, that you tread.

And then I answered, "Master,
I've counted all the cost;
And deem it highest honor

To bear with Thee the cross.
And I will bear it gladly,
Till it works out in me
That blessed transformation
Which proves me part of Thee.

And when the cross grows heavy,
By faith, I gaze upon
The crown Thou art reserving
For those who overcome--
The crown of great rejoicing,
The crown of righteousness,
The crown of life immortal
I'm striving to possess.

--SISTER DONEY.

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R4849 : page 205

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us,
and His love is perfected in us."--1 John 4:12.

THERE IS a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the Body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them--a God-like love, which marks them as of His Spirit, having been begotten to His disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us--to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all of the brethren all of the time; and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks our blemishes. We ought to forgive those who trespass against us as we hope and trust

R4850 : page 205

that God will forgive our trespasses. No one can be of

the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the Kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the Law." (Rom. 13:10) The Divine Law which the Apostle had specially before his mind was the Law given to Israel-- "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18.) This Law of God fulfilled--filled full, completely met--requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this Law. "Love worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the Law; for perfect love would work no ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

GOES BEYOND THE JEWISH LAW

There is a force in the word therefore in the text, "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the Law." The Law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That Law was evidently not intended to enumerate all the things that should not be done, for it works no ill. One might, therefore, fulfil the Law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word therefore gives us the thought that the Apostle had in mind the Jewish Law and not the Law of the New Creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfil the Law as given to the New Creature by the Lord; but it would fill the Law of Justice given to the Jews.

But our Lord magnified that Law and also gave us a new command. The Love that would be in His followers, His disciples, was shown in His words, "Love one another as I have loved you." (John 15:12.) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the Law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but Justice would say, "You must not throw any snow upon your neighbor's pavement." But Love says more than this. The new Law

that is given to us is the Law of Sacrifice. We who are in the Body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the New Creation--love, mercy, kindness, gentleness, goodness--lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the Law in our minds. But while our minds are perfect, we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY

God would have us watch for evidences of His will and profit by all the experiences which He permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the defensive is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love--love for the Lord, for the Truth and for righteousness --must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to Him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and He has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the love of God and walk in the footsteps of Jesus. Where our footsteps

may deviate from the way we have the precious blood of Jesus to cleanse us. When we have our new bodies we shall be continually in His love and always pleasing to Him, because we shall have no bodily imperfection to mar the perfection of our will.

LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and He accepted us as New Creatures in Christ and begat us with the Holy Spirit, it was because we surrendered self. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways: in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the Old Creature--wrong conditions from which we thought we had escaped. In proportion as the Old Creature triumphs the New Creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life--its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which He has established and to which He requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy are led in the paths of righteousness and peace--into life everlasting.

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FINDING A LOST BIBLE

--JULY 30.--2 CHRON. 34:14-33.--

"Thy Word have I hid in mine heart that I might not sin against Thee."--Psa. 119:11.

IN CONJUNCTION with Josiah's reformation and cleansing of the temple, a copy of the book of the Law was found. Presumably this book contained the Pentateuch, or five books of Moses. The long period of idolatry preceding Josiah's work of reformation had placed the Testimonies of the Lord at a discount, so that evidently the king had never seen, perhaps had never heard of the Divine Law up to this time. If this should seem strange to us for the moment, let us remember that today we have Bibles by the millions, whereas in olden times books were written laboriously with a pen, and were very expensive. A copy was provided for the king as well as one for the temple, but idolatrous kings would have no use for God's Word, and the royal copy was doubtless destroyed long before.

The king caused the manuscript to be read in his hearing. It detailed what blessings would come upon the nation of Israel if obedient to God. It also portrayed the penalties which would be theirs if they neglected the service of the Almighty and His laws and

R4851 : page 206

became idolatrous. Deuteronomy 28 is a very clear statement of what appeared to be the penalty due Josiah's kingdom because of idolatry preceding his day. The king was astonished. Evidently Divine judgments were due. Why they waited he knew not. He reflected that possibly something might yet be done to offset the evil. He sent therefore to make inquiry on the subject.

The inquiry came to Huldah, a prophetess of that time, who gave the Lord's answer, saying that all the woes foretold in the Law would surely come to pass because of the idolatrous course followed by the nation. But the message declared that this trouble, this chastisement, would be deferred and not come in King Josiah's day because of his earnest repentance and manifestation of sorrow in connection with the matter as soon as he learned about it.

Nevertheless the king did all in his power to remedy the evil and to bring back the nation into accord with the Almighty. He proclaimed a general meeting at the temple and attended in person with the nobles and representatives of all the people. He caused the book of the Law to be read in the hearing of the people and pointed out their shortcomings and what must be expected. The work of purging from idolatry was still more thoroughly carried out and the work of reformation made yet more deep--all that the king knew how to do.

THE BIBLE LOST TODAY

It may amaze some when we say that to the masses of the people today God's Book is lost. What! do you

say, Have we lost over a hundred million Bibles in Christendom, and are we not printing more than a million copies every year? How can you say that the Word of the Lord is lost today?

Alas! Bibles we have, but to the majority of the specially cultured they are Bibles no longer--they are the inspired Word of the Almighty no longer! They are studied, believed and obeyed no longer. It is still fashionable to have Bibles; it is still customary to take texts from them--this is done even by ministers, who privately confess that they have no faith in the Bible--that they have no more faith in the Bible than in Shakespeare. And the number of religious teachers who have thus rejected the Word of God as the Divinely inspired Message is much greater than the majority of people surmise. Nearly all ministers graduated during the past twenty years from nearly all of the universities, colleges and seminaries of Christendom, in Great Britain, Germany, the United States and Canada, are really infidels, unbelievers.

How did the Word of the Lord come to be thus lost?

We answer that history shows a long period called the Dark Ages in which the Word of the Lord was set aside in favor of church councils and decrees. Then came the period of the Reformation. The Bible was translated by the Catholics into the English and styled the Douay Version. It was translated by the Protestants into English and styled the King James Version, and once more the Word of God began to exercise a transforming influence upon humanity.

But alas! the errors, the darkness, the superstition of the Dark Ages already in the human mind gave to the Word of God peculiar distortions and made it appear, through the colored glasses of sectarianism, to mean things wholly irrational and inconceivable.

With the progress of education thinking was resumed along the lines of religion as well as science. The thinkers,

R4851 : page 207

however, regarded the Bible only as they had seen it through their colored glasses; and in proportion as they discarded the superstitions of the darker past they discarded the Bible as a part of those superstitions, and supposedly their basis. As a result, school men, college professors, Doctors of Divinity, etc., have charged up against the Word of God various doctrines which it does not teach--amongst others Purgatory and eternal torment for all except the "very elect."

Now, in due time, the Word of God is being found. The dust of the Dark Ages is being brushed aside. The Book is being investigated in the light of its own teachings. It is shining with wonderful brilliancy upon the path of the just. We are seeing fulfilled before us God's promise that the path of the just will "shine more and more unto the perfect day." Its bright shining at the

present time betokens that the New Day, the New Era of Messiah's Kingdom is nigh.

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R4851 : page 207

"THE LORD IS MY SHEPHERD"

THE PROPHET DAVID wrote the 23d Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David--The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided

R4852 : page 207

for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognize, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

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R4852 : page 207

OUR NEW BIBLES

Hereafter, to distinguish our own special edition, from

other Bibles, we will refer to them as Berean Bibles. They are becoming more and more indispensable to all readers as they learn how to use them. The translation, of course, is not at all different from that of other Bibles of the Common Version. Our peculiar, distinctive feature is the Berean Helps at the back. These consist of:

(1) Biblical Comments from Genesis to Revelation, with references to the SCRIPTURE STUDIES and other of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

(2) The Instructor's Guide. This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various topics are arranged under distinct headings and the various texts bearing upon the subject are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

(3) The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the SCRIPTURE STUDIES and other of our publications treating the same. This feature is comprised in twenty-eight pages.

(4) In this specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.--fifteen pages.

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page 209

SEMI-MONTHLY
VOL. XXXII JULY 15 No. 14
A.D. 1911--A.M. 6039

CONTENTS

Our Convention Tour--No. 1.....211
The Church's Share in the Sin-Offering.....212
Does the Church Add to the Sin-Offering?.....213
The Voices of the Three Signs.....214
The Voice of The First Sign.....215

The Voice of The Second Sign.....216
The Voice of The Third Sign.....217
Providing for One's Natural Household.....218
Retributive Discipline of the Millennium.....219
Prophecy Smooth Things.....220
 Prophecy Against Jerusalem.....220
Destroying God's Word.....221
The Propriety of Fasting.....222
 Holiness of the Heart Not a Mere Outward
 Form.....222
 Abstemiousness Specially Helpful at
 Lenten Season.....222
Guided by God's Eye.....223
Berean Questions in Scripture Studies.....223

page 210

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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.

WINNIPEG, CAN., JULY 8, 9, 10

The friends at Winnipeg advise that special railway rates for July 8, 9 and 10 have been arranged for on the C.P.R., C.N.R. and G.T.P.R. Friends may purchase a one-way single fare ticket to Winnipeg, asking their agent for a standard receipt certificate. The return fare will be free, one-third or two-thirds, according to the number attending. Your certificates will be required to be signed by the secretary, Brother W. H. Menery, at Winnipeg, for returning.

TORONTO, ONT., JULY 15-17

All services for the interested in Broadway Hall, 450 Spadina avenue. On Sunday, July 16, Brother Russell will address the general public at 3 p.m., and again at 7:30 p.m. in Massey Hall, corner of Victor and Shuter streets.

The Eastern Canadian Passenger Association, embracing the territory east of and including Port Arthur, Sault Ste. Marie and the St. Clair and Detroit Rivers, has granted a rate of one fare for the round trip plus 25c. on the certificate plan.

Buy a single trip ticket to Toronto and secure a standard certificate showing that you have purchased a one-way full-fare ticket to Toronto. This certificate, plus 25c., will, if the required number attend the convention, entitle the holder to a return ticket free. Deposit your certificates with the proper party at the Convention Hall immediately after arrival.

Inquire of Brother Wm. A. Sinclair, 193 Concord avenue, Toronto, as to rooms, sleeping accommodations, etc.

ACCOMMODATIONS AT MT. LAKE PARK, MD.

GENERAL CONVENTION--SEPTEMBER 1-11.

All proposing to attend this Convention may, if they choose, avail themselves of arrangements now being made by our Entertainment Committee. This Committee is contracting for some of the best rooms at the Park, and is paying \$1.00 down, on account of board, to bind the contract. We have made arrangements for comfortable board and lodging for \$7.00 per week, not less than two in a room, as the cottages and little hotels are numerous at the park. There is but

one large hotel there; its terms are \$2.00 per day and upward. We have secured some of the most desirable rooms in this hotel at a \$2.00 rate, and some at \$2.50 per day--board included.

Such of our readers as desire us to definitely locate them there should write as soon as possible, sending \$1.00 as advance payment to reimburse us. On receipt of letter with money there will be sent you a description of the room assigned to you, stating its location and approximate size. This will permit you to go immediately to your quarters on arrival at the Park, without delay or inconvenience.

The Entertainment Committee will, of course, do all in its power to locate comfortably such as may not send their orders to us in advance. It will be to the advantage of all, however, to follow the course first suggested.

Give this matter your immediate attention. Should anything occur to hinder your attendance after the assignment has been made, please advise the Committee at once. Rooms will not be held after Friday, September 1, the opening day, unless by special agreement. Address:

Entertainment Committee, "I.B.S.A.,"
17 Hicks street, Brooklyn, New York.

[CONTINUED ON LAST PAGE.]

page 224

ELMIRA, N.Y., JULY 23.

Morning Rally and discourse for the interested at 10:30 o'clock in Royal Arcanum Hall, 120 Lake street. Public discourse at 3 p.m., in the Lyceum Theater, Lake street. Topic: "Hereafter."

GALESBURG, ILL., JULY 30.

Brother Russell is the invited speaker at the Galesburg Chautauqua, Highland Park, Sunday, July 30. Morning Discourse at 11:15 o'clock and Public Address at 3 p.m. in the Auditorium, Highland Park, Galesburg, Ill. Topic of the afternoon lecture: "Hereafter."

BROOKLYN, N.Y., AUGUST 6.

Praise, Prayer and Testimony meeting at 10:30 a.m. Discourse in the afternoon at 3 o'clock. Topic: "The All-Seeing Eye." Question meeting in the evening. All services will be held in the Brooklyn Tabernacle, 13-17 Hicks street. No meeting will be held in the Academy of Music on this date, as that building is closed for the summer.

SHAMOKIN, PA., AUGUST 13.

ST. JOHNS, N.B., AUGUST 20, 21, 22.

RICHMOND, VA., AUGUST 27.

OUR CONVENTION TOUR--NO. 1

HAVING reached Denver on our westward journey, we must give an account of the Lord's blessings and favors and our experiences; for we well know that the prayers and thoughts of many are with us. Although the blessing of the service keeps us busy continually, our thoughts and prayers go out to the Lord's dear flock collectively, and individually in many cases. "We share our mutual woes, our mutual burdens bear, and often for each other flows the sympathizing tear."

Our first stop was at Cleveland, Ohio, where a meeting had been arranged by the Bible Students in the interest of the Jews. The topic was, "Zionism the Hope of the World." We will not even outline the discourse, because the interested will have the report from our San Francisco meeting.

The meeting was successful in one sense of the word, in that the Lord always blesses those who seek to serve and praise Him; but it was not a success in respect to the number of Jews present. Two reasons contributed: (1) It was Friday night, the beginning of the Jewish Sabbath, the worst night in the week, as we subsequently learned; for the Orthodox Jews hold the Sabbath very sacred, and many of them would not even ride upon a street car on that day. (2) The prejudice awakened amongst the Jews by one or two of their journals calling us a "missionary" has not yet worn out. The audience altogether was probably a little over a thousand, and of these less than half, probably only three hundred, were Jews. The dear friends of the Cleveland Class felt a little disappointed that their efforts had not brought larger success. We encouraged them, however, with the thought that having done our best the results were entirely in the Lord's hands, and the credit that He would give them would be just as great as though five thousand had heard.

THE INDIANAPOLIS CONVENTION

The night train carried us to Indianapolis, where a Convention was already in progress and continued also after our leaving. The attendance was excellent--about six hundred (three or four hundred from the surrounding district). The attendance at the public service to hear about the "Hereafter" was about a thousand. Excellent

attention was given, but how much "wheat" was ripened we, of course, know not. By some oversight this three-days' Convention at Indianapolis was not properly announced in THE WATCH TOWER--merely our special services were mentioned. But it was a success and a blessing evidently to many in attendance.

THE ST. LOUIS CONVENTION

A night ride brought us to St. Louis early on Sunday, June 11th, where we were met by the Convention Party, organized by Brother L. W. Jones, M.D., of Chicago. On the route its number has varied from one hundred and fifty to two hundred, some joining and some leaving at one place and another. It was a very happy company, amongst whom the Spirit of the Lord is quite manifest. The train consists of eight cars, including one for baggage. They are sleeping cars, and are not only comfortable but economical in that they save hotel expenses and transfers. In the party are five doctors. Chicago is, of course, better represented than any other city. All have the spirit of helpfulness, the spirit of love for the brethren, and a desire to spend and be spent in the Master's service. The presence of so goodly a company in the various Conventions of this trip certainly adds, not only to the singing, but also to the general interest of the meetings. The brethren take part in the testimony meetings and symposiums, and in giving addresses. Our own time being fully occupied, except when on the platform, has hindered us from enjoying these and making a report of them.

The Sunday afternoon meeting for the public on the topic of "Hereafter" was well attended, the audience numbering about fifteen hundred. The evening talk on "Zionism the Hope of the World" was not extensively advertised. The audience was estimated at about a thousand. Only a small proportion was Jewish--about one-third. On Monday our afternoon address to the interested and also our evening service (a Question Meeting) were well attended. The St. Louis Class seem to be in good spiritual condition so far as we can judge, earnestly pressing forward in love and devotion. Here, as elsewhere, we saw good evidence of the zeal of the friends in the circulation of the public announcements, and other necessary and expensive arrangements for the Convention services.

THE KANSAS CITY CONVENTION

Tuesday and Wednesday, June 13th and 14th, were devoted to Kansas City. There is quite a good sized class of Bible Students there, and their loving zeal was everywhere manifested. The meetings were all good. Brothers Ritchie, Swingle, Senor, Edgar, Jones and Wise participated in addresses on this occasion. "Convention Hall" had been secured for the public services, the first evening

on "Hereafter," the following one on "Zionism the Hope of the World." The attendance was estimated at three thousand and one thousand respectively.

Here again we experienced some disappointment respecting the numbers of Jews interested in hearing a subject of such vital importance to them. Incidentally we learned that the Rabbis are trying to keep the people from hearing. It was ever thus. The teachers take away the key of knowledge, and neither enter in themselves nor permit others to enter, if they can prevent it.

The spirit of Judaism is marked today, as it was in the Master's day, by a subserviency to the elders and traditions --very much the same as with Christians. How much the overseers of the religious world will be obliged to answer for respecting the ignorance of the people and their estrangement from the truth!

Prof. J. T. Read of the Chicago Class contributed greatly to the interest at all the meetings by leading the music, and also by singing solos while the audience gathered. At Kansas City Prof. Riggs and wife also assisted, adding much to the pleasure of the services. The total attendance of interested ones was about six hundred.

Following one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. We made clear to all that there is no Scriptural command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the Divine service.

Many Protestants practise infant sprinkling, called baptism, not as a saving ordinance, nor as an induction into the church, but as an act of public consecration to the Lord. We reminded the friends also that when certain parents brought their children to Jesus, he said, "Permit little children to come unto me, and forbid them not, for of such like is the Kingdom." That is to say, those acceptable to the Lord as joint-heirs of Messiah's Kingdom will all be child-like, simple, trustful, obedient children of God.

We suggested to the parents that such a formal offering to the Lord of the fruits of their bodies should, in after days, help them to accept whatever Divine providences might come to their children, with more loving submission.

We suggested further that as the children grow to years of discernment, it may be helpful to them to know that their parents had thus devoted them to God and His service of righteousness. We recalled our own experience, that when about seven years of age our mother told us, "Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and

prayer that in God's providence you may become a minister of the Gospel." We recall the impression made upon us, and our reply at the time: "Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many preachers, have many churches, while the poor heathen have few."

Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunities for ministering to the "household of faith," and our own proposition to help the heathen will also have realization in the blessed Messianic Kingdom. About fifteen children were consecrated, by prayer, laying on of the hand and the invocation of Divine blessing. We made clear that none should think of this matter as an obligation, merely as an opportunity for such as desire to avail themselves of it.

ONE DAY AT WICHITA

We had a very enjoyable experience at Wichita. A goodly number had gathered from surrounding places, and with our own party made up an audience of about four hundred for the Thursday afternoon meeting, when we talked to the interested. Of course, we had a good season of spiritual fellowship. The attendance in the evening was estimated at one thousand. We had remarkable attention, and believe that surely some grains of wheat will be found as a result. Here also, following the afternoon discourse to the interested, a number of parents presented their children in consecration to the Lord --about 12.

ONE DAY AT PUEBLO, COLO.

Another night-ride brought us to Pueblo Friday, June 16. We had two good meetings here--one for the interested in the afternoon, at which about three hundred were present, and one for the public in the evening, the attendance being about a thousand. The resident class is a very small one, and the numbers from the outside were comparatively few, but all seemed to have the spirit of the Truth. The dear friends who arranged the meeting here manifested great zeal and courage, the Lord greatly blessing their efforts. The public meeting was attended by some very intelligent people, who seemed deeply interested in the things they heard respecting the better Hereafter--the two salvations.

SATURDAY AT COLORADO SPRINGS

We arrived here early and had a good day. In the morning a testimony meeting; in the afternoon a symposium, participated in by twelve brethren. Following this, by request, we had the service for the Consecration of children--about twenty participating. The public service in the evening was specially large for Saturday.

The audience was estimated at from twelve to fifteen hundred. We had excellent attention. The close attention, the earnest faces and desire for free literature at the close of the service are hopeful indications as respects the Truth here.

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R4854 : page 212

THE CHURCH'S SHARE IN THE SIN-OFFERING

THE MERIT of Christ consisted in His keeping of the Law and in His obedience to the Father in the laying down of His life. That life which He laid down was the price. It was placed in the hands of Justice when He died--"Father, into Thy hands I commit My Spirit." All passed into the hands of the Father and it remains in the hands of the Father--a Ransom-price. When God raised our Lord from the dead He did not raise Him a human being, but a spirit being of the highest order.

As the Scriptures declare of the Church, so it is true of the Head of the Church, for we follow in His footsteps. Of the Church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (I Cor. 15:42-45.) Our Lord was raised a quickening, a life-giving spirit. (I Cor. 15:45; I Pet. 3:18.) It was a man who forfeited his life; it was a man also who gave Himself a price in offset. (I Cor. 15:21,22.) The sacrifice of our Lord's human nature remained a sacrifice on behalf of the world. Has He given it to the world yet? No. What has He done with it? Merely

R4854 : page 213

committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of Divine Justice. For what object? That it may be applied. How applied?

First of all, in an imputative sense, in this Gospel Age, it is applied to all those who come unto the Father through Him. He imputes it to these after they have turned to the Father in faith and have come to the point where they can say, "I present my body a living sacrifice"; "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imputes to them enough of His merit to make their sacrifice good. They, of themselves, have nothing to offer that God could accept; for, "There is none righteous; no, not one." --Rom. 3:10.

Here the great Advocate applies, or imputes, a sufficiency of His merit, already in the hands of Justice, to

make these perfect in the sight of Justice. Divine Justice can then accept the sacrifice; and the acceptance of the sacrifice is manifested by the impartation of the Holy

R4855 : page 213

Spirit, the begetting of the Spirit; and that which is begotten of the Spirit will, in the resurrection, be born of the Spirit, unless in the meantime there be something to paralyze, or vitiate, the condition. If one thus begotten of the Spirit lose the spirit, become dead to spiritual things, then he is indeed "twice dead," as the Apostle says.--Jude 12.

DOES THE CHURCH SHARE IN THE SIN-OFFERING?

But now, in the case of those who are thus accepted of Christ, what have they to do with the Sin-Offering? We answer that we should not know what they have to do if God did not show us; but God first makes a picture of the matter in the Old Testament. He made, with the Jews, a typical Day of Atonement, which prefigured what will be done during this Gospel Age and during the period of Messiah's reign. What is this? It is the work of reconciliation between God and men. How did the type show this? The Day of Atonement had various features. It began with the offering of a bullock; and that bullock represented the offering of the Lord Jesus Christ on behalf of the Church. The blood of the bullock was sprinkled upon the Mercy Seat for the household of faith. The household of faith was represented in the two goats.

These goats represented you and me and all of God's people who have offered their bodies living sacrifices, holy and acceptable. (Rom. 12:1,2; Heb. 13:11-13.) Only one of these goats became a follower of the bullock and had experiences exactly the same as the experiences of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus and who are partakers with Him of His sufferings at the present time and will have a share with Him in the glory to follow.

The other goat represents the class which does not go voluntarily to sacrifice, but which, without turning to sin, fails to make a willing sacrifice. Therefore this class is treated as the "scapegoat" and dealt with accordingly, being driven into the wilderness condition for tribulation. The Apostle seems to refer to this class when he says that some are thus dealt with "that their spirits may be saved in the day of the Lord Jesus." (I Cor. 5:5.) These are not the Bride class, but a servant class.

In the 45th Psalm we have the picture of the Heavenly Bridegroom and can see how He introduces His Bride to the Heavenly Father, the great King. Next follows the picture of the Bride, who is described as "all glorious within," and who is to be brought unto the Heavenly King in fine needlework and wrought gold. Then we have a third picture, "The virgins, her companions that

follow her," and who also shall be brought unto the King. These represent the other class, the "scapegoat" class, who do not voluntarily go into death, into sacrifice, and who, consequently, cannot be counted in as members of the Bride.

Because the Scriptures show this Sin-Offering, therefore, we believe in the Sin-Offering; and because the Scriptures tell us that we are to be sharers in this matter, therefore we believe it. Where does the Apostle so state? We answer that he says to us, addressing us as the "Lord's goat" class, "Let us go forth unto Him without the camp, bearing the reproach with Him." He also says that the bodies of those beasts whose blood was brought into the Most Holy to make atonement for sin, were all burned outside the camp. (Heb. 13:11-13.) What beasts were those? Only the two. The bullock and the Lord's goat were the only ones. The Apostle urges that we were represented by this goat. "Let us, therefore, go forth unto Him without the camp." All that was done with the bullock was done with the goat. Let us, then, if we would walk in His steps, share with Him in His sacrifice--"Go to Him without the camp, bearing His reproach with Him"; for "If we suffer with Him we shall also reign with Him"; we shall be glorified together.-- 2 Tim. 2:11,12.

DOES THE CHURCH ADD TO THE SIN-OFFERING?

The question may be asked, "What does the Church add to the Sin-Offering if the Lord gave the necessary per cent. of His merit to each to make his or her sacrifice possible?" We answer that it depends upon what thought is behind the expression "add to the Sin-Offering." THE SIN-OFFERING NEEDED NO ADDITION. The sinner was a man--Adam. Our Lord left His glory and became a man in order that He might redeem man. When a perfect man's life was given for the other perfect man who sinned, it constituted a sufficiency, or as the Scriptures express it, a Ransom-Price.

This word "Ransom" (I Tim. 2:6), in the Greek (anti-lutron) signifies a price, as an equivalent; a satisfactory price. Consequently there is no addition needed to the Ransom which our Lord gave and nothing could be added to it, for we cannot add to that which is already complete. If the price of an article is \$1 and you add \$25 to it, you are not really adding anything to the price, for the price is only \$1, and the other dollars added on neither affect the price nor are necessary, in any sense of the word.

There is another sense, however, in which the Church has a share with her Lord; namely, Not only was our Lord Himself the Ransom-Price for the world, but in order that He might be highly exalted and receive the reward of the divine nature, it was necessary that He should die. So, then, the death of Christ effected two things; first, it was the Ransom-Price for mankind; second, it was the condition upon which He would obtain

His glorious reward--the divine nature. If He had not been obedient even unto death, then He would not have been highly exalted.

As the Apostle says, "And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore [on which account] God also hath highly exalted Him and given Him a Name which is above every name." (Phil. 2:8,9.) He could not, therefore, have been exalted to that high position except by obedience unto death--obedience to His covenant. Had He failed to carry out His covenant of sacrifice, He would have failed to gain His glorious reward, and also failed to be a satisfactory price for

R4855 : page 214

mankind. But He did not fail. He attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's Plan that takes in the Church as well as Jesus, the Head of the Body, the Head of the Church; and so the Apostle says that God foreknew us also by Jesus. (Rom. 8:28-30; Eph. 1:4,9-12.) Not that he foreknew you and me as individuals, necessarily, but that He foreknew a Church, a class; He had fore-intended the gathering of such a class, or Church, from the beginning. It is just as much a part of the Divine Plan that the Church, the Body of Christ, should be called to walk in His steps, to be dead with Him, to present their bodies living sacrifices, as it was a part of the Divine Plan from the beginning that Jesus should do these things. The difference between Jesus and the Church is that He was perfect, holy, harmless, undefiled, separate from sinners; and therefore, His death could be in the nature of a ransom-price--all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have His merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

WHY MUST THE CHURCH SACRIFICE?

Then the question comes up, What is the object of having any of these sacrifices on the altar? Why is the Church on the altar with her Lord, as expressed by the Apostle Paul (Romans 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of His glory; for it is only "if we suffer with Him that we may reign with Him--if we be dead with Him, we shall live with Him."

As our Lord was called to sacrifice, so the Church is

also called. If He would be found worthy, if He would have the Father's highest approval, He must leave the glory which He had with the Father and must do all the Father might require of Him. And only by so doing would He gain the reward offered. During the Gospel Age the Church is invited to enter into that covenant with Him. We who are by nature sinners, "children of wrath, even as others," are justified through His merit in order to permit us to have a share in His suffering, in His sacrifice.

What is the use of all this? Why should this be done? That is the only way that we could be with Him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those of the sacrificial class. Those not begotten from above will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the Bride of Christ are invited to join with Him in sacrifice. Our Lord sacrificed the earthly nature and its rights. All those who wish to belong to this Bride class must sacrifice the flesh, the earthly nature, its rights, etc., that they may be sharers with Him in the Heavenly, the divine nature.

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R4853 : page 214

THE VOICES OF THE THREE SIGNS

[EXODUS 4:1-9.]

[REPUBLISHED FROM THE WATCH TOWER OF 1901 BY REQUEST.]

WHILE PREPARING the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that "these things were written aforetime for our admonition upon whom the ends of the Ages are come." (I Cor. 10:11.) And, considering the matter from this standpoint, we perceived, as we had never done before, that the three signs by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which He is to

accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly.

At first we were perplexed, and said to ourself: "The Scriptures clearly show us that we are now 'in the days of the Son of Man'; our journal has borne as its sub-title, 'Herald of Christ's Presence,' since its institution in 1879; yet where are these three signs? Already twenty-seven years of the forty-year harvest have passed, and but thirteen remain, in the last four of which [which period we have already entered at the time of the reprinting of this article] we confidently expect the plagues upon the world --antitypical Egypt. Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?"

For a time we were inclined to look for miraculous tokens, but subsequently realized that this would be out of the Lord's order, as the antitype is always on a higher and grander scale than the type: as, for instance, the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through His sacrifice. Feeling confident of the times in which we are living ("in the parousia of the Son of Man"), we concluded that in all probability these signs had already been given, or were in process of being given, at the present time.

Still we could not recognize them, and feeling that the matter must now be to the Lord's household "meat in due season," we besought the Lord earnestly and repeatedly for light upon the subject, while continuing our studies. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they would feel free to present them. Seemingly it was in line with the Divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord; for within two hours after this acknowledgment the entire matter became clear and lucid to our mind, as we shall now endeavor to show.

Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of Himself, saying, "Moses wrote of Me." Moses himself declared, "A Prophet [Teacher] shall the Lord your God raise up unto you of your brethren, like unto me." Peter

R4853 : page 215

quotes this last expression in his sermon, and emphasizes it. (John 5:46; Deut. 18:15; Acts 3:22.) Moses did not typify Christ in all of his doings, however, nor was his life as a whole a type of the life of Christ. For instance, in his smiting of the rock, contrary to the Divine command, he became a type of those of Christ's followers who put Him to an open shame, and who, in consequence, will die the Second Death; and as a type of these Moses was not permitted to enter into the land of promise.--

Num. 20:11; Deut. 32:51; Heb. 10:29.

Moses typified Jehovah at times also; but in the present instance we are specially interested in considering his conduct with the Israelites in connection with their deliverance from the bondage of Egypt. In this type we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; He took a bondman's form and was found in fashion as a man. He came to deliver His brethren from bondage. --Phil. 2:6-8, Diaglott.

When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to His own, and His own received Him not (John 1:11); and He went into a far country, even heaven itself, from whence He has now, a second time, come, and will deliver all who are "Israelites indeed" from the bondage of sin and death.

Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an equal period of time, forty years, and came again and delivered them. There is a type or parallel in this time feature also; it illustrates the length of the Jewish and the Gospel Ages, as being equal. From the time of the beginning of typical Israel as a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented Himself, was a period of 1,845 years, and from that time, when He died and left them, until the period which the Scriptures show us marked His second coming (October, 1874) was a like period of 1,845 years--corresponding exactly to the two periods at which Moses offered himself in the type.*

THE VOICE OF THE FIRST SIGN

At Moses' second presentation of himself to Israel he did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet (or mouthpiece), and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address Himself to the true Israelites in person now, as at the first advent, but through His agent, through a mouthpiece. Aaron, the mouthpiece or agent of the Lord, we understand to represent the Royal Priesthood --those of the Lord's consecrated people still in the flesh, still sacrificing--those who have not yet passed beyond the veil into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the

Lord and His mighty power to deliver, His ultimate victory over Satan, sin and death, will be of or from our present Lord, but by or through the living members of His Body, His brethren, represented in Aaron.

The first of the signs or testimonies to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the spiritual Israelite is not to expect a larger rod and a larger serpent, as the antitype, but should expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying Divine authority. A serpent is a symbol of evil--of sin and all its consequences--evil in general. The lesson for the spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of His rod or authority; and they are to understand further that it is God's intention or purpose, as it is also His promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion--to re-establish His authority in His own hand.

These acts or signs are said to have "voices" or to be testimonies. (Exod. 4:8,9.) Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this Harvest time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer--Why did God permit evil in the world?

Some have blasphemously held that God has caused the evil, that good might follow; but this God Himself most emphatically denies, and everything pertaining to His character refutes it. He declares that every good and every perfect gift is of Him, with whom is no changeableness nor variableness. "His work is perfect." Others have claimed that a conflict is in operation between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other--with evil and Satan predominant in the world, on account of which it is spoken of as "the present evil world," in which there is "none righteous, no, not one."

But whatever the standpoint of view, it has been confusion only, until the Harvest time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them

take their course, let the rod of Divine authority drop, "rested from His own work," permitting sin and evil to flourish--not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time He would set up His Kingdom in the person of the Messiah who should lay hold upon that old Serpent, the Devil and Satan, and restrain his power; showing, too, that He will ultimately bring all evil conditions back to subjection and harmony with the Divine authority and law--destroying the evil connected therewith.

This teaching, then, is the sign whose "voice" or testimony was typified by Aaron's casting the rod upon the ground, its becoming a serpent, and his taking it

*STUDIES IN THE SCRIPTURES, Vol. II., Chap. VII.

R4853 : page 216

back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

We would avoid personality as far as possible, but believe it to be in the interest of the truth and of the true Israelites that we point out that this sign has already been given. THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the Deliverer of the world, had already taken place--that He was present but invisible, a Spirit Being not possible to be seen by any, even His Church, until they should be "changed" and made like Him in the First Resurrection. The message further declared that He is present for the purpose of establishing His Kingdom, and delivering His saints and the whole groaning creation from the bondage of corruption --as many as will obey Him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "Food for Thinking Christians--Why Evil Was Permitted."

This voice or testimony was spread abroad amongst the spiritual Israelites in an extraordinary manner--over a million and a half copies being circulated through the mails and at church-doors in the United States, Canada and Great Britain. And the "voice" or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet, for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death, and the reign of iniquity and the various oppressions to which the whole

groaning creation is subject, are the results of God's having let go His authority (rod), and not the result of His inability to hold the authority, nor in any sense the outworking of the authority in His hand. It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto Himself His great power and reign.

Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting "The Divine Plan of the Ages," and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

THE VOICE OF THE SECOND SIGN

The second of the signs to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again we say that the natural Israelite discerned nothing but the natural sign, but it was intended of God that the spiritual Israelite should discern a much grander lesson, and that a testimony through this grander lesson would be still more convincing to him than was the typical sign to the typical Israelite. A hand is a symbol of power. In this case the hand represented Divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that Divine power was first manifested without sin or imperfection or blemish; secondly, that the same Divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same Divine power, hidden again for a time, will subsequently be manifest without sin.

What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God--to those whom God uses as His agents or representatives, His hand, His power in the world. God's power originally was manifested unblemished. But during this Gospel Age He has been represented by His consecrated people, the members of the Body of Christ, who are His ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the Divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the hand or power of God in the world for more than eighteen centuries; but by and by they are to be received into His bosom again, and

"changed" in the First Resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as His Agent in stretching forth His rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

And is this also a sign or a testimony peculiar to this time in which we live, and was this subject never clearly seen before? We answer, it is peculiar to our day, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming Deliverer; but never before have these subjects been seen in the clear light in which they are now seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of Divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated ones, who faithfully overcome, by the grace of God in Christ, shall be granted a share in the "glory, honor and immortality" of the divine nature in the First Resurrection.

But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes--in the SCRIPTURE STUDIES series of volumes, the first of which was published in 1886. The united testimony of these relates to the Church, showing original sin, the first step out of it into justification, through faith in Christ, the second step of sanctification, and sacrifice, and the ultimate change, in the First Resurrection, to the divine nature, and glory and joint-heirship. These volumes deal specially with this subject from its various standpoints, the Ransom-Sacrifice of our Lord, on account of which the cleansing will come to us in due time, being everywhere prominently set forth; and also the fact that no absolute purity is to be expected until the Lord shall take us to Himself in our "change."

Supplemental to the teaching of the STUDIES on this subject, and to assist in emphasizing their "voice" and making clear their testimony, the Pilgrim service has been instituted under which various brethren travel from place to place explaining and demonstrating the lesson taught by the leprous hand and its healing, and all of our readers, having heard the testimony, are daily giving it forth to others.

R4853 : page 217

THE VOICE OF THE THIRD SIGN

Another sign was to be given, the Lord clearly intimating that it would be necessary, and that not all of His true people would hear or heed the "voice" of the first two testimonies. To natural Israel the third sign

was the taking of the water from the river, and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the spiritual Israelite must seek to do. In explanation of the symbolical teaching of this type we suggest that water is here, as elsewhere, a symbol of the truth; and that the earth is here, as elsewhere, a symbol of society.*

The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the antitype, would signify that in the present time the pouring out of the truth upon society will produce an effect contrary to what might ordinarily have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the truth. But this type says that the time has come when these professed truthseekers (the word science signifies truth) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable.

Readers of THE WATCH TOWER will here possibly call to mind our Lord's words respecting this present time, "The sun shall be darkened and the moon shall be turned into blood." We have elsewhere shown the significance of this:— that the moon is the symbol of the Jewish Law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general, through the sophistries, Higher Criticism, Evolution theories, etc., of this boastful day; while the Law, represented by the moon, will be viewed as bloody—that its sacrifices will not be esteemed as types, nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of truth being poured upon the social earth. It will be resented, as bloody, instead of being absorbed as truth.

Is there any thing corresponding to this sign now in progress in the world, that could be esteemed a sign or testimony to the true Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement has been in progress amongst us during the past ten years, during which the Watch Tower Bible and Tract Society has supplied tracts and papers free in any quantity to those who would promise to use them judiciously. You have the annual reports, showing the millions of pages which have thus been circulated—the truth being thus poured upon the symbolical earth, society, liberally, in many lands and in many languages. But especially has this pouring out of the water, truth, progressed wonderfully during the past three years, under

what we have designated the "volunteer" work, in which hundreds of the Lord's consecrated people have systematically, season after season, distributed to Christian people, papers and booklets which our Society has supplied freely--the donations covering the expense coming in without urging or even request.

But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed truth-seekers? Is it gladly received, joyfully absorbed? Only by the few--the vast majority seem to be angered, as the Scribes and Pharisees and Doctors of Divinity at the first advent were angered when they perceived that the Lord and the Apostles were teaching the people, and that without money and without price. (Acts 4:2.) Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want the people to be taught the truth. They bitterly oppose it, and persecute and speak evil of those who in this way are seeking to do good. More and more they are getting so changed from the simplicity of the Gospel of Christ to the theory of Evolution and Higher Criticism and sectarian pride and worldliness that the truth seems repulsive to them, undesirable, bloody. They not only view the typical sacrifices as bloody, but they resent the thought that the antitypical sacrifice for sins was the death of Christ--they resent the thought that Divine Justice required this sacrifice, and that "without the shedding of blood there is no remission of sins," as the Apostle declared. (Heb. 9:22.) It does not fit with their theories.

According to their theories man was created next to the monkey, and has been evolving as a race grandly, up to the present time, and will continue to evolve and develop until he becomes a god, and hence needs only to be let alone; he needs no Savior, no Deliverer from the present condition of things, which are not seen to be evil. They put evil for good, and good for evil, darkness for light, and light for darkness. To these the Truth of God's Word respecting the fall, respecting the Ransom, respecting the coming deliverance and restitution blessings which God has provided in Christ, through the Millennial Kingdom for all the families of the earth--these are all objectionable, contradictory to their theories, hateful, bloody.

As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the antitype this last testimony or evidence will ultimately bring conviction to all of the Lord's true people in the world today. They will discern that the systems and theologians in whom they have trusted are going farther and farther, day by day, away from the appreciation of the true Gospel--the truth as it is in Christ Jesus--into the outer darkness of the world. All who are loyal to the Lord, as they perceive this condition of things, as they recognize the cleavage between belief and unbelief, from the Scriptural standpoint, will thus be

helped, convinced, and enabled to take their stand for the truth accordingly.

It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence--the rod turned into a serpent, and being reclaimed was a rod. Pharaoh called for his magicians (types of theologians of today, whose minds, not morals, have become corrupted, and who are reprobates, not morally, but as respects the faith.--2 Tim. 3:8). He explained to them that Moses and Aaron claimed that this sign was an evidence of Divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground, and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these. What did this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and

*STUDIES IN THE SCRIPTURES, Vol. I, pp. 66-71.

+STUDIES IN THE SCRIPTURES, Vol. IV, pp. 590-594.

R4853 : page 218

thought that God blesses evil things, so that they result in good. But we answer that the view of this subject which God has now displayed to His people is so much more complete that it quite swallows up all these suggestions and theories of the past. What the Lord is now showing proves to His people conclusively, not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of Divine control, and that when the Lord shortly shall put forth His hand, and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the Divine character and authority.

It will be remembered, also, that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood--the river, ponds, etc.--so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive--every feature of truth connected with the Divine Plan, as represented in the Word of God, will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom--Churchianity) will seek for truth in various ways of their own.

WHAT SHALL WE SAY TO THESE THINGS?

It should be a great encouragement to us all to find

so clearly expressed in the type what we had vaguely and indistinctly hoped would be expressed, viz., that the Lord's people of the Royal Priesthood on this side the veil are being used of Him in various ways in the accomplishment of His purpose of separating the people of God from others--the wheat from the tares. It is remarkable in this connection that none but the consecrated have ever been successful in connection with the circulation of any of these testimonies. Of the more than a million copies of SCRIPTURE STUDIES now (1901 A.D.) in circulation remarkably few have been circulated by any but those who are believers in their testimony, and who have circulated them through a desire to be instruments and mouthpieces of the Lord in giving forth His Word--even as was Aaron to Moses.

Let us, then, dear brethren and sisters, feel encouraged as, looking into the type, we see so clear a fulfilment in our day of the things written aforetime for our admonition. Let us with fresh courage show forth to all whom we have any reason to believe are "Israelites indeed" the secret of the Divine Plan--Why Evil Was Permitted. Let us prosecute also the work of showing them respecting the hand, the instrumentalities which God has used during this Gospel Age in this service; respecting the justification which covers, in God's sight, though it does not transform us in the sight of men, pointing out also the final victory of the consecrated. Let us persuade the First-Born of Israel to faithfulness until our "change" comes, when we shall be made like the Lord and fit to be His servants and representatives. Let us continue also to pour out the water of truth, whether others hear or whether they forbear. The Lord's assurance is that this sign, this testimony and its contrary results, ultimately shall influence all "Israelites indeed." Let us remember that the opposition of the worldly, even, will prove to be a co-operative influence, in deciding for the Israelites indeed that the Deliverer and the deliverance are at hand. And finally let us apply to ourselves the Lord's assurance to Moses respecting himself and Aaron, "Certainly I will be with thee."

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R4854 : page 218

PROVIDING FOR ONE'S NATURAL HOUSEHOLD

"If any provide not for his own, and especially those of his own house [margin, kindred], he hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

THIS PASSAGE may be properly paraphrased thus: He who provides not for those dependent upon him, especially those of his own household, hath denied the faith and is worse than an unbeliever.

This relates primarily to a Christian husband and his duty toward his wife and his children. If the husband should cease to provide for the wife, cease to cherish her and, on the contrary, should desert her, either in heart, in affection, or actually, it would imply that he had seriously departed from the Lord, from the guidance of the Spirit, and from "The wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

Under these circumstances we could not consider such an one approved of the Lord as an "overcomer," until after reformation. Then, too, every parent owes it to his child to give him more of a start in life than merely the imperfect, dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions, to which we have more than once referred; and all this means laying up, aside from personal consumption, in the interest of the children.

Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity is well off and has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by a sound mind, the Holy Spirit, the disposition approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We should manifest an interest in those related to us by ties of blood more than in mankind in general. If the Spirit of the Lord leads us to be kind and gracious toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered by us and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the Apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them and treat them better than, or even as well as, we would treat the household of faith.

We here make an exception of such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for his own, ...hath denied the faith." In general--outside of the exceptions above--we are to apply the Apostle's words, "As we have opportunity let us do good unto all men, especially unto those who are of the household of faith." (Gal. 6:10.) Next to the household of faith should come our more distant relatives.

Of course, from the standpoint of the New Creation, the new relationship, the members of the Body of Christ would be members of our own household, and their temporalities would be in some measure our responsibility.

We are, however, living in a time not the same as that in which our Lord lived; now, there are public charities; for this reason this passage would not apply with the same force as when the Apostle spoke these words. One would be making proper provisions, sometimes, when he paid his share of the taxes toward the general weal; and it might, perhaps, be necessary to avail himself of a share in those benefits, either on his own account later, or on account of some of his own friends--members of his family.

BUILDING ONE ANOTHER UP IN THE HOLY FAITH

Christ is the Head of His own household. He does not intend that His people shall be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand to strengthen, encourage and bless, "building each other up in the most holy faith." It evidently was the intention of our Lord to draw together His followers as a new family, a new household, the "household of faith." Hence, we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness and regular association, with the promise that where two or three meet in the Lord's name He will be specially present with them to grant a blessing; and that His people should not forget the assembling of themselves together.

Returning to our text we note that the Apostle says that one neglecting his obligations to his own family would be denying the faith. The faith that we profess is not merely a faith in certain things that we are getting, but it affects also matters of propriety, our character, all of life's affairs in general. We profess to love God more than others love Him. We profess to love our neighbor as ourselves. We profess to take this as our standard. If a man's responsibility to his neighbor is that he love him as himself, then this would bear in with double force as to his own family. If one is derelict there, he is misrepresenting the doctrines of Christ which he professes.

To live contrary to the doctrines one professes would be to deny his faith. And so one who would live in

violation of these recognized standards of life would be living below the world instead of above the world.

As for denying the faith, the thought is that there would be a lack of love, of sympathy, regarding the interests of the ones neglected and, therefore, a denying of the faith to that extent. What a perfect example of unselfishness we have in our Master, who, when in the greatest of trouble and anguish, was thinking sympathetically of others! We notice His provision for the welfare of His mother, whom He consigned to the care of the loving John, thus showing our Lord's approval of the noble characteristics displayed by John in pressing near to his Master in this trying hour!

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R4856 : page 219

RETRIBUTIVE DISCIPLINE OF THE MILLENNIUM

SO FAR AS Divine Justice is concerned, God's provision is that all claims against mankind on the part of Justice shall be settled and closed in the end of this Gospel Age. This is represented in the typical sin-atonement, the satisfaction for sins. The antitypical Atonement Day witnesses the sacrifices of The Christ and the preparation of those worthy to become members of His Body. When Justice shall have accepted that satisfaction, it will clear the books and deliver Adam and all his race from all responsibility accruing from the violation of God's Law by the eating of the forbidden fruit. The death of Jesus is the satisfaction for the sins resulting from the original Adamic sin.

But there have been other sins, flagrant wrongs, for which Justice would demand retribution, sins against the Holy Spirit, against light. All of these are sins against God, against righteousness. To illustrate, consider the Lord's experience: It may be that the rabble were not responsible for the crucifixion of our Lord; but there were individuals who had sufficiency of light to have done better. So from the days of Abel to the present time some have suffered gross injustice, and the cries of these violations of Justice appeal to God, just as the blood of Abel cried out. The Scriptures show us how satisfaction will be made also for these before the opening of the great Day of blessing, before the world is turned over fully into the hands of the Mediator of the Kingdom.

The satisfaction for these wilful sins is shown in the picture of the scapegoat. There we see in type how the "great company" will be caused to pass through tribulation, which will have a good effect upon themselves and which will, at the same time, be the means of squaring up accounts for gross violations of Justice outside of Adamic sin. The putting of the hands of the high priest

upon the head of the scapegoat pictures the placing of these sins upon the "great company" class and the sending of them into tribulation. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, and which was literally fulfilled. Our Lord states that those horrible sufferings at the end of the Jewish Age were to be a squaring up for sins against Divine Justice--for various misdeeds of previous times. (Luke 11:49-51.) This will leave the world at the opening of the Millennium without anything against them on the books of Justice.

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

Then Justice will transfer the whole world of mankind into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who knew not His will and did it not will receive few stripes; those who knew His will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of Divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes, in the coming up to Divine requirements.

R4856 : page 220

In other words, every wrong deed, every wrong principle acted upon, has an evil effect upon character, as all right doing brings blessing. So mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed and understood, will be elevated or degraded in character when they enter the next Age.

The Apostle says that God is not slack (slow) as men count slackness, but is long-suffering and patient (2 Pet. 3:9); and "He knows how to reserve the ungodly until the Day of Judgment to be punished." (2 Pet. 2:9.) Again we read, "Some men's sins are open, going beforehand to judgment, and others they follow after. (1 Tim. 5:24.) That is to say, there are people who do wrong and receive promptly the punishment for their wrong course. Thus they have opportunity of improving upon the past.

There are others who seem to do well, seem to prosper in earthly things; their eyes stand out with fatness; they seem to go unheeded in their wrong course, down to the very tomb. (Psa. 73:3-12.) Will these escape? We answer, "No." In the Day of Judgment they will get their lesson. In that Day of trial they will have much more difficulty than will those who have learned lessons

from the tribulations of the present life. A man who has practised evil will require severe discipline before he will learn that the customs of the past will not be allowed. Since this New Order will be such that nothing will be allowed to hinder it, his course in this life, therefore, will then receive retribution, in the sense that it will be the result of his wrong condition.

We all have noticed that some children have been born with a mark that is very humiliating to them; and many of these, by reason of having the lip of scorn turned toward them, have thereby been made humble-minded and beautiful characters. On the other hand, spoiled children who have had their own way have constituted saws and files in the world and have made trouble for others. These, not having learned lessons of self-control in the present life, will be proportionately disadvantaged in the future, and must then learn these lessons.

The question has been asked, will the Decalogue be revived in the Messianic Kingdom? We see no reason why it should not be made the Law of the Kingdom. There was no fault to be found with the Law, but with the weakness, the inability of those who were under the Law. The Ten Commandments were not given to the Church, but the spirit of them is comprehended in the word Love, which is the Law of the New Creation. (Rom. 13:8-10.) It would be rather incongruous for the Lord to say to the Church, Thou shalt not steal, Thou shalt not kill; for they would have passed from every such condition of mind before they could become His.

With the world, at the beginning of the New Age, it would be a Law quite over their heads to say, You shall love everybody. They would need to have some simple statements such as, Thou shalt have no other gods but Me; thou shalt not steal; thou shalt not murder; thou shalt not bear false witness. The Decalogue is the very best Law for the world of mankind. We cannot improve on the wisdom of the Law-Giver who gave this Law to Moses in the beginning. It will not surprise us, therefore, if the Ten Commandments will be put upon the whole world, just as they were upon the Jews; and that mankind will be shown that the spirit of the Law is Love; but that they will come gradually to the understanding of this principle; for at the beginning they would not have the proper appreciation of the matter.

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R4856 : page 220

PROPHECY SMOOTH THINGS

--JEREMIAH 26.--AUGUST 6.--

"The Lord is my Light and my Salvation;
whom shall I fear?"--Psa. 27:1.

OUR LAST STUDY related to the time of King Josiah and his reformation. At about that time the Prophet Jeremiah began to speak in the name of the Lord. Josiah was succeeded by his son, who proved himself another bad son of a good father. And, by the way, we remark here that between the ages of twelve and eighteen would appear to be the time when the majority of boys reach some mental decision respecting the future which has much to do with their after lives. So far as we remember, the majority of notably great men have confessed to the reaching of decision of character during this period. Likewise it is said that the majority of criminals take their start in evil-doing at this early age.

It has been remarked also that the disturbance in Russia leading up to the Douma was largely the work of young people, pupils in the higher schools, male and female. We urge again upon parents and guardians the importance of this period in human life and the wisdom of giving proper care and counsel that the blossoming manhood and womanhood may be directed in proper channels, that they may become a blessing to themselves and all with whom they come in contact.

PROPHECY AGAINST JERUSALEM

Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people--a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil

R4857 : page 220

of his city, in declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's Prophet could their assault upon him turn aside the Divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true Prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and His Apostles and His followers throughout the Age have come from professed servants of God. What heart searching this should bring to everyone of us lest, peradventure, we should be similarly overtaken in a fault

and "be found fighting against God," and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one--possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events their course shows what an easy matter self-deception is, and

R4857 : page 221

their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off--that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's Kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1.) Let us not be found fighting against God. He is mighty and will prevail, and all of His purposes, He assures us, will surely be accomplished.

Jeremiah impressed the jurors--the princes of his people. He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power many a reformer would have been put to death. Note, for instance, Martin Luther's protection by the Landgrave of Hesse.

REFORMER ANTHONY COMSTOCK

So today. For years Mr. Anthony Comstock has been fighting valiantly, almost single handed, along the lines of social purity. Realizing to what an extent vice is spread by vile pictures and by vile literature, this man has given much of his life to their suppression. How much good he has accomplished no one in this life may ever know; how many boys and girls have been shielded no one may know; but all the same a noble man has fought a noble fight against impurity. Of course, such a man, or any man who stands for truth and righteousness, is sure to have enemies and malicious slanderers who would gladly see him dead. It is said that Mr. Comstock has effected the destruction of many hundred pounds of vile, moral-poisoning literature and many thousand pounds of electro-plate matter prepared to print more.

All cannot be reformers and prophets of righteousness

to the same extent as Jeremiah, Luther and Comstock. Every child of God, however, faithful to his consecration, is a servant of righteousness and, proportionately, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. Such may take to themselves our text and rejoice saying, "The Lord is my Light and my Salvation; whom shall I fear!"

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R4857 : page 221

DESTROYING GOD'S WORD

--AUGUST 13.--JEREMIAH 36.--

"The Word of our God shall stand forever."--Isa. 40:8.

THE PROPHET JEREMIAH was shut up in prison. The disaster upon the kingdom had, to some extent, awakened the people to a slight repentance, in which the king joined, yet it was a repentance from fear rather than heart repentance. The king had enmity against Jeremiah because the Divine Message came through him. He seems to have hoped to restrain the Prophet from further proclamation of the coming trouble through fear. However, the Lord directed the Prophet to write out all of his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's direction this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

Hearing of the manuscript the king was anxious to have it read before him by a scribe. During the reading, as two or three columns of the manuscript were read, the king cut them off with a pen-knife and threw them into the fire, until the entire manuscript was read and destroyed. By the Lord's direction Jeremiah dictated his prophecies afresh, Baruch again acting as amanuensis, and this edition was made still more complete than the former. Amongst other things it included the Divine edict that none of Jehoiakim's posterity should ever sit

upon the throne of David.

GOD'S WORD INDESTRUCTIBLE

Thomas Paine, Voltaire and Ingersoll imagined that they had made the Word of God to appear so ridiculous that it would never more have influence amongst men. Robert Ingersoll is quoted as having said: "In ten years the Bible will not be read." How little the poor man knew on the subject!

The frontispiece of a well-known Wyckliffe Bible pictures Satan and others, religious and irreligious, blowing with all their might to put out a light. In proportion as they exhausted their energy the light burned the more brightly.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A.D. his translation of the New Testament was issued. Copies of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected monies wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkington, who went to Germany and purchased the books.

Addressing Tyndale he said: "William, I know thou art a poor man and hast an heap of New Testaments and books by thee, and I have now gotten a merchant which with ready money will buy all thou hast." Tyndale inquired, "Who is this merchant?" Mr. Parkington answered, "The Bishop of London." "Oh!" said Tyndale, "that is because he will burn them." "Yes, he will," said

R4857 : page 222

Parkington. Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

BETTER INTERPRETATIONS OPPOSED

Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the Truth. Satan would fain have the people of God worship the Book rather than study and

appreciate its contents. In consequence, not a few are opposing the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the Dark Ages is as contrary to the Bible as to reason. Many of the professed teachers of the Church

R4858 : page 222

are heartily opposed to Bible study, although their opposition is advanced as cautiously as possible "for fear of the people"--for "fear of the Jews."

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of this Gospel Age. St. Peter declares it to be the "more sure Word of prophecy to which we do well that we take heed as to a light shining in a dark place until the day dawn."--2 Peter 1:19.

The Bishop of England opposed the Tyndale translation because the practices of the time were not in harmony with the Scriptures. Similarly today there are doctrines, traditions, creeds from the Dark Ages, still revered, and which a better understanding of the Bible would correct and put to shame. Hence the opposition to the better understanding of God's Word. Nevertheless, the Word of God shall stand forever, and the spirit of the Truth shall make free indeed all the children of the Truth.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers."

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R4858 : page 222

THE PROPRIETY OF FASTING

"When ye fast be not as the hypocrites,
of a sad countenance."--Matt. 6:16.

IN OUR TEXT our Lord is not expressing any disapprobation of fasting; quite to the contrary; He is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that He condemned.

For when the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when His disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when His disciples fast they should do the very reverse; that they should anoint their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the Heavenly Father it should have made them more gracious and luminous. It should have had a happifying effect, which would have shown itself in the countenance. The thing reprimanded, then, was the hypocrisy of the Pharisees, who assumed a sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much! He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practise such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to Him and will grant our desire. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

HOLINESS OF THE HEART NOT A MERE OUTWARD FORM

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the holy people. Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is He not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show wherein some of these things that the Pharisees practised were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that many of the Pharisees were hypocritical. Their holiness had become a mere form; it had degenerated into a custom--as the Scriptures say, a "Drawing near to the Lord with their lips, while their hearts were far from Him," and thinking merely of the general attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees-- Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect to what men would think of them than what the Lord would think of them. Perhaps some of the

hypocrisies of the Pharisees have been practised since by some in the Monastic Order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalians, Lutherans. But it may not be hypocritical with all.

ABSTEMIOUSNESS SPECIALLY HELPFUL DURING LENT

In many respects it would be a very good thing for all the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practising it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but merely as a privilege. The Lenten season comes at a time when abstemiousness in food seems particularly appropriate. As the cold of winter sharpens the appetite, in order to the resistance of the lower temperature of that season, so, in the spring, less carbon is needed, as there is not so much cold to resist; hence it would seem advantageous to practise fasting, more or less, in the Lenten season.

R4858 : page 223

We have in mind the fact that the Lenten season represents the forty-day period of our Lord's experiences just preceding the crucifixion. We might enter sympathetically into this matter and think of the trying experiences that were upon the Master when He knew that He was drawing near to the time of His death. As we try to think of Him it will enable us better to realize what a privilege it is to endure hardship as good soldiers for the sake of His Message.

Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the Devil; for, by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We may believe that a majority of Christians would be helped by occasional fasting--by a very plain diet, if not total abstinence, for a season. But fastings to be seen and known of men, or to be esteemed in our own minds as marks of piety on our part, would be injurious indeed and would lead to spiritual pride and hypocrisy, which would far outweigh any advantage to us in the way of self-restraint.

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R4858 : page 223

GUIDED BY GOD'S EYE

"I will guide thee with Mine eye."--Psa. 32:8.

THE EYE is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the Divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the Church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the One who shall be the Finisher of it. They look to Him as the great Counselor and Guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that His children receive the necessary counsel, the necessary aid. Since He is the All-Wise One, nothing can escape His attention. Still another thought is that as we recognize the Divine purpose, the Divine will, the Divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the First-Borns should seek to follow the same course as God, to be co-workers with Him. They

page 223

should have no will of their own, but do the Father's will.

R4859 : page 223

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs--never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings--with joyfulness; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith--confidence in the Lord's power and goodness and faithfulness.

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page 223

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VI.--Order and Discipline in the New Creation.

AUGUST 6

TEACHERS IN THE CHURCH.

(104) What is the special Scriptural significance of "aptness to teach"? P. 255.

(105) How may we distinguish between teaching and preaching? P. 256, par. 1.

(106) What is the work of an evangelist? and how have present-day conditions changed the method of evangelization? P. 256, par. 2; P. 257.

MANY SHOULD BE ABLE TO TEACH.

(107) What Scripture implies that in a general sense all the members of the New Creation should be able to teach, and that teaching is not limited to a clerical class? P. 257, par. 2.

AUGUST 13

"BE NOT MANY OF YOU TEACHERS, BRETHREN?"

(108) Does James 3:1 mean that none of the Church should become teachers? If not, what does it mean? P. 258, par. 1.

(109) Explain Matt. 5:19 in this connection. P. 258, par. 2.

"YE NEED NOT THAT ANY MAN TEACH YOU."

(110) In view of other Scriptures and the experiences of life, is the accepted translation of 1 John 2:27,20 correct? P. 259, par. 1.

(111) What thoughts are suggested by the context, beginning with verse 18? P. 259, par. 2.

(112) What is evidently the Apostle's thought with respect to verse 27? P. 260, par. 1,2.

(113) What is the special significance of the word "unction" in verse 20? and how was this typified? P. 261, par. 1.

AUGUST 20

(114) Of what is this unction an evidence to ourselves and to others? P. 261, par. 2.

(115) What is therefore the conclusion with respect to the necessity for teachers? P. 262, par. 1,2.

"HIM THAT IS TAUGHT, AND HIM THAT TEACHETH."

(116) Do the Scriptures teach a machine-like faith and acceptance of every doctrine? P. 263, par. 1.

(117) On the other hand, does the Word of God encourage a combative, fault-finding or debating spirit? P. 263, par. 2.

(118) What does the word "communicate" signify in Gal. 6:6? P. 264, par. 1.

AUGUST 27

WOMAN'S PROVINCE IN THE CHURCH.

(119) Is there any sex-discrimination with respect to eligibility for membership in the New Creation? Support your reply with Scripture quotations. P. 264, par. 3, first half.

(120) In view of explicit limitations placed upon woman's service in the Church, how shall we harmonize this with the preceding statement? P. 265, top.

(121) Do the Scriptures indicate a lack of love on the part of our Lord, or of education or ability on their part, that such restrictions were placed upon women in the early Church? P. 265, par. 1.

(122) How does woman appear to have been used by the Adversary in misleading mankind? P. 265, par. 2.

(123) What natural endowment of woman may reasonably seem to unfit her for public service? P. 266, par. 1,2.

(124) How does this quality of approbateness become a snare to woman when exercised toward the public? P. 267, par. 1, first part.

(125) How is ambition to appear wiser than others a danger that besets man as well as woman? and what are the Apostle's warnings? P. 267, par. 1; Z.'08-24.

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