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RESISTING THE EVIL ONE

The great Adversary seems to be especially active now. About one-fourth of all the preachers in many cities have pledged themselves to an opposition to the Gospel Message which we are sending forth. Unable to do this logically and Biblically, they grasp at opportunities to slander and falsify. They are co-operating with the Brooklyn Eagle and scattering a slanderous copy of the same which seriously perverts and misrepresents the Truth. These are being sold and sometimes given away free for the purpose of arousing prejudice.

A recent number of the BIBLE STUDENTS MONTHLY has been especially prepared as a brief answer and offset to these attacks being made by those whom Satan has deluded into His service.

We are prepared to supply free in any quantity a sufficient number of these little papers to serve any city or town which has been served by the Eagle. We invite the assistance and co-operation in this service of all who love the Lord and the Truth. Orders may be sent in at once. But we advise against the using of this special issue in other places where the ministers have not entered into such a combine and are not thus actively serving the Adversary. It is, and should always be, the policy of God's people, so far as possible, to live peaceably. We do not wish to make an attack upon anybody, but merely to repel attacks and to set the people free for their benefit.

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A CURE FOR SURFACE CANCER

Cancer troubles are becoming more numerous. We know of no remedy for internal cancers except surgery. Even then a cure is doubtful. We have recently learned of a very effective and simple remedy for cancers which show themselves on the surface of the body. We are informed that a physician, after testing this remedy, paid \$1,000 for the information, and that he has established a Cancer Hospital which is doing good work. The recipe has come to us free and we are willing to communicate the formula, but to those only who are troubled with surface cancers and who will write to us directly, stating particulars. No fee will be charged, but in order to protect the sufferers, we require a promise that they will not sell the formula to others, nor receive pay for the use of it, nor communicate the formula to anybody. Any one known to be a sufferer can be informed of the terms on which the prescription is obtainable through us.

1913--GENERAL CONVENTIONS--1913

MADISON, WISCONSIN, JUNE 29--JULY 6

The third General Convention of the year will be very favorably located for the friends in the Central, Western and Northwestern States. All sessions will be held in the large convention auditorium at the Monona Park Grounds. This park is beautifully located on the outskirts of the city, and is reached by the electric street car lines of Madison which run within five blocks of the Auditorium. The grounds and auditorium being on the lake front, some may find it more convenient to take the boats which run between Madison and the Assembly Grounds. The street carfare is 5c., and the boats have met this rate and will charge the same--5c. in each direction during the time of our convention.

There are no lodging accommodations at the grounds, hence all the friends will be located at most convenient places in the city of Madison. Such accommodations will, if desired, include breakfast and an evening dinner. Luncheon will be provided at the convention grounds for 10c. and 15c., as there will not be much opportunity for returning to the city between morning and afternoon sessions.

Railway rates: As a low rate of 2c. per mile is always available in this section, no further special reduction has been made for this convention. However, all expecting to attend should immediately inquire of their local ticket agent. From many points low summer tourist rate tickets are on sale to Madison. From the extreme West summer tourist rates to Chicago permitting stop-over at Madison may be found cheaper. In some instances, a party rate for ten or more on one ticket traveling together may be better. If ticket agent cannot inform you, request him to telegraph his General Passenger Agent for lowest round trip rate.

Accommodations: Address your request for accommodations (stating what days you expect to be at the convention, how many are to constitute your party, and color and sex) to Laymens Home Missionary Movement, Madison, Wis.

SPRINGFIELD, MASSACHUSETTS, JULY 13-20

This convention will be held in one of the most magnificent, large auditoriums in the world. It is located in the center of the beautiful

AT THIS POINT THERE IS A PHOTO OF--

SPRINGFIELD'S NEW CONVENTION AUDITORIUM

city of Springfield, but is a cool, large, spacious building promising to be a most comfortable place for this mid-summer General Convention.

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Railway rates: The New England Passenger Association have granted a special rate of fare and three-fifths for the round trip on the Certificate Plan. All attending from New England points should, when purchasing tickets, mention that they are going to the International Bible

Students Association Convention, and when purchasing full fare one way ticket, be sure to secure a Certificate-Receipt. This Certificate-Receipt, signed by Convention Secretary, at Springfield, will entitle the owner to purchase a return ticket at three-fifths (3/5) fare. However, inquire of your local ticket agent at once, as there may be other special excursion rates, or a lower rate might be secured by a party of ten or more traveling together on one ticket. We understand a special train for Bible Students has already been arranged for from Boston, with a special low rate. From all other points in the United States, summer tourist rates to Springfield, Mass., or to Boston, Mass., will probably be found very reasonable.

Accommodations: Our representatives will secure best possible accommodations at moderate rates as previously mentioned. So that all may be comfortably located, however, it will be necessary, if you expect to attend, to immediately advise how many will constitute your party, stating color and sex and what days each will expect to attend. Address all requests and information to Laymens Home Missionary Movement, Springfield, Mass.

ASHEVILLE, NORTH CAROLINA, JULY 20-27

This General Convention will be most favorably located for the friends over the entire South, as well as many from the Middle and Western States and elsewhere. Being located in the mountains at a high altitude (2,250 ft.) the temperature is quite moderate. The Convention Auditorium, we are informed, is quite a large and comfortable one.

Railway rates: The Southeastern Passenger Association have granted very favorable rates from all points in the Southeast, and we advise the friends everywhere, who expect to attend this convention, to get particulars from their local ticket agent, asking for special rate to the International Bible Students Association Convention, at Asheville, N.C. Special summer tourist rate tickets are also on sale to Asheville.

Accommodations: If you expect to attend this convention, advise us promptly for what days, how many are to constitute your party, and color and sex. Address all requests and information to Laymens Home Missionary Movement, Asheville, North Carolina.

TORONTO, ONTARIO, JULY 20-27

For the Canadian friends this General Convention will be most favorably located, although no doubt there will also be a goodly number in attendance from the United States.

All sessions are to be held in the Horticultural Hall at the Canadian National Exhibition Park, West Toronto. The Park is easily accessible by Grand Trunk Railway and by King Street and other trolley car lines.

Railway rates: Railways have made the same concessions as last year. There are always special rates to Niagara Falls, which is about two hours' sail by steamer to Toronto at a moderate price. If no rate as low as 1-1/2c. per mile each way is available, purchase a one-way ticket to Toronto, and have your agent fill out a Certificate-Receipt and bring it with you. This will entitle you to a return ticket for 25c.

This Certificate-Receipt, signed by Convention Secretary, will entitle the owner to a return ticket at 25c. to many Canadian points, and to American points in the Eastern States at three-fifths (3/5) the regular rate for return passage. Be sure to secure a Certificate-Receipt, account I.B.S.A. Convention, when purchasing one-way railroad tickets through to Toronto. There may be other cheaper excursion rates for the round trip to Niagara Falls or to Toronto. Ask your local ticket agent at least a week in advance.

Accommodations: If you expect to attend this convention, advise us promptly for what days, how many are to constitute your party, and color and sex. Address all requests and information to Laymens Home Missionary Movement, Toronto, Ont.

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THE GREATEST THING IN THE UNIVERSE

PART I.

"Covet earnestly the best gifts: and yet I show unto you a more excellent way."--1 Cor. 12:31.

THE Apostle James has declared that every good and every perfect gift cometh down from the Father of lights, with whom is no variableness or shadow of turning. Hence every gift from God would be a blessing. Even those upon whom God will execute the sentence of the Second Death may be said to receive something that is not really an injury to their best interests.

In thinking over these different gifts of God, the Apostle Paul enumerates some of those that were given to the Church in the beginning of this Gospel Age. We read in the Psalms: "Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell amongst them." (Psalm 68:18.) Some of those gifts were given to the men who became followers of the Lord Jesus. After Jesus had ascended, all His followers were to particularly wait until He would send them, from the Father, the power and blessing of the Holy Spirit, which was to come to each sincere believer, and which was to be accompanied by gifts--by some outward gift and manifestation, useful and to be used.

In our context the Apostle enumerates some of these gifts--apostles, prophets, evangelists, teachers, pastors; others received gifts of tongues, healings, power to perform miracles, power to cast out Satan, power to interpret tongues, power to discern spirits. Some received one of these and some another; some received several. St. Paul had various gifts, and declared that he spoke more tongues than they all. (1 Cor. 14:18.) It would appear that the early Church thought very highly of the gift of tongues. They became very anxious to have God give them this

particular gift.

But the Apostle tells them that God had still more valuable blessings than this of speaking with tongues, which they so earnestly desired. They were to distinguish between the different gifts, and they were to desire, were to prefer, the best--to exercise discrimination of mind as to which would be the best gift. He declares that he would rather speak five words in a known tongue than to speak ten thousand in an unknown tongue, and not be able to interpret. He told them that they should pray for interpretation --that they should not only desire to speak in unknown tongues, but also desire to give the interpretation, or the proper meaning in order to be understood. In his letter to the Church at Corinth, chapters 12 and 14, he expressed the thought that these different tongues and gifts were all intended to minister to the Church for their benefit as a whole.

PURPOSE SERVED BY THE GIFTS

The gift of tongues was given at that time to supply their lack otherwise. The early Church had no Bible. Being put out of the synagogues, they had no access to the Old Testament, and the New Testament was not yet written. Therefore God's people without these gifts would have had very little to help them--to teach them. None were qualified to teach the brethren. Only the power of God could give them this ability to teach. Therefore the Apostle Paul urged them not to forsake the assembling of themselves together. As they saw the great Day of Christ drawing on, they should have great desire to come together and to discuss these things of God's Plan.

And when they were assembled, it was of great advantage to them that some one should rise to speak. And they might desire, or pray, as the case might be, that God would send them some interpretation. In this way the Church was drawn together and held together. They did not know what Message would come in this way from the Lord.

We are not to suppose that God would thus give any very deep doctrinal matters. But it does appear that in this way He gave His people some milk of the Word, until the New Testament should be arranged--written and collected in an available form. The Apostle Paul led off with these gifts to the Church. The gifts of tongues, nevertheless, were surpassed by higher gifts, some higher arrangements for them. St. Paul would rather that they should be orators, public speakers, or have an interpretation of an unknown tongue. This would mean more of personal contact with the Lord. Therefore they should desire such a gift in preference to one of less importance.

Then the Apostle proceeds: "Yet show I unto you a more excellent way!" something still better than those special gifts which he had been discussing--better than speaking with tongues, better than working miracles, better than interpreting. He goes on to show that these

things would pass away, and be no longer necessary to the Church, but he was going to tell them of things that would never pass away. Therefore they should discern and seek especially the best gift. They should not only discriminate amongst these gifts and choose the best, but they should be looking beyond these to a developed condition of heart which would be specially pleasing to the Lord, and

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would bring them into closer relationship with Him.

He proceeds to explain that this is Love. They might have the gift of prophesying, of working miracles, of healing the sick, of speaking with tongues, of interpretation, and yet come short of ever attaining the highest blessing of the Lord, unless they should incorporate into their lives this better thing--LOVE. No matter how well able they might be to speak with tongues or to interpret or to work miracles, etc., this Love was a far more important thing for them to have. Then he enumerates the various qualities of Love--meekness, patience, brotherly kindness, etc. The sum of them all is Love. It is love for the brethren, love for friends, love for neighbors, love for our enemies, which would do them good, and not at all wish to see them suffer injury. This, then, is the more excellent thing.

Though the elements of Love are developed qualities and may, therefore, properly be called fruits, they may be called gifts also. From the apple-tree we get gifts of apples; from the peach-tree we get gifts of peaches; from the pear-tree, gifts of pears, etc. Since we have to do with the development of these qualities of the Spirit, they are styled fruits of the Spirit. And they are far more excellent and far more to be desired than the merely mechanical gifts, which at the first came to all of God's people, because of their special need, but many of which passed away shortly after the Apostles died.

LOVE--VARYING IN KIND

The question naturally and properly arises, What is Love? The Bible answers, "God is Love." As it is impossible to fully describe God in all His greatness, so it seems impossible to fully describe all that would be comprehended in the word Love. Love is the most powerful thing in the world; therefore Love most nearly represents God, because He is the Supreme, Almighty One. We might say that God is not this, not that, not the other. And so with Love--we might describe it by saying what it is not. Nothing can be right that is out of harmony with Love, as nothing can be right that is out of harmony with God. The Apostle says, in describing Love, that it does not think evil, does not vaunt itself, has not the disposition to be puffed up, is not easily provoked, does not take pleasure in iniquity, etc.

We may, of course, remember that our word love is

made to cover a variety of sentiments; for instance, the love of a hen for her chickens, her care over them; the love of a father and mother for their children, and their care over them. Love, then, includes this interest in all that are under one's care. God has this quality of sympathy which leads Him to look out for the whole universe --all sentient creatures, all that have life. He is bound by Love to look out for all these.

In human love--natural love--we find sympathy a very strong quality. Then we have a higher than mere sympathetic love--we have esteem, appreciation of some admirable quality. We say that we love certain traits in the character of some one. Again we have something more than mere sympathy and esteem; we have affectionate love. That is a very real and deep interest in every affair of the one we love--a deep, sympathetic love which would stop at nothing--even though it is an earthly love. The only thing that could be superior to it would be our love for the Almighty, which should dominate us as superior to this affectionate love.

Later comes in the spiritual love for the Lord's people which seeks to avoid all fleshly preferences, seeking merely to live as a New Creature, and to look after the welfare of the New Creature. Thus doing, we become closely united to the things of God and to all who are associated with us in the work of this Gospel Age. This is the highest type of love on any plane of being--this into which we have entered. God is Love. The more we grow up into this proper, spiritual Love, the more we are growing up into the character-likeness of our Father, of which we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect."--Matt. 5:48.

This love does not stop with those who are appreciative of it, but also goes out to those who are unappreciative, knowing that something is hindering them from attaching any value to such love. Love, then, is so much of God's likeness, the thing to be most appreciated, the thing without which all else in life is useless. To be devoid of love is to be devoid of God-likeness. And so the Apostle goes on to enumerate the characteristics of this love--meekness, gentleness, long-suffering, brotherly

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kindness, godliness [God-likeness]--Love. All of these are merely parts or streams of Love flowing from the inexhaustible Fountain. These characteristics all proceed from Love, and are strong in proportion as our love is strong.

JUSTICE THE BASIS OF LOVE

Next we inquire as to the way in which Love fulfils the Divine Law. Divine Law is not necessary as respects restraint from good deeds. There is no need of a law to say, "You shall not do too much for your brother, or give

him too much money." No law is necessary along these lines. But Divine Law steps in and says, "You shall not come short of a certain standard." So the Law calls merely for justice.

The Apostle Paul points out that since the Law calls for justice, we shall not murder our neighbor either by our act or by our tongue. We must be perfectly just in everything pertaining to our neighbor. Every thought of our mind must be just, absolutely just. This is the standard of the Divine Law. We are violators of the Law if we give less than justice to anybody. Therefore the Law as set forth to the Jews, told them what they should not do. "Thou shalt not bear false witness." "Thou shalt not steal," etc.--telling them merely the things that they should not do. Whoever loves his brother would not wish to steal from him either his property or his good name. Hence love fulfils everything that the Law could demand.

Love has no limit in its capacity; as, for instance, God's sympathetic love was exercised toward mankind after He had pronounced the sentence of death. That death sentence must stand, yet

"'Twas Love contrived the way
To save rebellious man;
And all the steps that Love display,
Which drew the wondrous plan."

Love has done this by providing for the satisfying of the Law in respect to Adam, so that Adam can be freed from the Law sentence. Justice could not lay this obligation upon the Logos; therefore God could not command. The only thing He could do was to set before Jesus certain incentives. God set before Him the joy of being the savior of men, and the additional joy of high exaltation in God's Love and favor and to the glorious Kingdom privileges. So Love might use various inducements.

Love with us must also be just. We can never take what belongs to one and give it to another. The sympathy may be there, but Love cannot act in violation of Justice. Hence the advantage that Christians have who are students of God's Word. The Bible gives us the true conception of what justice is. It gives us the balance of a sound mind. The Heavenly Father has sympathy and love, but He exercises these qualities according to the

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principles of justice. We are not limited to justice. It was not our law that condemned our brother, but God's Law of Justice. So we are at liberty to exercise our love beyond mere justice.

Jesus gave the example of one who owed his master a large sum of money; and when he could not pay, his master forgave him. Then this man went out to one who owed him a few pence, and, because he could not pay the debt at once, began to inflict punishment. We ourselves cannot render perfect justice, and we cannot rightfully require it of others. God, who is perfect and just, has a

right to demand justice.

EVIL SURMISING NOT OF LOVE

Love, as we have seen, is that great and grand quality which more fully than any other quality represents our Heavenly Father. Love includes a great many things--not merely generosity and affection. It seems to include every good quality--things that can be appreciated outside of justice.

The Apostle's statement, "Love thinketh no evil," is not to be understood to signify that Love is blind to evil, or that those who have the spirit of love are blind to evil. On the contrary, Love is wounded every day by contact with evil influences, and Love cannot help knowing that it is an evil thing that is doing the wounding. Love is not, therefore, to be blind, and say that there is no evil thing--no such thing as sin, selfishness and meanness; all these various things exist. Love is in contention with all these unlovely things.

Love thinketh that there is evil, and our quotation from the Apostle does not contradict this. The imperfection in the translation may perhaps be charged with the apparent difficulty. "Love does not surmise evil," would seem to be the proper thought. What is it to surmise evil? We answer that we have various means for arriving at conclusions. We see some things. We gain knowledge in various ways, direct or indirect. And for Love to have knowledge of evil is not wrong. But to surmise evil--to imagine evil when we do not have the knowledge--is wrong. Love does not surmise evil.

If we saw some one do an evil deed or knew in some way that the evil deed were committed, and it came under our jurisdiction, Love would not hinder us from punishing the guilty person. Suppose the matter is mere hearsay and the report not well founded; then Love would be prompt to say, "I do not know that this is so. I will need to have proof." Love would wish to think well of every circumstance, every condition. If we saw that murder was committed, we would not be justified in surmising who did it. We might think who were the most probable ones, in order to make an investigation. We would think of the persons who had less love, but we should not hastily decide who is the murderer, simply because he or she has an unsavory character, an unloving character. We are to give him the full benefit of the doubt. We are to make investigation.

It would seem that some of the most serious wrongs have been committed by surmising evil. Evil has been surmised against people without a shadow of proof. It is not for us to say that any are totally depraved. Very few are totally depraved. But whoever surmises evil, even a little, shows that he is lacking in the quality of Love. Whoever surmises evil much shows that he has a very small degree of Love. Evil surmising makes countless thousands mourn. Surmising evil of others has caused

more suffering in the world than all the battles that were ever fought!

The Lord's people are being taught of God, and hence are learning more and more to control their thoughts and words and acts. Our thoughts are to be kind! Our thoughts are to be generous! Our thoughts are to be just! We are not to allow an evil suspicion to lodge in our minds against anybody. The common law of man decides that no judgment shall be passed against any one until the thing be proven against him. Those who have done the most evil and caused the most difficulty are those who have surmised evil against others. But it is better if we learn this as a precept from the Lord's Word, and happy are we if we see the degrading power of evil-speaking and evil-thinking and entirely refrain therefrom.

"LOVE YOUR ENEMIES"

The basis of this instruction--that we love our enemies --is evidently that our characters may be developed. Retaliation is a natural element of the mind, and particularly of the fallen mind--the fleshly mind. The more selfish we are, the more inclined we are to render evil for evil, slander for slander, blow for blow.

Our Lord taught the very reverse spirit. We are to love even our enemies, doing them good in return for their hatred, and ever sympathizing with their condition and desiring blessings upon them from the Lord, while they are feeling the very opposite toward us, as indicated by the persecutions they practise upon us. The Lord says that we are to do this in order that we may be the children of our Father who is in Heaven. We have been begotten of the Holy Spirit, and by practising along these lines we become more and more like Him in character.

Possibly at the beginning of our experience we may not see why we should do this. We must practise along this line in order that we may develop His character. Some one might ask, Will not God punish His enemies? Yes! "All the wicked will God destroy." Does not God punish those who sin? Yes, all who sin will suffer. Then why should not we practise along this same line? Because we are not yet qualified to do so. In time, we shall be judges of mankind, but we shall not be prepared for this until we have first learned the lesson of love. We would be too severe, and would not be inclined to do them all the good that God would have us do them.

Does God require us to love where He does not love? Oh, no! "God so loved the world"--when they were yet sinners! Has God then not a love for mankind? Yes, He has a certain love for all mankind. He will see that every righteous act will have a just recompense of reward. And He will make reasonable allowance for all with whom He deals. He has a broad, sympathetic love, and wishes to make allowance for these in the way which He sees to be best for them.

When we practise this love to our enemies, we are

developing a side of our character which is much unbalanced. If we get this side balanced, the other side will become balanced also. Naturally we wish to see that everything wrong is punished, and everything right rewarded. In other words, justice stands nearer to us in our imperfect condition than does love. Therefore, in order to be used of God we must cultivate this quality of love. We see why God is sympathetic with mankind. To all the wicked He is a consuming fire; that is to say, He is so opposed to everything that is impure that it will be destroyed, sooner or later.

It is because the Lord sees in our human family, the human race, certain elements of Godlikeness that He is dealing with them at all, we may be sure. If from God's standpoint He had seen that men were only evil, continually evil, we may feel sure that He would not have made any arrangement for Restitution in the next Age. It is

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because God sees that some of the human family would rather be right than wrong that He is going to all this trouble of redemption, taking all this time, etc., to give these everlasting life. In the meantime He is granting the experiences of the present, which will be helpful to them through all eternity.

OUR PROPER ATTITUDE TOWARD ENEMIES

We do not suppose that God has a love for Satan, although at first He did have a love for him. But since Satan is now of an evil, vicious character, it would be wrong for God to love him, and it would be wrong for us to love him. Even the worldly condition we must not love. We cannot serve God and Mammon. We cannot love God and Mammon, because they are opposite. But as regards Satan, it is not our part to slander him, nor to express vituperative sentiments toward him. He is God's enemy. And God is able to attend to that case much better than we. So we are not to judge Satan nor to revile him. We read that even Michael would not bring a railing accusation against him, but said, "The Lord rebuke thee."--Jude 9.

We are to do all the good we can, and be as helpful as possible. We are not competent to judge, to decree. It is therefore our duty to be fully submissive, and in due time the Lord will manifest the principles of righteousness, as in contrast with the principles of error. He will render His just verdict in due time, through His appointed Channel.

In respect to those who ignorantly seem to be adversaries of the Church at the present time, we are to have a sympathetic love--not the love of a brother. God refuses to accept any of these as His children; He merely exercises toward them sympathetic love. He does not wish to do them any harm. Rather He is preparing to assist

them. By and by He will provide for them everything that will be helpful in bringing them out of their sinful condition. We would rather assume that all of the human family are what they are because of the fall and not because of wilful love of sin. To take any other viewpoint would be judging, and we are not authorized to be judges now.

Taking this viewpoint, we recognize that some of our race fell more in one direction, and some more in other directions, and that "all have sinned and come short of the glory of God"--the glorious standard which God has set. We ourselves need Divine sympathy, and we ought to be glad to render sympathy to others.
(To be concluded in our next issue.)

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"THESE THINGS WERE TYPES"

"Now these things were our examples [Greek tupos--types], to the intent that we should not lust after evil things, as they [typical Israel] also lusted....Now all these things happened unto them for ensamples [Greek tupos--types]: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."--1 Corinthians 10:6-12.

ST. PAUL'S WORDS have great weight with every reader of this journal. The above text, even in our Common Version, is very strong, very forceful, but its force is multiplied when we notice that in the Greek the word type is used; for a type is a very exact pattern of the antitype, which is on a larger scale.

The force of the statement is further intensified when we notice that the Ends, or Harvests, of the Ages are referred to. The Apostle lived in the Harvest of the Jewish Age; and we believe that we are living in its antitype, the Harvest of this Gospel Age. More than this, in the Greek the Apostle's words imply a special pressure, or testing, connected with these Harvests--just such pressure and testing as we know were upon the Jewish nation in St. Paul's day, and just such pressure and testing as are upon Christendom in this our day--the Harvest, or End, of this Gospel Age.

Literally, St. Paul said, "They are written for our admonition upon whom the Ends of the Ages press down." Elsewhere the same Apostle urges respecting this same time, that God's people should have on "the whole armor of God" in this "evil day," that they may be able to stand. (Eph. 6:13.) Here he suggests that in this Harvest time some of us may feel too self-confident, and

hence not sufficiently watchful, careful. He urges, "Let him that thinketh he standeth take heed lest he fall." The wherefore of verse 12 connects this danger of falling with those stumblings and fallings of Israel which, the Apostle tells us, are "our types."

SUGGESTIONS OF ANOTHER

A dear brother in the Truth writes us at considerable length concerning the five different experiences referred to by the Apostle as "our types." Studying these with apparent great care, the brother thinks that he sees double fulfilments of these types during this Harvest time. He notes the invasion of Darwinism among God's people, as corresponding to the invasion of the quails among the Israelites lusting after flesh as against the manna. The teachings of Evolution ignore the Bible statement of man's fall, of the redeeming work of Jesus, and of the ultimate blessing of the world through His Kingdom, and give the people in their stead worldly doctrines for religious food; especially the view that man has evolved from the brute by natural inherent forces. This temptation upon Christendom has led to great deflections, and through it many have lost their spiritual hopes, if not their spiritual lives.

The second temptation, pictured by the worshiping of the golden calf, the brother understands to be the worship of self and the works of self, especially evidencing itself in the Higher Criticism movement, wherein religious leaders, seemingly in self-love, set forth to the people the product of their intellects as objects of worship, instead of holding Jehovah, who is set forth in the Scripture Plan as Perfect in Wisdom, Justice, Love and Power, as the One to be worshiped. The worship of money, also, he thinks is incidental to the decline of the worship of the true God. This temptation also has resulted in much spiritual harm and death.

The third temptation he also interprets symbolically, understanding it to mean improper combinations as between things spiritual and things temporal, and between things true and things false, as represented in the tendency to mix religion and pleasure and money-getting, and also the disposition to combine various religions with politics. This also, he suggests, has caused considerable destruction of spirituality in Christendom.

The fourth test, styled by the Apostle as "tempting Christ," was a rebellion against Moses, who typified Christ. The people desired to take a short-cut through the land of Edom, thus to enter the Promised Land, whereas Moses directed their course by a more circuitous journey through the wilderness. Our brother sees in this

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a type of how in our day there has arisen in all the nominal churches an opposition to the narrow way of

self-sacrifice--the wilderness journey toward the Canaan of Rest--a desire to make a short-cut, taking in the pleasures of this present life and the fellowship of the world.

This temptation is represented by the official removal of restrictions upon Christian conduct, by which it has become popular for Christians to become theatre-goers, novel readers, game players, society people, and social and political reformers, supposedly the highest type of Christian workers.

There is a murmuring against the "narrow way" of discipleship--a murmuring against the voice of the Lord through the Scriptures and against all those who walk in that wilderness way, in the footsteps of Jesus, and who teach others so to do. The fiery serpents have bitten many of these murmurers. Many are sick because of these bites, and only a recognition of the efficacy of the Redeemer's blood can save them unto everlasting life. Thank God, for many of them there will be a further opportunity for looking to Jesus than has been afforded in the present life!

The fulfilment of the fifth of these types of the trials and testings of this Harvest period our brother believes to be just upon us, and will be by far the most severe test, and will mean the spiritual death of large numbers. He is inclined to connect its fulfilment with THE WATCH TOWER publications and the wide murmurings against them--as mouthpieces of God.

In all of these "our types," the brother thinks he finds not only nominal Christendom involved, but also in a special sense those of God's people who see and appreciate the time in which we are living as the Harvest time, and who are enjoying the "meat in due season" now provided for the Household of Faith. It is unnecessary for us to elaborate the brother's application of the first four of these temptations, tests, as they have had fulfilment in connection with the Harvest work and THE WATCH TOWER publications. We will, therefore, be content to

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elaborate a little his view of the fifth of these trials belonging to this Harvest time, and written for our admonition, as "our types."

THE "VOW" REPRESENTED IN THE TASSELS

In Numbers 16, we have in great detail the fifth of "these things written for our admonition," as "our types." Our brother urges that the account really begins with the last four verses of Numbers 15. There the Lord directed Moses, saying, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord,

and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring; that ye may remember and do all My commandments, and be holy unto your God."--Numbers 15:38-40.

The brother points out that the word here rendered fringe is in the Hebrew *tsitsith*, and signifies a tassel. The Jews still follow this command. Next to their skin they wear a holy cloth a few inches long, over their chests and backs, with a hole in the center for the head, much resembling a garment worn by the priests. Upon the corners of the holy cloth they fasten tassels tied with blue ribbon. The symbolism is "Holiness to the Lord."

Interpreting this, the brother suggests that it was a new commandment or counsel given by Moses as the Lord's mouthpiece, and that it was this that led to the rebellion of Korah, Dathan, Abiram and On, with two hundred and fifty of the principal men of Israel. Ostensibly their rebellion was not against God, but against Moses; but really it was against God, because Moses merely acted as His mouthpiece.

Applying these things, the brother suggests that the "Vow unto the Lord" suggested in the columns of THE WATCH TOWER as an aid to greater holiness and as an assistance in remembering the Lord's commandments, was presented to the Lord's people in 1908. True, the Vow was not presented as a command from God, but merely as a suggestion of something which would help the Spiritual Israelites in their endeavor to grow in grace and knowledge and love, in holiness and in sympathetic fellowship with each other, remembering each other and all the interests of the Work daily at the Throne of Heavenly Grace. This suggestion of something for their spiritual advantage and for their protection in this "evil day," when it is a question of "who shall be able to stand," was expected to bring a hearty response from all who are "Israelites indeed."

After Moses had given the instructions from the Lord respecting the fringes, etc., to the surprise of many, there followed immediately an uprising amongst the Levites--amongst the consecrated--under the leadership of Korah. The uproar was seemingly on the question of holiness. "Two hundred and fifty of the princes of the assembly, famous in the congregation, men of renown,... gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"--Num. 16:2,3.

The suggested application of this type is that as "our type" the "fringe" tied with a blue ribbon (Num. 15:38) represents the Vow, we looking upon it as a means of grace, as an assistance toward the remembering of all the commandments of the Lord to do them, and that "Ye speak not after your own heart and your own minds." The Vow is a suggestion that we remember God's commandments

and speak not after our own heart of the flesh, nor after our own wisdom, but that we remember and do all of God's will and requirements and glorify our God. The rising of Korah, Dathan, Abiram and On, with the two hundred and fifty of the principal men of the congregation, represented in type the opposition engendered against the Lord's Harvest work, now being carried on through this journal and the Watch Tower Society, and which took for its text, in opposition to the Vow suggested, "Ye take too much upon you, seeing all the congregation are holy, every one of them." Wherefore then lift ye up so high a standard of the Lord? Why lift up so high a standard of righteous endeavor of thought and word and deed?

MOSES EXPOSTULATED IN VAIN

How Moses entreated and expostulated, and how he was reviled, is described in Numbers 16:4-35, also the final result--that Korah, Dathan, Abiram and their families were swallowed up by the opening of the earth, and the band of two hundred and fifty were destroyed by fire. This is interpreted to signify that those rebellious ones who posed as being so holy were disapproved of the Lord, and in some manner, in the antitype, will lose their spiritual life--possibly by being swallowed up, or consumed, by worldliness, business, etc. Our interpreter suggests that this taking of censers and offering of incense by these men, pictures the bringing forth of many tracts and

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pamphlets as offerings of incense to God by those who oppose us.

Aaron stood in the midst of the offerers with his censer and incense, and his offering alone was accepted. The brother also calls our attention to the sequel of the matter, which he believes may yet in some degree be future.

The children of Israel, instead of recognizing the Justice of the Lord in dealing with those who were rebellious against His Divine arrangements, condemned Moses and Aaron for the death of Korah, Dathan and Abiram and the two hundred and fifty transgressors, ignoring the Lord's relationship to the matter entirely.

(verse 41.) A host of them gathered against Moses and Aaron, and murmured, saying, "Ye have killed the people of the Lord!" The result was that the Lord's anger was aroused against the murmurers. A plague broke out amongst them, so that fourteen thousand seven hundred perished as a result. And the remainder were spared because of the haste of Aaron in running into the midst of the afflicted people with the holy and acceptable incense. The brother suggests that this was next to the most destructive plague of the five, and that this is the portion which the Apostle specially emphasized when saying, "These things were our types." "Neither murmur

ye, as some of them also murmured, and were destroyed of the destroyer."

LESSONS WE MAY SAFELY LEARN

Without fully endorsing every item of the foregoing, we must say that some features of these, "our types," fit reasonably well to the interpretations suggested. However, entirely aside from these types, entirely aside from this or any other interpretation of them, we know that we are living in the "hour of temptation" (Rev. 3:10), in the "evil day," in which this Age will be merged into the New Dispensation. We surely know that "Judgment begins with the House of God." We surely know that it is to extend eventually to all Christendom. If the Judgment, or trial, or fiery testing, of the world, will mean to them "a time of trouble such as never was since there was a nation," it will surely mean a time of fiery trial to the Household of Faith, with whom it begins. The question is, "Who shall be able to stand?" The answer is, the holy--the sanctified in Christ Jesus.

The spirit of rebellion against all laws, rules, regulations, human and Divine, seems to be in the very air we breathe. It is a time therefore for the child of God to be seeking peace and pursuing it increasingly, as far as possible with all, acting as peacemakers and not as strife breeders. It is a time when many seem prompted to offer incense which the Lord has not commissioned them to offer. The spirit of ambition, rivalry and desire to be greatest amongst the Lord's people is one of the most dangerous foes of the Church, not only to those over whom they rule, but also to those who will be the rulers and teachers. The lesson to every one of us is, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

Another lesson is that loyalty to God means that we shall remember that He has undertaken the supervision of His Church's affairs, and that He is competent for all that He has undertaken. Consequently, the loyal and obedient must be careful how they undertake to be or to do, to make or to break, anything connected with the work of the Lord. They are more and more to expect and look for Divine leadings in all of their affairs, and equally in the affairs of the Church of Christ.

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"HE COMETH WITH CLOUDS"

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him."--Revelation 1:7.

THIS Scripture is generally quoted as a proof

that our Lord Jesus at His Second Coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them--especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord Himself said, "Yet a little while, and the world seeth Me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the First Resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the Heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world--"before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17:5; 12:28. Vatican MS.) The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities and powers. (Philippians 2:9,10.) When He was a man, he was "a little lower than the angels." (Heb. 2:6-9.) The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of Him, "Whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of refreshing," "Times of Restitution of all things, which God hath spoken by the mouth of ALL His Holy Prophets since the world began."--Acts 3:19-21.

How shall we harmonize this last statement with that of our text, which says that He shall come with clouds; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble--the word "clouds" being used to signify trouble--in the dark Day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark Day to the world--"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21.) That will be a dark, cloudy Day.

In that Day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding--see Him in the sense that we see Him now, and have knowledge of Him and of the Father. A blind man sees in the same sense. He says, "I see now"--meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4:4.) There are a great many

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blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's Promise made to Abraham and all the Prophets after his day.

The Jews will come to recognize Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Romans 11:25,26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His First Advent. Another Scripture says that when they see Him, recognize the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matthew 24:30.) The Prophet says that those that "pierced Him" shall mourn for Him as a man mourns for his only son. (Zechariah 12:10.) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a parousia, or presence, of Christ, which will be known only to His Church, His Bride class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the First Resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the Day of wrath, in which this Age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious Kingdom of Messiah, through which are to come all the blessings which God has promised.

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LIVING AFTER THE FLESH

"For if ye live after the flesh,
ye shall die."--Romans 8:13.

THESE words, addressed by the Apostle to the consecrated Christians living at Rome, are equally applicable to Christian people living all down through this Age. The terms all during the Gospel Dispensation are the same. They have not changed, and will not change. The call is to become soldiers of the Lord Jesus Christ, under the banner of the cross, and to have the trials and the difficulties in the present life and the reward that will follow. The agreement of our consecration is that we will make a full surrender of ourselves as human beings, that we will give up our earthly rights and privileges, as we have control of these. It includes still more than this. It includes the giving up of our hopes as members of the world of mankind.

God's provision for the world is that they shall be recovered from sin, and brought back to the full human perfection lost by Adam's disobedience. We who accept the offer of this Gospel Dispensation surrender all those Restitution privileges which Jesus' death would have given us. We surrender these for the hope which the Church is granted, not the hope of human perfection, but the hope of being accounted worthy to attain, with the Master, to glory, honor and immortality--the Divine nature.

These are merely hopes, merely prospects. We do not see the glorious things themselves. We merely have the Lord's Word respecting them. We give up the earthly hope for the Heavenly hope. These begotten of the Holy Spirit are called New Creatures. And these New Creatures are to live, not after the flesh, but after the Spirit. That is to say, they are not to obey the dictates of the flesh, but those of the Holy Spirit of God.

MEANS OF SPIRITUAL GROWTH

This Holy Spirit that they are to obey they receive in several ways. Primarily, they receive it in begetting, and it is an influence directly from God. This spiritual creature, thus begun, is to grow in grace, knowledge and love--to grow up into Christ and into full development in the Body of Christ. And this New Creature is to feed on the Word of God. It is not only to use the Word of God, but also to go to the Father in prayer and note His providences. It may even learn some things by its failures and by the disciplines incidental to those failures.

These New Creatures are thus to demonstrate their loyalty of heart, their confidence in God, in all these matters. And if they do this to the end of the journey, eventually they will reign in the glorious Kingdom of Messiah. And those who will receive the reward of joint-heirship with the Lord, will be those who have proven

their loyalty even unto death.

The great Captain of our Salvation was the first One who was given this opportunity. He was found faithful. He laid down His life in obedience to the Father's will. His experiences were the cup which the Father poured for Him. At all times the language of his inmost being was, "I delight to do Thy will, O Lord! Thy Law is written in My heart." This is the course that must be followed by all who would reach the same goal as Christ, and be a joint-heir with Him in His Kingdom.

A joint-heir is a co-inheritor, one who shares an inheritance with another. The Father purposed from the very beginning that He would have, not only the Head--Christ--but also the Church, His Body. "He who foreknew Jesus foreknew us also by Jesus." The Apostle says that, in bringing many sons to glory, it behooved God

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to make the Captain of our Salvation perfect through sufferings--through the things that He suffered. And those sons who would be associated with Him in that glorious Kingdom must suffer also in the things through which they pass.--Heb. 2:10; 2 Tim. 2:11,12.

Amongst the trials and difficulties through which the followers of our Lord must pass, are the besetments of Sin and Satan, the allurements of the world, and the weaknesses of the human nature. Some of these the Master underwent--but He was holy, harmless, undefiled and separate from sinners. We are not able to overcome completely, and so we have the imputation of the merit of Christ to cover our unintentional blemishes. Jesus had no such allowance made for Him. We who are imperfect and blemished have this arrangement made for us in order that we may have an opportunity of reaching this goal. Every imperfection that we have is

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covered by the merit of Christ. Thus we are well started on this race-course.

We are not only to resist sin, but we are to lay down our rights. We are to count the spoiling of our goods all joy, knowing that our trials, rightly received, are working out for us a far more exceeding and eternal weight of glory. If any would be intimidated by the loss of name or fame or what-not, he would not be of the right spirit, and would not be classed as an overcomer.

TWO CLASSES OF THE UNFAITHFUL

We have been describing the faithful ones--those who walk in the Redeemer's footsteps to the end. But there are two other classes. The one class returns to sin again --as St. Peter says, "like a sow to her wallowing in the mire." (2 Peter 2:22.) Such have no provision made

for them. They have gone clear back on their Covenant, and the Apostle points out that there is nothing left for these but "the blackness of darkness."

Then there is another class, who would not think of going back to live in this manner, like the hog, to wallow in sin. But they are held back by the fear of death, and are all their lifetime subject to bondage. (Hebrews 2:15.) They fear that sacrificial death. They will not exercise sufficient faith and courage. They will not be of the favored class, because they have not a sufficiency of the Master's character. And yet they are not bad. They have a loyalty of heart. If this were not so, they would go back to the wallowing in the mire, like the other class described.

The Lord sees that these love Him, and that under favorable conditions they would be very glad to live for Him. But they are living in an adverse time. And the Lord in great compassion does not suffer them to lose all, but provides for them a way of escape. So He allows trials to come upon them--it is God's providence that does this. As the Apostle says, He delivers such unto Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus. If such profit by their experiences, they might get into the Great Company class and be of the spiritual nature. But they will not be counted worthy to be sharers in the highest blessing, the Divine nature.

A place in either of these two classes is not, as a rule, reached instantly. Any one begotten of the Holy Spirit at one moment could not the next moment die the Second Death. There is too much of a difference between spirit-begetting and the condition of wilful sin for us to imagine that they could follow closely the one upon the other. They are opposites. It would be impossible to pass from the one condition to the other instantly. So this class prospers for a time, but as the trials, difficulties and persecutions incident to the Christian life come in they gradually fall away.

CAUSES OF FAILURE

In these classes there is a failure to live up to the standard. In both cases there is a tendency to take a medium course--neither to live close to the Lord and His requirements nor to drift away from Him. As the Apostle says, if we continue to live after the flesh, if we take that course of life which would be pleasing to our old natures, we may know that it is the broad road that leads to destruction. And so if we live after the flesh and continue so to live, the end will be death.

We learn from the Scriptures that the Lord would not allow any who really love Him, who are loyal of heart and have merely made a misstep, to go into the Second Death. The Apostle John says, "If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." (I John 2:1.) Let him come to

the Throne of Grace, that he may obtain mercy and help in time of need. But any misstep would have a tendency to lead us farther and farther away from the goal. We are always to press on. The death of those who live after the flesh will be the Second Death; for these New Creatures have already passed from the first death. The Apostle says that we have passed from death unto life.

We, this class referred to in the text, have received our share of the Sacrifice of Christ, and having received our portion there would be nothing more left for us, if we should lose it. And if any of these misuse their share, any death that they die would be the Second Death. There is but one death to the New Creature; for it can never be redeemed. Every provision is made for helping it, but no provision if it takes the position of a wilful sinner.

The Apostle says, "I beseech you, brethren, that ye present your bodies a living sacrifice." And this is what the faithful are doing--laying down their lives. And this is the condition on which they will obtain the great reward of the Divine nature!

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PERTLE SPRINGS AND HOT SPRINGS

OUR Western Convention Tour may properly be termed a series of Conventions, of from one day to eight days' duration each. First came one day at Kalamazoo, Mich.; then one day at Toledo, O.; then one day at Jackson, Mich.; then one day at Kansas City, Mo. At all of these cities interesting public meetings were held, averaging about 1,200; besides smaller meetings for the interested.

Next came Pertle Springs, Mo.--an eight days' Convention. It had an attendance of about 500, with occasionally 800, when swelled by the public. All seemed to enjoy this quiet resting place, away from distractions of every kind. The program showed fourteen Pilgrims. Besides these, others of ability were tried out on symposiums. Fifty-four were immersed--25 brethren and 29 sisters. The Editor's stay was for only two days. He hastened onward.

Oklahoma City was our next stop. Two meetings were with the interested, including about 100 from nearby places. Seventeen were baptized. A public meeting was attended by fully 3,000. A deep interest was manifested and we trust some were drawn nearer to the Lord as the eyes of their understanding opened more widely to the beauties of God's Word.

Little Rock, Ark., had a One-Day Convention with about 200 friends in attendance. The public meeting was

rated at 700. The public is surely awakening to a realization that the lack of church attendance is to be attributed to a lack of faith; and the lack of faith to be attributed to a lack of knowledge of the Bible's real teachings.

Hot Springs, Ark.--Our eight days' Convention here was none too cool at midday, but the friends had a most enjoyable time. It was a splendid Convention in every good sense. The friends in attendance represented thirty-two States, to the estimated number of 1,000-- though we doubt if there were so many except at the public meetings, when the attendance ran up to the auditorium's capacity. Total number immersed forty-one--23 sisters and 18 brothers.

Amongst the items of interest here were three resolutions

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of the I.B.S.A., declaring:--

(1) That it is the sense of the Convention that the time has come for the learned to inform the less learned that the Bible words Sheol, Hades, Tartarus and Gehenna do not refer to places or conditions of fiery tortures, but that the first two signify the tomb;

(2) That the Earth was already created when the narrative of Genesis begins: "And the Earth was, without form and void"; that the seven Epoch-Days of Genesis should be made known to the public, that the true harmony between the Bible and Science may be realized.

(3) It was unanimously resolved that the time has come for the use of moving pictures in teaching Bible truths. It was brought out by the discussion that the Lord sanctioned this in His use of parables and in the symbols of Revelation, which are word pictures. It was conceded that so important an avenue for reaching the heads and hearts of mankind should not be neglected.

The Editor later explained that he had been at work upon this very plan for three years and now had almost ready hundreds of beautiful pictures, which will undoubtedly attract great crowds and herald the Gospel, and help the public back to faith in God, and in the Bible as the Word, or Revelation of God.

Later, when endorsing the Convention's resolutions, the Association's President declared that he would advocate the use of "The Temple," West Sixty-third Street, near Broadway, New York City, as the permanent home for the Gospel in pictures--"The Photo-Drama of Creation." He believed that its use on seven days of the

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week, and three times daily, would prove a wonderful work of grace to many--much more so than to use it merely one day of the week for preaching.

This led to an explanation of what "The Temple" is. Almost providentially a property worth nearly half a million dollars had come under the Association's control for

Gospel work. True, the property is mortgaged for nearly its worth; but no matter: the low interest will be a very moderate rental. Besides, while The Temple will be the home of "The Photo-Drama of Creation," the Exhibition will have numerous duplications, for the preaching of the Gospel far and near.

At Hot Springs, Brother Russell joined the Excursion Train. It consisted of nine cars, and in them about 200 Truth friends, desirous of accompanying their Pastor on the trans-continental tour.

The Convention was royally welcomed by the Business Men's League of Hot Springs, and urged to "Come again." Their letter of invitation addressed to the I.B.S.A. Secretary follows:

DEAR SIR:

The Business Men's League of Hot Springs, Arkansas, herewith tender the International Bible Students Association, a hearty and cordial invitation to hold their next convention in Hot Springs.

In extending this invitation, we wish to assure you of our appreciation of the honor and pleasure you have conferred upon us by favoring us with your presence during the past week.

Hot Springs is to be congratulated upon having had your celebrated leader, Pastor Russell, in our midst, and you may rest assured that, should you decide to accept this invitation, nothing will be left undone to make your next visit one of the most pleasurable and memorable ones in the history of your organization.

Trusting you will favor us with an acceptance, we are,

Yours very truly,

HAMP WILLIAMS, President.

GEORGE R. BELDING, Secretary.

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FIGHTING AGAINST GOD

--AUGUST 3.--PSALM 105:23-36; EXODUS 7:11.--

"Whosoever shall exalt himself shall be humbled: whosoever shall humble himself shall be exalted."--Matthew 23:12. R.V.

THE practice of injustice injures both parties --the afflicter as seriously as the afflicted. If this principle were generally recognized, fewer would attempt to practise injustice--inequity--iniquity. The Bible especially disclaims against all forms of iniquity and upholds justice, which is but another name for righteousness. All sins are great and grievous in proportion as they are injustices affecting the rights of others. No lesson

seems so difficult for people in general to learn as the lesson of justice, which the Master briefly comprehended in His Golden Rule, "Do unto others as ye would that they should do unto you."

There is no individual who does not need to guard himself along this line. With the coming of the opportunity to take advantage of another comes the test. It has a thousand forms, but is always the same--injustice. It may be practised by employer against employee, by parent against child, by husband against wife, by neighbor against friend; or reversely. In every case, however, we may be sure that the one who practises the injustice will suffer as severely in the end as the one against whom it is practised. This principle finds a forceful illustration in today's Study.

SLAVERY'S COST TO THE EGYPTIANS

On various pretexts the Egyptians justified their treatment of the Hebrews. They were becoming numerically strong, and might aid the enemies of Egypt in case of an invasion. Therefore the Egyptians wished to hinder the increase of that people. Unsuccessful in this they enslaved the Hebrews. The slavery proved so satisfactory and profitable to the Egyptians that they afterwards thought that they could not get along without the slaves. Hence, at the time of this Study, the Egyptians were ready to hold their slaves at almost any cost.

Injustice--inequity--iniquity--got such a hold upon the Egyptians that the plagues necessary for the deliverance of the Hebrews were doubtless a full compensation of justice upon them, equivalent to the injustices which they had practised. Truthful is the proverb which says, "He who sins shall suffer"--a just recompense, somehow, sometime.

The Egyptian plagues were miraculous from one viewpoint; not so from another. We are apt to style everything beyond our own experiences as miraculous, and everything within our range of experiences as natural. Thus Telephony and Wireless Telegraphy would rank as miraculous, did we not have ability to reproduce them, and to know how the results are secured. Similarly, the perfect flowers of our day, as contrasted with the inferior ones of fifty years ago, would be miraculous to us without the knowledge of how the improvements have been produced.

On the other hand, from God's standpoint nothing is miraculous, since everything is accomplished in harmony with Wisdom and Power Divine. As we become familiar with the laws of nature and discern how the Almighty has accomplished certain things which we in the past

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called miraculous, it should not lessen our respect for the wonder itself, nor for the One who produced it.

Applying this principle to today's Study, we find that the various plagues upon the Egyptians can be accounted for with more or less of reasonableness, but the people of God should all the more reverence Him who exercised that power. It is supposed that the ten plagues upon the Egyptians covered a period of ten months. Evidently they were part of a contest between the gods of the Egyptians and Jehovah, the God of the Hebrews.

The Pharaohs claimed to be the representatives of the sun god, while their slave people, the Hebrews, worshiped the great unseen, unmanifested Jehovah. Thus, when Moses by Divine direction appeared before Pharaoh, he told him that the God of the Hebrews sent him word that the Israelites were to go out of Egypt to worship Him. Derisively Pharaoh inquired, "Who is this God of the Hebrews?" The intimation is that he did not recognize Him. He considered the sun god of the Egyptians the powerful one.

Moses was instructed to give certain signs by which his authority as God's representative would be recognized. One of these was to cast his staff upon the ground, and it would turn into a serpent. It was a notable sign, but Pharaoh called in his magicians, and they performed a similar feat, or appeared to do so. Some have surmised that they performed a trick said to be common in India --hypnotizing a serpent and making it rigid in catalepsy, so it would appear like a staff. Then, released from the hypnosis, it would manifest itself as a serpent. We are not sure, however, that the magicians did not do more than this, for the other duplications of the work of Moses through Aaron cannot be accounted for on the basis of deception.

What power did they use? We reply that according to the Scriptures there are but two sources of occult power--Divine and satanic. Unquestionably God has for centuries permitted Satan and the fallen angels, called demons, to exercise great power. In no other way can the psychic phenomena of India and, more recently, in Europe and America, be accounted for. And in thus saying, we are not charging that the spirit mediums are knowingly the servants of the evil spirits who personate the dead. Rather, we are excusing them as thoroughly deceived--blind--leaders of the blind--who more and more are bringing the world under the power of these evil spirits, and rapidly increasing the numbers of the insane, who already number one out of every hundred adults.

WATERS TURNED INTO BLOOD

It is supposed that the plagues began in June and ended the following March. The first one, the turning of the waters into blood, was almost as miraculous as the turning of the water into wine by our Lord at Cana. Some think that they find the explanation of the miracle. We have no reason to doubt that some day we shall fully know how God exercised His power in performing this

wonder, and also how the Lord Jesus operated chemically on the water to change it into wine. Undoubtedly the process is a simple one, if we only know how it was done. All the grape juice was originally water, and passed through chemical changes in the vine. More and more our chemists are learning of the secrets of nature, and the flavors of fruits are now produced by what is termed the synthetic process. Some are hoping to produce milk by this process very soon--the full equivalent of cows' milk--directly from the grass.

Travelers tell us that in the early spring, before the freshets, they have seen the water of the Nile as red as blood. This color is produced by some micro-organisms in the water. If this were the method God used for turning the waters of Egypt into blood, or to look like blood, Pharaoh had probably heard of such changes before, and the miracle would consist chiefly in the ability of Moses and Aaron to effect the change suddenly--at

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their command--and in turn to abate it. The effect was sufficiently disastrous, for the fish of the river were killed, and the people could not drink the water. Still Pharaoh and his court held on to the injustice, and refused to let the Hebrews go.

The second declaration of the authority of Jehovah in commanding the release of the Israelites was backed by the threat that a plague of frogs would come. And they did come. Everywhere the land was alive with frogs and toads--in the streets, in the fields, in the houses, in the bedrooms and the beds, in the troughs mixed with their food--frogs everywhere. Frogs in vast numbers are said to come to Egypt at times, but apparently never in so great numbers as on this occasion. It was a notable matter. Still Pharaoh, when there was respite, was unconvinced that he was fighting against Jehovah; and still he held on to the injustice of slavery. Pharaoh's magicians in some way were able to duplicate the first two plagues, but they merely added to the difficulty. They were unable to take away the frogs. Pharaoh was obliged to appeal to Moses, saying, "Entreat the Lord, that He may take away the frogs."

The third plague was of lice. Dr. Merrins says: "The word lice probably means 'dust ticks,' so common in Egypt. This little creature fastens itself on to the victims, sucks the blood, and in a few hours distends from the size of a grain of sand to that of a pea. At certain seasons, it is as if the very dust of the land were turned into lice. The decaying heaps of frogs would inevitably be the breeding place of innumerable insects." He quotes Sir Samuel Baker as saying, "I have frequently seen dry desert places so infested with ticks that the ground was perfectly alive with these vermin, which are the greatest enemy of man and beast." The miracle in this case would consist in the producing of these ticks in unusual numbers

and unusual places--not merely in the desert wilds, but throughout Egypt.

It is well worthy of note that these first three plagues were shared by the Israelites as well as by the Egyptians, but in the succeeding plagues, as Moses pointed out in advance, the Israelites were spared. The Land of Goshen was protected.

The plague of flies apparently, as the Psalmist says in this Study, was of various kinds--gnats, mosquitoes, house flies and cattle flies. The poor Egyptians were in torment--suffering a just retribution in offset to their own injustice, while the Israelites were preserved in this plague.

Pharaoh relented and declared, "I will let the Israelites go, but not far away." But when God's mercy took away the plague, he hardened his heart again. He doubted, after all, whether their experiences had been any special chastisement from the Lord, and refused to let them go.

THE CATTLE PLAGUE

The cattle plague came next. It was a very grievous murrain (from the Latin, *morior*, to die), a disease much resembling the Russian Epizootic, which a few years ago spread sickness and death among the cattle of the world. The Israelites were cattle raisers and shepherds, yet this murrain was kept from them in the Land of Goshen, thus proving God's care, "that thou mayest know that there is none like Me in all the earth." The monetary loss by

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the murrain must have been very great. Then came the plague of ulcers and sores. Imagine the nation, from the king to his humblest servant, afflicted with distressing carbuncles!

The seventh plague was a cyclone, hail and flaming fire. "He gave them hail for rain, and flaming fire in their land." This was a fearful storm, "thunder and hail and fire ran along upon the ground" or rained down unto the earth. (R.V.) "Hail, and fire mingled with the hail, very grievous." Their crops were destroyed, and their property injured.

The eighth plague was one of swarms of locusts, and probably resembled the plague of grasshoppers which some years ago created such havoc in Kansas and Nebraska. Immense swarms of locusts have at other times come upon Egypt from Nubia. They covered the ground for miles, and sometimes to a depth of fifteen inches. Harmless of themselves, they are an enemy that cannot be disposed of. They are apt to eat everything that is green, before they fly away. In the midst of this calamity, Pharaoh confessed his sin and asked forgiveness. Yet, when the danger was passed, he again hardened his heart to resist the Lord's way, the way of righteousness. The success of injustice and the hope of future profit therefrom led him to brave what he now recognized to be the Power of the

Almighty.

The ninth plague was one of darkness over all the land. It probably resembled the London fogs, in which it is impossible to see, and in which lights are of little avail, and which brings business to a general standstill. This darkness may have been produced by dust in the air, as some believe, or in a thousand other ways that the Almighty might choose. Yet the Land of Goshen where the Israelites dwelt was exempt--another proof to Pharaoh that he was dealing with the God of Israel.

Deeply impressed, Pharaoh yielded a little more than before, and offered to let the people go with their children, providing they left their flocks and herds in Egypt. When this proposal was refused, he commanded Moses to leave his presence and to see him no more upon penalty of death. To this threat came the calm reply of Moses: "Thou hast well spoken: I will see thy face no more." The next plague, as Moses knew, would be the final one, to which the hard heart of Pharaoh would succumb.

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ISRAEL SPARED, OR PASSED OVER

--AUGUST 10.--EXODUS 12:21-31.--

"The Son of Man came not to be ministered unto, but to minister, and to give His life a Ransom for many."--Matthew 20:28.

CHRISTIAN people speak of the Jewish Passover as an institution, as a relic of the past, in which they have no special interest. This is because the meaning of the Passover is not generally grasped. Really the Christian is more deeply interested in the Passover than is the Jew. But there is one sense in which the entire world is interested in it, as we shall see in today's Study.

The tenth plague, sent upon the Egyptians as a chastisement for their persistent injustice toward the Hebrews, was the death of their first-borns. In every home of Egypt there was death, and that of the flower of their families, the first-born--son or daughter. The terror of such a night can better be imagined than expressed.

Death is always represented in the Scriptures as being the enemy of man--the penalty of sin. The death sentence came upon our first parents because of sin; and through them by the laws of heredity it has passed to all their children--the human family. We are all dying; and the Bible tells that the only hope of a recovery from death lies in the fact that God wills it, and that He has made preparation for the satisfaction of His Justice through the death of Jesus, "the Just for the unjust." It tells also that the great

remedy for both sin and death is to be applied to mankind shortly. During Messiah's Reign, the death sentence shall be abolished, the curse shall be removed, there shall be no more sighing, crying or dying.

On the contrary, the rolling away of the curse, death, will mean the bringing in of the blessing of life through the glorified Redeemer. Then He will become the Life-giver to all of those who, when fully enlightened, will accept the Divine favor at His hands. The resurrection process will begin for the full recovery of all the willing and obedient of humanity to the glorious perfection of Father Adam and to the privilege of life everlasting.

What God brought upon the Egyptians in that night was, therefore, merely the same penalty that has been against all mankind for six thousand years. The penalty was not so much in the death as in the suddenness of it. The first-borns, retiring in good health, were corpses before morning, the death sentence coming upon them more suddenly than it otherwise would have done. They fell asleep.

This plague did not touch the homes of the Israelites. Their first-borns were passed over, spared, protected, by the Almighty; hence the name Passover. By Divine command the Israelites made the anniversary of this event historical. Every Israelite shows his faith in God and his confidence in this record of the Divine deliverance of his forefathers, when he celebrates the Passover--or else he commits a fraud; for it has no other significance.

THE PASSOVER'S REAL MEANING

The experiences of Israel in being passed over were allegorical. As a type, they represented the experiences of God's Elect--Spiritual Israel. And be it noticed that Spiritual Israel is a company of saintly people of God, gathered from all nations and all denominations--Jews, Romans, French, British--"every nation, kindred, people and tongue." The chief members of Spiritual Israel came from Natural Israel, but no nation can lay exclusive claims. It is an elect class, chosen not along national lines, nor any preferential lines except those of character.

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This company of Spiritual Israelites was represented in the first-borns of Israel, the fleshly Israel who were passed over in that night. The next morning, all the hosts of Israel went forth under the leadership of the first-borns, who subsequently were represented in the priestly tribe, typifying the Royal Priesthood, whose Royal High Priest is the glorified Messiah. Soon He and His "Church of the First-borns" (Hebrews 12:23), glorified by participation in His resurrection, the First, or Chief Resurrection, will be installed in the glory and power of the Messianic Kingdom, for the blessing of all desirous of coming back into harmony with God.

In the past, Bible students have been slow in understanding God's Word. Gradually, in the light of present privileges, they are coming to appreciate the fact that it presents lengths and breadths, heights and depths of

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Divine Love, Wisdom and Power, such as they never dreamed of before. Now they are seeing that when the Lord speaks of the Church of the First-borns, He implies that He intends to have other sons, and that these are merely the first. Just as the first-borns of Israel, passed over, were not the only ones saved from Egyptian bondage, so the Church of the First-borns will not be the only ones saved from the bondage of sin and death, symbolized by that Egyptian bondage. On the contrary, the preserving of the First-borns implies the deliverance of the remainder.

The expressions night and morning have a significance in the antitype also. The Bible represents that the six thousand years in which Sin and Death have held sway and enslaved many who desired to be right with God are a night time. During this night God's people have been more and more oppressed by Satan and his servants, typified by Pharaoh and the Egyptians. It has been a long night of six thousand years, respecting which the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning."--Psalm 30:5.

The morning referred to will be the dawning of the great antitypical Sabbath, the Seventh Thousand-Year Day. Then Messiah and His Church of the First-born, passed over from death to life by Divine Power, will be installed in Kingdom glory, and the great work of blessing all those who desire to come into harmony with God will begin.

That New Dispensation will be so different from the present one that it is figuratively called Day in contrast with the darkness of the present time, represented as night. In that Day of Messiah's Kingdom, He will be the great King--the Prince of Light. Then the Prince of Darkness will be bound. During that glorious Epoch of a thousand years, the hosts of mankind who desire to come into harmony with God will all become Israelites, and gradually be led by the antitypical Moses to the perfection of Paradise restored. Only the unwilling and the disobedient will fail to attain the full recovery of all that was lost by Adam in the disobedience in Eden, and redeemed by Jesus' death at Calvary.

"ISRAEL MY FIRST-BORN"

Since any blessing, any deliverance from the power of Sin and Death, was of God's grace, and not an obligation of Justice, He had a perfect right to determine long in advance that the blessings He intended to send should reach mankind through Abraham's Seed, or children. This He plainly declared, but in an indirect way. Unnoticed

by the Jews, the Lord indicated that Abraham would have two different seeds, the one a Heavenly, the other an earthly. Thus He said: "Thy seed shall be (1) as the stars of heaven, and (2) as the sand of the seashore."

God did not explain this to Abraham, but now we see the meaning of this feature of the Promise. The stars represent the Heavenly Seed of Abraham--Messiah and His Church, symbolically called His Bride. The sand of the seashore--multitudinous--represents the vast multitude who ultimately will be saved from sin and death and recovered to Divine favor and everlasting life, in the Messianic Kingdom of the Spiritual Seed, the "Church of the First-borns." Nor did God forget or turn aside from His favor to the natural seed of Abraham in the selection of the Spiritual Seed, for to them came the first privilege, or opportunity, and from them were gathered the first members of this Spiritual Israel--the Spiritual Seed of Abraham. Of them St. Paul says: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise"--the Promise made to Abraham that in this, his Spiritual Seed, all mankind would receive the Divine blessing--the rolling away of the curse of sin and death.--Galatians 3:29; Revelation 21:4,5; 22:3.

Moreover, the Scriptures indicate that after the Spiritual Israel will have been completed by the change from earthly nature to Heavenly nature, God's blessings will begin to come once more to the natural seed of Abraham. Thus God's providences were to the Jew first in respect to the spiritual privileges, and will be to the Jew first as respects the earthly privileges--Restitution to human perfection.--Romans 11:25-33; Acts 3:19-21.

FIRST-BORNS BLOOD-PROTECTED

Let us not fail to note that the Divine favor toward the first-born of Israel was not without blood. Indeed, as St. Paul points out, the whole lesson of the Old Testament Scriptures is that "Without the shedding of blood there can be no remission of sins." By Divine command, the Israelites indicated their faith in the Lord by taking a lamb of the first year without spot, killing it and sprinkling the blood upon the door posts and lintels of their houses and eating the flesh within.

As the Passover was typical, so also were the lamb and the sprinkled blood. The lamb represented Jesus, the Lamb of God--spotless, pure, holy, harmless, undefiled. His death was not for His own sins, but for the sins of humanity. It is equally important to notice that Christ died not merely for the Church, but, as the Scriptures declare, for the sins of the whole world. The Church constituted only a small portion of the world; namely, the First-born portion. As St. James declares (1:18), we are a kind of first-fruits unto God of His creatures. The Church is passed over in the night, especially saved in advance of others; but none are spared except through the merit of the Blood. That the Blood covers more than the First-borns

is shown by the fact that in the type it was sprinkled not merely upon the first-borns, but upon the house, as indicating the Household of Faith.

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AN INTERESTING LETTER

GLAD FOR THE LIGHT-BRINGER

DEAR PASTOR RUSSELL:

I was very grateful to you for your kindness in answering my letter in reference to the gift of the Holy Spirit. I reread the pages you referred to in the "ATONEMENT BETWEEN GOD AND MAN," and that, coupled with the misunderstanding of the Scriptures by the teachers in the so-called Pentecostal Movement, finally convinced me that their leading could not be of God.

I was introduced to them last spring by a very earnest Christian, and three weeks after, I received what they term the baptism of the Holy Spirit. So you know without my going into details the conflict I have been through, and the difficulty to become convinced it was not of God, and the great fear that came over me, that if I denounced it I should commit the unforgivable sin.

I feel deeply grateful to my dear Heavenly Father that He has lead you to consecrate your time and ability to His service in so diligently searching and successfully finding a clearer interpretation of the Scriptures than has been given for so many centuries, and letting the light revealed to you shine forth so brightly to others. It has saved me from groping on in the terrible spiritual darkness that is now entrapping so many earnest Christians.

May you, like Brother Paul, fight the good fight to the end. Persecution, both secular and religious, will follow, as it did in the time of our Lord and the Apostles, the latter being bitter, even unto the taking of their lives. With best wishes, dear Brother Russell, and the prayer that you may be richly blessed in the Harvest work of gathering in the "wheat," I remain,

Yours by His grace,
(Mrs.) MARTHA PUTLAND.--Eng.

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BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XV.

THE FOES AND BESETMENTS OF THE NEW CREATION

AUGUST 3

Read p. 619, par. 2, to p. 624, par. 2.

SATAN'S ASSOCIATES IN EVIL--LEGIONS OF DEMONS

(32) Did Satan have any angelic associates in the beginning of his rebellion? If not, how and when did he receive adherents from the ranks of the holy angels? P. 619, par. 2.

(33) How have these fallen angels co-operated with Satan in deceiving and degrading mankind? P. 620, par. 1.

(34) What does the statement that "man is a free moral agent" imply? And why is it possible for demons to absolutely control human beings as mediums? P. 620, par. 2.

(35) What are the general methods and object of these fallen angels? Mention eight erroneous teachings which they have successfully promulgated among mankind. P. 621, par. 1 to P. 623, par. 2.

(36) Since Spiritism has been unsuccessful in deceiving the majority of Christians, what two other more subtle delusions has Satan recently introduced to capture these? P. 623, par. 3; P. 624, par. 1.

(37) Why has Satan recently turned his attention to healing the sick? And what does this signify? P. 624, par. 2.

AUGUST 10

Read p. 624, par. 3, to p. 629, par. 2.

(38) What has been the degrading effect of these works of the Devil upon the heathen? P. 624, par. 3.

(39) What were the experiences of the Lord and the Apostles with these fallen angels? P. 625, par. 1, 2.

"WE WRESTLE NOT [MERELY] WITH FLESH AND BLOOD"

(40) Realizing then the great and demoralizing influence of these evil spirits upon mankind, why does God permit them to exercise their evil powers? And what three grand lessons, in consequence, will the world have learned at the end of the Millennial Age? Pp. 626, 627.

THE MINISTRY OF EVIL

(41) In the meantime, what have been the beneficial results of the permission of evil? P. 627, par. 1; 628, par. 1.

(42) Amongst men, who are the greatest opponents of God and the Atonement, as viewed from the popular and the Divine standpoints, respectively? P. 629, par. 1.

(43) What is our hope for some of the most violent, but ignorant opposers of the Truth? And what more serious position is occupied by the intelligent opponents of Present Truth, and what should be our attitude toward such? P. 629, par. 2.

AUGUST 17

Read p. 630, par. 1, to p. 633, par. 3.

BESETMENTS OF THE ADVERSARY

(44) Whose experiences with the Adversary illustrate all the temptations to which the Body of Christ is subjected? P. 630, par. 1.

(45) What is one of the besetments of the Adversary which especially appeals to the flesh and its old mind? P. 630, par. 2; P. 631, par. 1.

(46) What is the truth concerning the relation between the best interests of the New Creation and their physical condition? P. 631, par. 2.

(47) Why is it essential that the New Creation should "walk by faith, and not by sight"? P. 631, par. 3.

(48) Is it possible for us to take the infirmities of others, as did our Lord? And was Christ's vitality expended on behalf of His Church? P. 632, par. 1, 2.

(49) What is the nature and cost of the "afflictions of Christ," which are endured by His Body Members? P. 633, par. 1, 2.

(50) How may we distinguish between suffering for righteousness' sake and suffering for indiscretion or wrong doing? P. 633, par. 3.

AUGUST 24

Read p. 634, par. 1, to p. 638, par. 1.

(51) If bodily ailments result from other than selfish or sinful causes, how should they be received and endured by the New Creature? P. 634, par. 1.

(52) How should the New Creation regard their mortal bodies, and what liberty have they with respect to using legitimate remedies for the relief or cure of disease? P. 634, par. 2; P. 635, par. 1.

(53) In considering our Lord's miracles, should we take the healed ones or the Healer as our pattern? P. 636, par. 1.

(54) Would it have been right for our Lord to use His spiritual powers for His temporal needs? And must not the Church follow in His steps in this respect? P. 636, par. 2; P. 637, par. 1.

"THE PRAYER OF FAITH SHALL SAVE THE SICK"

(55) What Scriptures are chiefly relied upon by faith-healers? And how are these mis-applied? P. 637, par. 2; P. 638, par. 1.

AUGUST 31

Read p. 638, par. 1, to p. 641, par. 1.

IF SATAN CAST OUT SATAN, HIS KINGDOM WANES

(56) To what power did the Pharisees attribute our Lord's miracles, and what was His reply to them? P. 638, par. 1.

(57) What was the chief object of miracles in the beginning of this Age, and why should we look with suspicion upon so-called miracles in the end of the Age? P. 638, par. 3; P. 639, par. 1.

(58) What is the sure test of all these delusions? P. 639, par. 2.

(59) If those who blaspheme the name of God perform wonderful works of healing, should we suppose the Lord is now endorsing their false teachings? P. 640, par. 1.

(60) Suppose others who cure diseases are zealous in missionary work, should that change our opinion of the movement as a whole? P. 640, par. 2.

(61) What are the evidences that Satan has about reached his extremity? P. 641, par. 1.

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1913--GENERAL CONVENTIONS--1913

For information concerning the remaining conventions we
refer our readers to second page of last issue of THE WATCH
TOWER, July 1st issue, merely here mentioning places and
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Springfield, Mass.....July 13-20
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Toronto, Canada.....July 20-27

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sermon. Thought is stimulated, quickened.

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EVIL-DOERS AND BUSYBODIES

"But let none of you suffer as...an evil-doer, or as a busybody in other men's matters."--1 Peter 4:15.

ASSUREDLY none of the Lord's people could willingly be evil-doers. He who would wilfully do evil would not have the Lord's Spirit, but that of the Adversary. Such being the case, the worst that could be said against any of the truly consecrated surely would be that he had been overtaken in a fault, or that he had some weakness of the flesh, or that by the snare of the Adversary he had been led into doing something which his heart disapproved. But evil deeds, even though unintentional, are to be guarded against carefully. "Let none of you suffer as an evil-doer"--not one--at any time--under any circumstances.

But now we come to the second part of the Apostle's warning--busybodying. The saints seem as liable as others to become busybodies and to suffer for so doing. We have sometimes thought that the Lord's consecrated people are more inclined to be busybodies than are others. They have higher standards than others. Their love of righteousness is greater than before, and their hatred of iniquity is greater. There is continually a temptation, therefore, not to be content with minding one's own business, but to advise and to seek to regulate everybody and everything.

Of course there is a duty devolving upon every parent to inquire more or less into the affairs of his children, or of those in any manner under his direct care, for whom he is responsible. But even in this he should seek to recognize individual rights and privacies, and not allow his sense of duty and responsibility to impel him to probe into every little matter. A certain reasonable amount of responsibility should be thrown upon children, and they should have a general idea of what is expected of them. They should be required to measure up to that standard, unless something positively indicates to the contrary. The spirit of busybodying is condemned by the Apostle, and all of God's people should be on guard against it.

Our experience is that busybodying is a fruitful source of difficulty in the Church--in all the ecclesias. A clear knowledge of Present Truth seems rather to increase this difficulty. As in families a wrong feeling often obtains, which impels each member to want to know all about the affairs of every other member, so in the Church there is also a tendency to meddle, to inquire about, to interfere

in the matters of others--to busybody. In some cases there seems to be a disposition to try to hunt up everything connected with each other, and to sit in judgment upon each other.

The difficulty is a lack of love. "Love worketh no ill to his neighbor." It rejoices not to find flaws; it seeks not for them. It surmises no evil--rather it surmises good. Let each of the Lord's people judge himself in this matter and see to what extent he has been a busybody in the affairs of others. Let each decide in his own case that the fault, in proportion as he has it, is a lack of the spirit of love, and let each in that proportion go to the Lord prayerfully, earnestly seeking to be built up in the quality of love.

Well do we know that he who loves not a brother whom he has seen has no assurance that he really loves God whom he has not seen. We may safely conclude that there is some of the gall of bitterness in the heart, if we take pleasure in seeking flaws in the flesh of the members of the Body of Christ. Their flesh, justified by the Redeemer and consecrated, becomes His flesh. Whoever, therefore, is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. "I am Jesus whom thou persecutest."--Acts 9:5; 22:8.

ENSNARED BY THE ADVERSARY

Our confidence in the brethren is such that we cannot believe that any of them would willingly and intentionally, or of preference, take the loveless course of injury. Our thought is that the Adversary is on the alert to ensnare God's people and to develop in them the spirit of busybodying and lovelessness, under the guise of duty, love of righteousness, justice, etc. They overlook the fact that God neither authorized us to judge one another, nor to exact justice from each other. He neither authorized His people to chastise each other, nor to punish each other in any manner. He has never authorized His people to become inquisitors, investigators, busybodies.

On the contrary, He has told us to "judge nothing before the time," and that He will attend to this matter. Is it not written, "The Lord will judge His people"? Are we afraid that He is incompetent? Shall we attempt to be wiser than He? Shall we take into our own hands matters which He said that we should leave in His hands? If we do so, we shall be sure to get ourselves into difficulty, and perhaps get others into difficulty as well.

Whoever busybodies will suffer. It may be that the victim also will suffer and that many will be defiled, but we may be sure that the busybodies themselves will not escape. The punishment of the busybody in part no doubt

will be the rupture of his own relationship with God--the loss of his own peace and joy and fellowship with the

Holy Spirit. This will be his reward for busybodying.

If a brother and a sister in the Church seem to have difficulty, mind your own business, and allow them to settle the matter between themselves. If they are related as parents and children, let them adjust the matter by themselves, and learn whatever lessons the Lord as their Judge and Teacher will give them. If they are husband and wife, the matter is the same. Let them alone. Do not busybody. Even if one of them should come to you and ask advice, be slow to give it--decline to hear the case--follow the Lord's counsel. Advise the one who complains that the Lord has given instructions, and that it is not your province to interfere--that Matthew 18:15-17 directs the course to be pursued.

See that you have nothing to do with such a case unless it come to you directly in line with this arrangement which the Lord has provided. Otherwise you are busybodying and will make trouble for yourselves and for others. If called into the family mix-up, rather regret the necessity than be eager to nose into their affairs. Advise them first, in the best way you know how, to adjust matters between themselves, reminding them of the words of Jesus, "That which God hath joined together let no man put asunder," and then see that you do nothing to put them asunder or to help to complete the separation of spirit which already has started.

Remember that as the Lord's representative you have no authority whatever to be in the least a disturber, but are commissioned only to be a peacemaker. When you are called in, in such a case, try to be just, fair, reasonable, in full accord with the Golden Rule in every word that you shall utter. Those who may hope to be entrusted with the judgment of the world in the future (I Corinthians 6:2) must qualify now by a development of a high sense of mercy and love, as well as of justice.

BUSYBODYING AN EVIDENCE OF PRIDE

But, says one, is it not a part of our duty to help keep the Church pure? And in order to do so, should we not be on the alert? If, therefore, we see a husband and a wife, or a brother and a sister, or parents and children out of accord, are we not in duty bound to pry into their affairs, in order to see if we cannot set them straight?

That is exactly the busybody's spirit. We are mentioning it because a great many of the Lord's dear people who mean the very best do not know what busybodying is while they are doing it. Mind your own affairs! If you get too busy watching others, the Adversary will take advantage of you. So long as the outward conduct of any brother or sister is reasonable and fair, Justice and Love both say that you should not meddle with them, in the sense of trying to mind their business. Content yourself with setting them a good example of meekness, faith, patience, brotherly-kindness, love. Then if they ever need advice, they may voluntarily come to you. And then

will be your time to show your moderation and to give them advice as an oracle of God, in harmony with Matthew 18:15-17 --and nothing more.

But, says another, does not St. Paul criticize the Church at Corinth because they had in their midst one who had grievously sinned? And did he not upbraid the Church for their failure to judge and rid themselves of such a person? Quite true. But that was a case of open, wilful, acknowledged sin, disgraceful to the individual and to all with whom he associated. And so it should be

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today. If any one lives in open sin, and acknowledges it, and boasts of it, the case should be promptly taken note of by the Church along the lines of Matthew 18:15-18. If the erring one still continues in a wrong attitude, in open sin, the final step should be his complete separation from the Church. Until he has made a complete reform, he should be thoroughly disowned by the Church.

Surely such cases are rare among the Lord's people, and equally rare should be the procedure which the Apostle suggests for such a case. The Apostle is not suggesting inquisition into the past lives of all those who constitute the Church of Christ. On the contrary, in one of his Epistles he intimates that he knew full well that many who were of the Church had at one time been quite disreputable characters. He says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God."--I Corinthians 6:11.

It is a wholly mistaken idea that any of us is commissioned to set everybody else right. It betokens a great deal of pride to have such an impression. If some brother and sister do not harmonize very well, let them alone. If they think it best not to be very intimate, let them alone. If they are married, and believe it to be to their best interests to live separate, let them alone--mind your own business. If there is some secret fault, let them alone. "God will judge His people." You have no business to meddle with it, unless He gives you some further commission than we find in the Scriptures.

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THE GREATEST THING IN THE UNIVERSE

PART II--PHILOSOPHY OF THE ATTITUDE OF SYMPATHY

BE ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "For if ye do not forgive those who trespass against you, neither will your Father in Heaven forgive

you." This means that if we would insist upon having from others abject acknowledgement of everything that is wrong, and if we carry this matter of judgment to an extreme, it would indicate that our own hearts are in a wrong condition. And then the best thing that could be done for us by the Lord would be to give us some of our own medicine. By this He would be teaching us a corrective lesson, that thus we might become sympathetic toward others.

This matter, then, of forgiveness and sympathy toward the world, is one that God inculcates or enjoins upon His children after they come into His family. And this is in order to give us education. "For what son is he whom the father correcteth not?" "For if we be without chastisement,...then are...we not sons." These lessons are intensified to us as we grow in grace and in knowledge.--Hebrews 12:7,8.

As our knowledge increases, we see how all fell through one man's disobedience. And this gives us a basis for sympathy. And our sympathy increases as we become more mature children of God. God desires this, that by the time we are ready to graduate, we will be very helpful. This should become the pleasure of our hearts--to be sympathetic with our enemies, no matter how they treat us. We know that they are doing these things because of the Adversary's influence over them. And we

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should desire to bless them and to do them all the good we can. The fact that they have done evil to us should not alter our attitude toward them--to do good unto all men as we have opportunity, praying for those who despitefully use us and persecute us.

The thought would not be that we should especially devote our prayers to our enemies and persecutors, but rather that we should pray for them instead of against them. Some who are immature in spiritual things might think, "I will pray to God to punish them." But Jesus says we are not to do that. "Pray for your enemies." What shall we ask for them? He does not tell us this. The best thing we could ask for them would be that we might be used, or useful, if possible, in breaking this superstition upon them, that the eyes of their understanding might be opened. That is the very best thing we could ask for them. We may pray for them along that line, and God will bless us. And if it is possible for us to be helpful to them, God will show us how to do it.

JUSTICE FIRST, LOVE FOLLOWED

God is very great. We are very small. It is a wonderful thing to be informed that God loves us! The heathen religions seem to recognize nothing of this kind. The thought that pervades their votaries is that their gods

need to be placated, or they will do them injury. And as for a God of love--that is a thought peculiar to the teachings of the Bible, and this feature of His character is not clearly exhibited in the Old Testament Scriptures--in His dealings with the Israelites. God manifested most plainly His Justice, and allowed the penalty to come upon the sinner. We are sure that He loves the angels. But man God placed under a ban and sentence. And year by year and century by century that sentence was executed.

Then the proposition was made by the Lord that Israel might come back into His favor, if they would keep the Law; and it again looked favorable for them. But Israel failed. When man became degraded, sick, dying, humanity lost their beauty in God's sight. Man lost the gem--like qualities that made him pleasing to God. "We have all sinned and come short of the glory of God."

We come down to the New Testament times, and find a new thing brought in--a double testimony--that God loved the whole world, even while they were sinners, and also the testimony that He loves the Church. "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The penalty upon mankind was to perish, as being unfit to live and enjoy God's blessing. God had a sympathetic love for all His creatures who were under such condemnation. How was this love shown? We make inquiries and find out that the first manifestation of His Love was that He gave His Son to die for the world. Here He was merely beginning to show us how great He is and how great is His Love.

THE BASIS OF GOD'S LOVE

The Scriptures assure us that the great difficulty with mankind is that they are weak, fallen, ignorant, under bonds of superstition and misled by the Adversary. It is because God saw that the hearts of humanity are not really in that deplorable condition intentionally or deliberately that He has provided the way of escape. If we were wilfully, intentionally wicked, then the Lord would have no sympathy for us at all. When God looks at us as a race, He perceives that only very few have any knowledge of Him and of His character of Justice, Wisdom, Mercy and Love, and of the principles of His Government. And so God said, I will see what can be done with these creatures; I will make a Plan by which every one of them may be recovered through the gift of My beloved Son, the Logos. They shall be lifted up out of sin and degradation, and it will be the only lesson of the exceeding wickedness of sin that they will need throughout eternity. I will make the provision broad enough to include Adam and all his race.

THE MANIFESTATION OF GOD'S LOVE

The first feature of this Plan began to be manifested

when our Lord Jesus came into the world. So the Scriptures say that Christ "brought life and immortality to light through the Gospel." What good tidings did He bring? Blessings for all of humanity who would seek Him in honesty and earnestness of heart! He brought the good tidings that all who would manifest their love for Him should have eternal life; and that a special class, who would manifest special love for the Lord, might become heirs of God and joint-heirs with Jesus Christ His Son. "So great salvation began to be spoken by our Lord."--2 Tim. 1:10; Heb. 2:3.

Not all can hear this Message, because some are so stupid through the blinding of the Adversary that they cannot believe it. To such it is not good tidings at all, but foolishness. Such have no ears to hear, the Bible says. Others can hear a little, and say that there is one chance in a million of escaping eternal torment. Others have their eyes and ears more widely open, and these are able to hear something, to appreciate something more than the majority. The Apostle tells us that "the god of this world hath blinded the minds of them that believe not."--2 Cor. 4:4.

Looking back to the days of Jesus we find that, when He preached, many of the people delighted to hear His words. They said, "Never man spake like this man." He told the people that God loved them. And the people said, The Scribes and Pharisees will not have anything to do with us; but this man loves us and tells us that God loves us, that God does not despise even us poor miserable sinners! Oh, "never man spake like this man"!

But their minds not being free, they were not able to appreciate all that He said. They thought that this Message which He brought them might be fabrication, and they dared not believe it. They asked, Have any of the Scribes and Pharisees believed and become Jesus' disciples? And when they learned that not many of them had, they said: Perhaps we are incompetent to judge;

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these are our leaders, we must follow them.

But there were some who were able to take in the matter more fully. And to these Jesus said, "Blessed are your eyes, for they see; and your ears, for they hear." Then to these who could see and hear Jesus gave certain special lessons applicable to them--and not only to them, but to a certain like company, or class, all the way down through the Age. He told them that because they manifested a responsiveness of heart they were pleasing to Him. He told them that in proportion as they would make progress in imitating Him, in that same proportion they would come into fellowship with the Father and become participants in His Love.

And when some took this step of consecration, Jesus told them, "The Father Himself loveth you"--He loves you because you have taken a stand for righteousness;

because when you saw these principles of righteousness you were willing to do in accordance therewith. And the Father loves you because you are seeking to walk in the narrow way--the way which is difficult. The other way is a broad way, leading now to death and destruction. But this narrow way that I am pointing out to you, My

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dear disciples, is the way to life. It will cost you a great deal to be My disciples. But the Father will love you, and I will love you, and We will manifest Ourselves to you. And although you will have trials and difficulties you will have the peace of God ruling in your hearts. Then the disciples said they would leave all to follow Him.

HOW TO KEEP OURSELVES IN GOD'S LOVE

The Apostle Jude admonishes, "Keep yourselves in the Love of God." Here the Apostle is addressing those who have passed from the condition of the world into this special love of God--those whom He has brought into His family, as His children by adoption, through Christ Jesus. God does not love us because we are doing great and wonderful things. His special love for us began when He begat us, because of the consecration we had made--because we had entered into the Covenant of Sacrifice. And the Father delights in all those who desire to be sealed with His Spirit--who desire to become His children. He began thus to love us as babes in Christ, and He loves us as we grow stronger, and He will love us to the end!

The Apostle intimates that there is a growth in us. We are babes at first, and then children, then young men, then more fully developed. As we learn the principles of justice which permeate the Heavenly Father's character, we are to rejoice in these, and to have no other standards before our mind. We are to say, That is our Father's instruction, our Father's standard. So we become transformed more and more, and all standards other than those of the Heavenly Father become more and more displeasing to us.

As we journey along, we need to keep ourselves in the Love of God. It is necessary as babes that we should keep ourselves in His Love; it is necessary as children; it is necessary when still further developed. How can we do this? By keeping His commandments. Thus we bring the body into subjection to the perfect will of God in Christ. Whoever does this finds himself growing. Day by day we are to grow and increase and become more and more Godlike; so we are more and more transformed as the days go by. Thus are we to keep ourselves in His Love.

But if at any time during the race we should drop out and cease to cultivate these qualities, cease to be obedient to God, then we would cease more and more to have His

Love, until finally we would cease to be in His Love, and the curse, the wrath of God, would abide on us. Thus we would be in a far worse condition than at first, because in the second case it would be a matter of knowledge, whereas in the first case it was a matter of ignorance, a matter of heredity. In this worse condition God would have no sympathy for us at all.

Thus it will be with the world in the future, when they will be brought in God's providence to a full knowledge and full opportunity, when they shall come to understand God and His righteousness. If they do not seek to be in harmony with Him, they will be destroyed in the Second Death.--I Tim. 2:4; Acts 3:22,23.

OUR HIGHEST AMBITION

The Lord Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Our love for God and God's Love for us are two different matters, of course. We reverence God even before we love Him. We do not know enough about Him at first to love Him. We know that we have very little power of ourselves, that we are surrounded by difficulties here, and that the Adversary has beset us on every side. And so this is the beginning of Wisdom, that we should have a reverential fear of God.

As we come to know God more and more, we see that He would not wish to do harm to any creature. And as we grow in our knowledge of God, our love for Him increases accordingly. We grow in our knowledge of how much He loves us. We did not know this at first. God is not pleased to reveal Himself to any except those who have His Spirit; therefore the very highest ambition any of us could have would be that we might know Him, that we might know more of His wonderful Love, His wonderful peace, because to have this knowledge draws us nearer to God. As St. Jude says, we must continue to keep ourselves in the Love of God.

Whoever would come to a full knowledge of God must first come to an appreciation of His Word and must follow a line of obedience such as would enable him to love the Lord and to appreciate His Plan. And all things working together--love, appreciation, desire to be obedient --lead onward and upward to the goal which the Lord has set before us.

WHAT CONSTITUTES GOD'S LOVE

The expression Word of God is sometimes used when speaking of the Bible, and sometimes when meaning a message of God. Our allegiance is due to the One from whom we have received every good and every perfect gift. There is an eminent fitness in the thought that the One who has given us life should have our attention to His Word, our obedience to it. Some are disposed to be self-willed; some disposed to regard the words of man,

the creeds of man. Such do not pay sufficient attention to the Word of God.

God's Word is the great Standard by which all of His people should regulate their lives. We might have some thought respecting the Divine Plan, or others might make suggestions to us respecting God's will. But any suggestions, whether from ourselves or others, are all to be subject to investigation in the light of God's Word. Of course, we are first to ascertain that the claim of the Bible to be the Word of God is supported by really good evidence; then we are also to notice whether various portions are interpolations, or additions, that we may have the Word of God as pure as possible. But having found the Word of God, we should keep it, in the sense of reverencing it and obeying it. We should strive to regulate our lives and all of our doings by that Word. Whoso keepeth God's Word will as a result find that God's Love is perfected in Him.--I John 2:5.

The question then arises, What is God's Love? and in what sense can it be perfected in us? The Apostle John evidently refers to that love which is most perfectly represented in God--that love which is pure, free from all selfishness, from all stain--God's Love, because it is the right principle, the very underlying principle of His character. And all those who are keeping God's Word must have the same kind of love that He has.

At first we had a duty love. We knew that God had done great things for us, for which we should be very thankful. There was a debt of obligation on us in that respect. Then, too, we loved God because He has indicated that He will give His favor to those who love Him. Therefore a measure of selfishness would be in our love for a time. But we believe it is possible for us to have this perfect love of God. If it were perfect works of the flesh that were required, we might doubt our ability to have perfection. But since it is a matter of the heart, it is possible for us to attain it; for we can be pure in heart. So as our hearts become more and more free

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from selfishness and sin, more and more will this proper, high standard of Love be appreciated by us and perfected in us. Our minds will be influenced by this Love; and all of our conduct, our thoughts, will come under the same regulation.

To have, then, this Love of God perfected in us, would seem to indicate that we would have the very highest ideal --that we love as God loves. We love our neighbor--we realize that he has certain rights which we are glad to respect. We would rather help our neighbors forward than to do anything which might hinder their progress in any way. God is not an envious, jealous, hateful God, but the God of Love. God is the true God, and not the one who is set up in our creeds.

As we appreciate the Word of God, it gives us the

necessary instruction and guidance. All sin is selfishness, and all selfishness is sin. As the child of God comes to see the character of God more clearly, as he is desirous of being taught of God, he will come under the influence of God's Spirit. And he will study the Word and get clearer insight into it. Thus we grow in the knowledge of God. It is a progressive matter. God wishes all of His intelligent creatures to be animated by the spirit of His Word--Love.

LOVE BASED ON FAITH

We see that the love above described would not be a love based on ignorance. On the contrary, it is a love based on a clear knowledge of God, on an undissembled faith, a faith fully appreciating what He has said. For instance, one might have a certain love for God, and by

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and by a clearer understanding of God's character might shake that kind of love. God's intention is that mankind shall understand His arrangements thoroughly; and if they then appreciate His character, they will have the undissembled faith, and a love that appreciates all the features of His Plan.

We all see that in our experiences God gives us instruction respecting Himself. As we come to know Him, and to love Him because we know Him, we are proportionately getting this faith in Him of the undissembled kind. It is a faith based on a knowledge of God's character and Plan. An angel may be said to have faith-- a well rounded out faith. "The Father seeketh such to worship Him as worship Him in spirit and in truth." And God wishes that all of His intelligent creatures shall worship Him from this standpoint of undissembled faith-- a faith that is genuine, a faith that is well rounded out, knitted together, a consistent faith. Therefore God wishes to have all men come to the knowledge of the Truth.-- I Tim. 2:4.

God's arrangement is that we first make use of what truth we have, and thus have more appreciation; then more knowledge, and then more appreciation. A well rounded out knowledge is not yet possessed by any except the Church, and we do not have full knowledge. But it is God's will that we shall all come to an appreciation of the Truth. It is not to be merely a knowledge, but a full entering into it that we may the more appreciate it. "This is life eternal, that they might know Thee," that we should become personally and intimately acquainted with the Lord. In order to this, it is necessary that we apply our hearts to this Wisdom, that we grow in grace, grow in knowledge, that we may know His Love.

This will also be the procedure in the next Age. The object of Christ's Kingdom will be to bring mankind to a full, clear appreciation of God's character. Such as

attain this and sympathetically enjoy God's character will appreciate the principles of Justice, Love and Mercy represented in Him. Only as one appreciates these qualities in his own heart can he appreciate them in God. Only those who appreciate them will have everlasting life. Even though such should enjoy the full thousand years, they still might not be of the class to whom God would give everlasting life.

THE END OF THE LAW IS LOVE

It is not merely faith that is necessary--not even the well rounded out faith--there must be a pure heart also. We could not get the well rounded faith unless we had a pure heart. A pure heart would be a fully consecrated heart--the whole mind given up to the Lord's will. Such a condition is necessary before we can enter into and make progress in the Lord's way. God would not accept us at all unless we had love and purity of heart. And even more than this is necessary. We must maintain it with a good conscience. Our consciences must be able to say, "I have not only a good wish respecting the right, but I have good endeavors." We should not only be able to say, "I did right," but our consciences should be able to say, "I did the very best I was able to do." Anything short of this would not be pleasing to God.

So, then, the end, or intention, of the Divine Law is to develop in us this love--a love fully consecrated to the Lord, a love like His, a love that will be in accord with a good conscience and an undissembled faith--a faith that is well founded on the teachings of God's Word, a faith that is anxious to know God's will, and that searches the Scriptures and delights in God's Law, and that can say as the Psalmist has expressed it prophetically, "I delight to do Thy will, O my God!"

A man may discern the principle of justice and say, "There is the standard one must go by." Another sees love, and says, "There is the best standard! Is not that grand? I wish to conform to that fully!" A third recognizes that perfection is the standard of the Divine Law, and having consecrated himself unreservedly to do the will of God, says, "Thy Law, O God, is my delight." This one delights in God's Justice, he delights in God's Love. He sees more than merely, Thou shalt, and Thou shalt not. He sees things from God's standpoint. He sees the principles of God's character which govern the universe. So all who will ever come to an appreciation of everlasting life must learn to view matters from the standpoint of Love.

Watch and pray, the storm clouds hover over,
Fierce billows gather near with threat'ning shock;
Watch and pray, no harm can e'er come nigh thee
If thou art safely anchored to the Rock.

Watch and pray, the powers of night and darkness
Determine to engulf thee in their sway;
But swift the answer cometh from our Tower,
"I still am with thee, loved one--watch and pray."

Watch and pray, temptations round thee gather,
Cling to the Rock--its shelter hideth thee.
Tho' thousands fall, thou'rt safe if thou art watching,
Safe, in its shelter, from the angry sea.

Watch and pray, trust fully, thou wilt never
Be swept away, then, by the seething foam.
A little while, the storms will all be over,
Then, child, a loving God will take thee Home.
--W. H. BUNDY.

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CROSSING THE RED SEA

--AUGUST 17.--EXODUS 14:19-31.--

"Before they call, I will answer."--Isaiah 65:24.

THE Bible story of Israel's miraculous crossing of the Red Sea, which later overwhelmed the Egyptian army, has long been questioned by agnostics, who also question the large number ascribed to the Israelites --600,000 men, implying a total of 2,000,000 or more. However, the Bible finally is triumphing. Mistranslations and failure properly to interpret figures of speech were the basis of our misunderstandings.

Prof. Flinders Petrie calls attention to the fact that the Hebrew word *alaf* is used in the Scriptures sometimes to mean a thousand and at other times to signify a group, families, or tents, very much in the same way that we use the word *regiment* as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, "Judah 74,600," would read, "Judah, seventy-four families, or tents, with six hundred men in all"; "so they set forward, every one after their families, according to the house of their fathers."--Num. 2:34.

Thus reckoned, the entire hosts of the Israelites who left Egypt--men, women and children--might be estimated at about 30,000. Even this was a goodly host to be the descendants of Jacob in but little more than two

centuries. That the Israelites were very prolific was evidenced by the Egyptian decree which sought to destroy their children, fearful that eventually they would outnumber the Egyptians.

NECESSITY OF THE MIRACLES

A miracle is not necessarily a violation of a law of Nature. A wonder, an unusual occurrence, indicating an interposition of Divine Power in human affairs, would be a miracle, even though it conformed to natural laws. God rarely works miracles except where there is a necessity.

Three roads led out of Egypt in the direction of Palestine; but as a military wall extended from the Mediterranean Sea to the Red Sea to protect against invading armies, these roads had access into Egypt only through strong and guarded iron gates.

One of these roads led through the country of the Philistines, to pass through which so large a body of people would have been prohibited. The second road led through a sandy desert and would have been entirely unsuitable, furnishing no provender nor water. The third road was the one which the Israelites took, leading through the wild mountain regions of Sinai, where they found pasturage.

After the death of Egypt's first-borns and the beginning of Israel's Exodus, several days elapsed before they reached the Red Sea. Meantime, Pharaoh and his people had measurably recovered from their mourning. Pharaoh perceived that the Israelites, while given the opportunity of leaving Egypt, had wandered about as though undecided which road to take. He concluded that they would be weary of their new freedom and their travelling, and that it would be an easy matter to bring them back. The gates of the wall were ordered closed, and several hundred chariots and footmen were sent to pursue.

Meantime, the Israelites had passed between two mountain ranges, up against the northern arm of the Red Sea--the Gulf of Suez. Apparently the Israelites had gone into a pen, from which there was no escape. Divine providence arranged that a heavy pillar of cloud, or fog, hovered over the camp of the Egyptians, while there was a bright light in the camp of the Israelites. Thus the Egyptians were delayed, and the Israelites moved on until they came to the Sea, and beheld that they were hemmed in. Then they cried to the Lord and to Moses, discouraged, requesting to be permitted to return to Egyptian bondage. They favored a surrender on good terms rather than a conflict.

But the word of the Lord through Moses was that the people should be of good courage, and that soon they would see that Jehovah God would bring them deliverance from their troubles and from their enemies. Meantime, the wind had begun to blow from the north, and gradually the waters receded to the southward, uncovering

a ledge and sand bar, upon which the Israelites crossed to the other side. The befogged Egyptians followed them, possibly without realizing that they were passing on land usually covered by water.

As they progressed into the moist sand, the Egyptians experienced fresh difficulties. Chariot wheels became clogged, horses went more slowly, then balked, wheels broke, etc., until the Egyptians began to reason the matter out and decided that, in the figurative language of that time, God had looked upon them with an evil eye out of the pillar of cloud. Possibly there was some manifestation, such as a lightning flash. They concluded to turn backward and give up the chase. Meantime, the direction of the wind had changed, and it was now coming from the south. Before they could extricate themselves, the water was upon them; they were in a quagmire, and were soon overwhelmed.

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There is nothing in this account to stagger faith. The United States Government Reports show that the waters of Lake Erie have varied as much as fifteen feet at Toledo, by reason of the change of wind, and without any special hurricane. The thing that has staggered our faith in the past was the statement that the Sea constituted a wall on either side of the Israelites as they crossed over. But the word wall in its broadest sense merely signifies barricade. In the same sense we might say that the United States has the Atlantic Ocean as a protective wall on one side and the Pacific Ocean on the other.

Thus we see that if the Bible is interpreted with a little common sense it is entirely reasonable. More and more Bible students are learning not only of its reasonableness, but also of its wealth of riches of knowledge and wisdom from on High.

THE ANGEL OF THE LORD

The cloudy pillar, or mist, which gave light to the Israelites at night, but darkness to the Egyptians, is spoken of as being the Angel of the Lord, or as though the Angel of the Lord were in it. We are to bear in mind, however, the broad meaning of the word angel. It signifies messenger. In general, spirit beings are Jehovah's messengers in human affairs. Sometimes, however, human beings are His messengers, as for instance, the Apostle declares that all of God's consecrated people are God's ambassadors, ministers, servants.

But the word angel is Scripturally used in a still broader sense--as signifying the exercise of Divine Power in connection with human affairs. Thus St. Paul writes that God "maketh His angels spirits, and His ministers a flame of fire." (Heb. 1:7.) Thus, for instance, the messenger of the Lord smote the army of Sennacherib

with death, as this lesson recounts that Pharaoh's army was smitten.

It matters little whether the Scriptures refer to the

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forces used as being the angel of the Lord, or whether they mean that the angel of the Lord had charge of and used the forces which operated. The effect would be the same in either case. God's Power would be equally manifested, whether directly through the elements of nature or through the intermediary of a spirit being, commanding the forces of nature in the name and power of Jehovah.

There are valuable lessons for the Christian in connection with the manifestations of Divine Power on behalf of typical Israel. These lessons suggest that the same God is no less willing and no less able to deliver the Spiritual Israelites from their bondage to sin and Satan, and is no less able to provide a way of escape, even through bloody seas of difficulties.

There is a lesson, also, for us in respect to the interpretation of God's Word. As we see it beginning more and more to open up unto us with clearness, simplicity, beauty, let it increase our faith in God and in the revelations which He has made through the Prophets of old, as well as through the words of Jesus and the inspired Apostles.

As God had already arranged Israel's affairs before they knew about their difficulties, and perceived that they were hemmed in on every side, so the same God foreknows all of our difficulties and has arrangements made for our relief and deliverance, and is merely waiting for us to appreciate the situation and to cry unto Him in faith. "Before they call, I will answer." Another thought is, sometimes we come to the very end of all human possibilities. Then, and not till then, should we apply the words of Moses to ourselves: "Stand still, and see the salvation of Jehovah."

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THE MANNA FROM HEAVEN

--AUGUST 24.--EXODUS 16:2-15.--

"Jesus said unto them, I am
the Bread of Life."--John 6:35.

REALIZING their deliverance from bondage, and the Divine Power exercised in their behalf in the overthrow of the Egyptian army, the Israelites were joyful. Moses, their great leader, composed a poem of much force and beauty and of recognized high

standard. The men chanted it after Moses; and the women, under the leadership of Miriam, the sister of Moses and Aaron, took timbrels, or tambourines, and joined in a refrain, or chorus, their bodies swaying and their feet moving rhythmically in what is described as a dance:

"Sing ye to the LORD [Jehovah];

For He hath triumphed gloriously."

Singing songs of praise constitutes one of the most interesting and most profitable methods of worship. But we may be sure that they are acceptable to God only as they come from the heart and truly represent its sentiments. We fear, alas, that many hymns, like many prayers, never go higher than the heads of the offerers; indeed, we have sometimes feared that careless, irreverent singing might really be resented by the Lord as profanity--taking His holy name in vain. If so, the results would be of course the very reverse of a blessing, and that in proportion as the singer comprehended the impiety of his course. "The Lord will not hold him guiltless that taketh His name in vain."

We do not mean by this that any unjust or cruel torments, future or present, would be the penalty, but we do believe that such a course reacts upon the irreverent heart to make it colder, more indifferent, and less susceptible to the influence of the Divine Message of grace. Ah! if all Christians sang with the spirit and with the understanding also, and if none others sang hymns, the earthly sounds might be more discordant than they are; but their Heavenly echoes and fragrance would be the more acceptable to God.

BITTER WATERS, THEN AN OASIS

The journey toward the Land of Promise began. At length, fatigued and thirsty, they came to a fertile spot, where there was an abundance of water, but alas, it was bitter, or brackish! The disappointment was great. The song of reverence was forgotten; the mighty power of Jehovah in bringing them through the Red Sea was forgotten; even the taskmasters of Egypt were forgotten.

The people murmured against Moses for bringing them away from the fertile fields of Egypt and its abundance of good water. They declared that it would have been better if they had remained in Egypt, or even if they had died there. They declared that Moses and Aaron had misled them into leaving the land of plenty, and had brought them into the wilderness, to die there of hunger and thirst.

The Lord's Wisdom guided Moses to a certain kind of tree, which, put into the water, made it sweet and palatable. Moses explained to the people that in murmuring against him they were really murmuring against God, for he was merely God's agent in the matter. A further journey for a season, and they were far from the bitter waters--at Elim, a delightful spot, where they rested

and were refreshed.

The Scriptures explain that God had a special purpose and object in this leading of Natural Israel. He was teaching them lessons which would be helpful to them and, if rightly received, would prepare them, through faith and obedience, for Canaan. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no."-- Deut. 8:2.

The lesson to Spiritual Israel is a still more important one. If the Natural Israelites needed heart development and faith as a preparation for the earthly Canaan, how much more do Spiritual Israelites require for the Heavenly Canaan, toward which they journey from the time they leave Egypt--the world, and its bondage to sin! Can we wonder, then, that God permits many trying experiences to come to Spiritual Israel--trials of faith and of patience, "bitter waters"?

Any saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, "The cup which My Father hath poured for me, shall I not drink it?" To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which "Steal the Bitter from Life's Woes."

As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's Spiritual Israel are not tempted and tried above what they are able to bear. With every temptation the Lord provides a way of escape, when frequently He revives the souls of His saints

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by granting them seasons of refreshing and comfort, preparing them for their trials in the wilderness state of the present life.--I Corinthians 10:11-13.

"IT IS WHAT?"--IT IS MANNA

When the Israelites murmured against God and Moses, His mouthpiece and servant, it was because of insufficient faith. Those who truly believed in the Divine providences which had preserved them from the plagues of Egypt, and which had brought them out across the Red Sea, would reason assuredly that God would not leave them to starve in the wilderness. But the majority evidently were murmuring through a lack of faith.

And so it is today. As St. Paul declares, "All men have not faith." We do not blame them for this. Evidently conditions of environment or heredity have very much to do with our possibilities along the line of faith. Some by birth, early training and larger experiences have therefore a great advantage over others, so far as

the present Age is concerned; for God has ordained that the Message of the present time shall be for those who have the ear of faith. "He that hath an ear to hear, let him hear." Whoever has an ear for God's Message and can exercise faith has a great blessing, in the sense of an opportunity which others do not have--an opportunity of making his calling and election sure under the call of this Gospel Age.

We thank God that His Word teaches of an Age to come, wherein Messiah will bless with precious opportunities those who have not the ear to hear and a responsive heart in the present time. We thank God that His Word expressly declares that in that coming Age, the Millennial Age, all the blind eyes shall be opened and all the deaf ears shall be unstopped. Then will be fulfilled the Scripture that Jesus is the true Light which must eventually lighten every man that cometh into the world. (John 1:9.) But the opportunities of the Millennial Age will not make possible so high a blessing as the High Calling of this Age sets before whoever has the ears to hear and the eyes to see it.

In answer to the murmuring of the Israelites, God sent them that same night a great quantity of quail. If they had hungered for the flesh pots of Egypt, they should see that God was able to give them flesh in the wilderness. One of the accounts of this wonderful supply of quail has been found fault with by some agnostics who thought that it meant that the quails covered the entire ground to a depth of nearly five feet. The explanation is that quail, flying across the Gulf of Suez, in their weariness flew close to the ground--within about five feet--and thus were easily captured by the Israelites in great numbers.

God promised that on the following day the Israelites should have plenty of bread. In the morning the ground was covered with small particles, whitish in appearance, a little larger than mustard seed and tasting like a honey wafer. This was to be their daily supply. It required gathering; and this gave them all employment, without which they would not have been happy. It required preparation. There was a certain amount apportioned to each individual.

A lesson of generosity went with the manna; for whatever portion was kept over to the following day corrupted. Nothing of the kind was known to the Israelites; and they asked, "What is it?" and this became its name--"What is it"--or "that manna." The gathering of it helped them to remember the Sabbath also, for none fell on the Sabbath, but a double portion on the day preceding, and what was kept over that night did not corrupt.

THE BREAD FROM HEAVEN

Jesus reminded His followers of that manna given in the wilderness, and declared that it typified Himself, the true Bread. As the Israelites would have perished without

food, so the Spiritual Israelites would not have sufficient strength for the journey without the Heavenly food. Jesus gave Himself the title of the Truth. Whoever therefore eats of this Bread from Heaven partakes of the Truth. "Sanctify them through Thy Truth; Thy Word is Truth." Only by partaking largely, regularly, daily, of our Lord, His merit and His gracious arrangements for us, can we become strong in Him, and prosecute the journey faithfully and enter into the spiritual Canaan.

As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the Truth. We must do our own part along spiritual lines, as well as along earthly lines. The graces of the Holy Spirit cannot be expected to come to perfection without preparatory planting, pruning, cultivating. Some one has well said, "Rooming at a college does not make a scholar, nor occupying a pew in church make a Christian." To grow strong in the Lord and in the power of His might, we must feed upon Him daily--we must appreciate and appropriate the merits of His sacrifice.

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CONVENTION-TRAIN REPORT

BROTHER DR. JONES, with his Special Train of Conventioneers, starting from Chicago, stopping at St. Louis and at Hot Springs, received the Editor most cordially at Hot Springs, Ark. The conventioneers numbered 240 and represented thirty-four States. Some of them we had previously met, others we knew by correspondence; but almost without exception they were brethren in Christ and consecrated Bible Students. Nearly all of them paid their own way; while a few, we understand, have been financed by their friends or relatives in order to give them the spiritual opportunities of this Convention Tour, as well as physical rest.

From Hot Springs the party went south to Texas. The Editor saw them at the different meetings and greeted them there with others, and also had a nod or a word with some occasionally on the train. But his time was occupied with literary work, in which he was assisted by two brethren who are stenographers.

Dallas, Texas, June 8, was our next stop. Here, also, we had a hearty reception from the Bible Students' Class. The morning and evening services were for the Bible Students, and proved interesting. The Auditorium was well filled--capacity about 500. The afternoon service for the public at the Opera House was also well attended, notwithstanding hot weather and rain. Attendance 1,200, interest good, applications for more literature, 54.

San Antonio, Texas, June 9.--The entire morning was devoted to testimony, symposiums, etc. The Editor addressed the interested in the afternoon, to the number of about 500. In the evening his public address was heard by about 1,300, ninety-two of whom manifested interest and desired further reading matter. Altogether the Special Train Conventioneers had a happy day here, one long to be remembered, and their number was increased by two at this place. Thence we sped onward to--

El Paso, Texas, June 11.--There are very few Bible Students here. We trust that the number will be greatly increased shortly. The public attendance was estimated

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at 1,700, of whom 156 left their addresses requesting more reading matter along the lines of the subject discussed, which was, "BEYOND THE GRAVE."

At Tucson, Arizona, June 12, by special request of the local Board of Trade, our Convention Committee had arranged for us to stay over one day at this thriving little city. When the invitation was extended, it was with the expectation that the local ministers would give us the "glad hand"; but when it was not forthcoming, and on the contrary, opposition was made, the business men advised us that they thought it unwise to have a public address. They did, however, treat us most cordially, and showed our entire party around the city in automobiles.

Meantime, also, the Conventioneers, by a distribution of literature, got the Message all over the place; and the literature informed the public as to why the ministers were opposed; namely, because they feared the truth of the Bible coming in contact with the errors of their creeds. We have reason for believing that some good will come, having done our best. The results are with the Lord, and we left, well contented.

At Los Angeles, June 13, where a five-days' Convention of Bible Students had been arranged, the Convention was already in session when our party arrived. The People's Temple was over-crowded, capacity about 1,000. The Editor spoke twice, once to the Bible Students, numbering 1,000, and once to the public in general. The audience at the public service was estimated at 4,000. Splendid attention was given, and 475 requests for further literature were handed in. The local class of Bible Students has been growing considerably within the last year. The old friends and the new gave our party a hearty welcome.

San Diego, California, June 14.--Here, as at Hot Springs, the ministers made an attack endeavoring to prevent our meeting; but here also the Lord raised up for us friends amongst the public, who reproved the ministers for their unchristian course and Dark Ages' methods. The Mayor and a company of business men received us cordially, and took us about their city in autocars. We appreciated their hospitality and cheerfully

acknowledged that their city has fine prospects, amongst others one of the best harbors on the Pacific and their climate par excellence.

We had interesting meetings with the Bible Students here, and a fine public meeting, attendance at which was estimated at 2,000. There were 199 addresses handed in, expressing interest and desiring reading matter. We believe that some of the prejudice has been broken down. The public came out freely, notwithstanding an attack made by the ministers through a local newspaper. The Lord raised up a defender who answered the malicious slanders of the ministers, which were merely rehashes from the Eagle. This reply published in the same paper the next day, we trust offset the evil intended. Additionally, the Train Conventioneers circulated freely the special issue of the Bible Students Monthly which explains the attitude of the ministers, and which is circulated only in places where there are evidences of a concerted endeavor to prejudice the public.

Santa Ana, June 15, came next--a Sunday morning service. The principal Opera House here had been engaged for our use; but somebody had influence enough to have the building condemned as unsafe, although it had never previously been thought unsafe, even when crowded to the limit. The friends surmised that this was a strategic move on the part of the ministers to prevent our meeting--to prevent Bible Students from calling the attention of the public to the real teaching of God's Word. However, since the Lord was pleased to allow the meeting, the Bible Students were quite content, and took the next best auditorium available. It was crowded beyond its capacity--1,200--while an overflow meeting of several hundred Bible Students was held in another building. There were 200 addresses handed in, expressing interest and requesting literature.

Pasadena was reached the same afternoon. Its theater capacity was crowded, 1,300 being present, with splendid interest. Here 183 addresses for literature were handed in.

San Francisco was our next stop. Here a three-days' Convention was in progress. The Train Conventioneers participated during the day of our stop, Monday, June 16. The Editor addressed the Bible Students in one semi-public service. Approximately, 700 were present. Then came the evening meeting for the public, with an estimated attendance of 4,000, and 408 requests for more literature.

Tuesday, June 17, was spent in journeying from San Francisco to Portland, Oregon. We had no opportunity for public service, but had the pleasure of meeting a goodly group of Bible Students at Ashland. The train remained there fifteen minutes. The friends were on the platform awaiting its arrival. They loaded us with flowers and good wishes. Some of their number journeyed with us to the next station, bidding us Godspeed. They sang to us and we to them, "God be with you till

we meet again."

Portland, Oregon, June 18.--Here we found the Bible Students quite alert, and growing both in numbers and in spirituality. We had an enjoyable meeting with the Bible Students, exhorting them to love and loyalty, and held up before them the cross and the great reward promised to those who overcome. The attendance was approximately 500. Then came the evening service for the public. Notwithstanding a heavy rain storm, the audience numbered about 3,500 and gave good attention, 271 leaving their addresses, requesting further literature.

Tacoma, Washington, June 19.--More brethren, more fellowship, more encouragement, fresh manifestations of love and zeal, an excellent meeting with the interested, a splendidly attended public meeting--1,800; 275 gave in their addresses, as indicating interest and a desire for further literature.

Seattle, June 20.--The Seattle class of Bible Students appear to be making good progress, not only in numbers, but also in development of the fruits and graces of the Holy Spirit. Here, also, we had a very enjoyable season with the friends, giving them one address. The attendance at the public address in the afternoon represented the capacity of the theater, including the stage--2,300. Requests for further literature from the interested numbered 283.

Victoria, B.C., June 21.--Here we had more good times with the Bible Students with an attendance of 500. Then came the evening service, with an estimated attendance of 1,000. The Bible Students gave place to the public, and assembled in another building, as an overflow meeting. The interested strangers to the number of 156 left their addresses, requesting further literature.

Vancouver, B.C., June 22.--We had a grand time here. The Spirit of the Lord operating in the Canadian mind gives blessed fruitage, similar to that found elsewhere. An all-day program had been arranged. We were met at the boat-landing and escorted to the place of meeting, where a public address of welcome was given. To this we responded, assuring the brethren of our appreciation of their cordial welcome and of our realization

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that by the same spirit all the Lord's people have been buried in the one Body--the Body of Christ, the "Church of the First-borns," whose names "are written in Heaven." Then came a testimony meeting with further addresses.

The afternoon service was for the public. The attendance was estimated at 4,500, but other hundreds of late-comers were turned away; for, owing to the construction of the building, the late-comers would have disturbed the others by reason of the noise of their shoes. The audience was especially fine and the attention excellent. Addresses to the number of 224 were handed in requesting

further literature.

When it is remembered that the majority of the meetings here noted were held on week-days, the attendance surely indicated that the people had not lost their interest in the Bible and in religion, and that the falling off in the general Church attendance is therefore properly chargeable to another cause. We believe that the decrease in Church attendance, of which we hear so much, is chargeable to the fact that the public have lost their faith, as well they might, in the creeds of the Dark Ages. They are receiving no spiritual food. When the ministers preach to them along the lines of sociology, or astronomy, or science, the pews, as well educated and as well informed along these lines as are the pulpiteers, care little for the minister's dissertation.

Oh, that the ministers of today, instead of feeling angry against the Truth and fighting it, would investigate it thoughtfully and prayerfully! Then indeed they would be a power in the earth, in this, our wonderful day, in which God is sending out His Light and Truth to be the guide of His people, to guide them to His Holy Hill--the Kingdom of Messiah! What a power these ministers might be, if backed by the truth of God's Word!

How pitiable it seems that men so well equipped would be not only useless as respects the advancement of Christ's cause, but be really the leaders of the opposition thereto--ignorantly serving the Prince of Darkness! All the more, however, the Truth must be spoken. The shackles of the creeds of error must be broken. The beauty of the Truth must be exhibited; for it is the Power of God for the calling and electing and perfecting of the Bride class to be the Lamb's Wife.

But while we must oppose the error, and must uncover its very foundations in our efforts to "show forth the praises of Him who called us out of darkness into His marvelous light," nevertheless, let us all the more speak the Truth in love, without harshness, without personalities. Our dear brethren are deluded, deceived, not intentionally opposing the Truth, we believe. How glad we shall be for the day when the great Adversary, who deceived us all and is still deceiving so many, will be bound for a thousand years, as promised!--Rev. 20:1-3.

WORDS OF CAUTION

This may be as good an opportunity as any for a few words of caution. We are all in danger of going to extremes, and all should remember the Apostle's words, "Let your moderation be known unto all." At one place we found that a spirit of antagonism had been aroused by means of immoderate statements on the part of a few. They had suggested that Brother Russell and his writings are divinely inspired, as were the Apostles of old. What a great mistake! No wonder such statements were resented! When asked if such were our opinion, we promptly assured the dear friends to the contrary.

The view we have always presented, and still hold, is that the Lord Jesus appointed only twelve Apostles, St. Paul being the one to take Judas' place. The words of these would be so supervised by Divine Power that whatsoever they would declare binding on earth, the Church would know would be bound in Heaven, and whatsoever they would declare on earth to be loosed or not binding, they might know would not be obligatory in the sight of Heaven. In other words, those twelve Apostles were the special mouthpieces of the Lord to His Church. They still speak to us. We need no others; we expect no others.

The most we have ever claimed for our own presentations, written or oral, is that they are in line with the words of the Apostles, that they harmonize with them--that we keep so close to the words of the Apostles and the words of our Lord that our Message may be said to be their Message, except in respect to the particular words used and the arrangement of them. In the **STUDIES IN THE SCRIPTURES** we have classified the various presentations of Jesus, the Apostles and Prophets into different studies or topics; and this is what we meant when we declared in an old **WATCH TOWER** that, on this account, whoever reads the **STUDIES IN THE SCRIPTURES** is really reading the Bible in an arranged form--topically. In no case have we ever presented anything as of ourself. In every instance we have fastened our presentations to the Scriptures on which they depend and rest.

Our claim has been, and is, that because we are living in the dawn of the New Dispensation, it is the Divine will that the Mystery of God should now be finished, in the sense of reaching a completion, or unfolding. This we hold comes to us, not through special inspiration to speak or to write new things, but by the promised guidance of the Holy Spirit, enlightening us and directing us to the Lord's Word, and assisting us to see the proper application of the same. The wonderful light of our day upon every subject undoubtedly inures to these ends.

Because it is due time, the Lord would send the light to His people, and as usual, would send it through some earthly instrumentality. If, in the Divine providence, we have been used or shall be used of the Lord, it will be in making clear the sayings of inspiration already written, and not in making any new revelations or prophecies.

We take this opportunity, also, to guard the dear friends against the report that we are making any different presentations by letter than we have made in **THE WATCH TOWER** and the **STUDIES IN THE SCRIPTURES**. If any claim to have such letter, ask to see the letter, and refuse to receive as from me anything contradictory to the **STUDIES IN THE SCRIPTURES** and **THE WATCH TOWER**. If we ever see it necessary to make changes, we will preferably do this in public print rather than in private letters or in private conversation. Let us stick to the written Word in the Scriptures as well as **THE WATCH TOWER** publications.

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"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize.

"O! watch, and fight, and pray
The battle ne'er give o'er;
Renew it boldly every day,
And help Divine implore.

"Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

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SOME INTERESTING LETTERS

SISTER SEIBERT TO HER FRIENDS

DEARLY BELOVED IN THE LORD:

Your recent letter of loving sympathy is received and deeply appreciated at this time. I want to assure you that your prayers on my behalf have been most wonderfully answered, and I am enjoying a peace of mind and heart which almost frightens me. I say to myself, "I did not know the Father loved me so!" His grace has been more than "sufficient," so that I have been enabled to comfort other bereaved ones in this sad experience.

I am counting my blessings every hour. I am so thankful my dear one was not taken ill three or four years ago, when I was so weak myself. Again I am so glad that he did not suffer any pain, which was very remarkable when we consider the nature of the disease, cancer. But this was my constant prayer, that, since he could not recover, the dear Lord would not permit him to suffer any more pain than was best for him and for me. I was more grateful than words can express because of the fact that we had the means to give my dear husband every comfort. I spared neither money nor skill nor science in order to do everything that could be done to cure him, as he was so anxious to get well. And lastly, but chiefly, I am so thankful that the dear Lord has seen fit to hide my dear one in the grave until "the time of His wrath be overpast," and that he has spared him the agony of witnessing my painful and probably ignominious death, if I prove faithful to Present Truth.

And thus, while I count my blessings, I do not sorrow as do others, but throughout these after-days I seem to hear a chime of silver bells every moment sweetly ringing the refrain,

"All that Thou sendest me, In mercy given!"

The physicians would not tell my husband his real condition and it fell to my painful lot to refer to the matter on two occasions. I felt it was terrible to allow him to go down into death unconscious of his true condition. Yet, on the other hand, I realized I had witnessed to him daily, hourly almost, for nearly twenty years, without apparent effect. Nevertheless I determined to do what I could to help him. And therefore, about two hours before he died, when I knew he was failing rapidly, I said to him, "You are so tired, dear, wouldn't you like to sleep for a whole week? And how would you like to go to sleep and not waken until after the time of trouble is over?" He replied, "Oh, don't talk to me about death, I'm going to get well, I'm going to get well, I'm going to get well!" Then I said gently, "No dearheart, you are not going to get well; the doctors knew it from the beginning but would not tell you, and now I must tell you. Can't you thank the Lord for his goodness in saving you from pain and letting you just go to sleep? Can't you say a little prayer? Say, Lord Jesus, into Thy hand I commend my spirit?" No reply. "You are not afraid, are you, dear? Death is only a sleep. The Lord is going to let you sleep a little while and then in His due time He will call you to awake out of sleep, and the whole earth will be as the Garden of Eden, no more pain, no more tears, no more death." Still no reply. (Poor dear, perhaps he was too far gone, yet when I asked him if he knew me, he replied, "Of course, I know you, dear.")

I held both his dear hands while the cold death-stream crept higher and higher, and his breathing grew softer and softer until with a sigh he just fell asleep like a weary child upon its mother's breast. I caressed the beloved form and turning away, said, "Sleep well, dearheart, sleep well, no dreams disturb this sleep!"

He fell asleep on May 23, and on the 29th I laid him away amid the love and admiration and sorrow of the whole community, without a stain upon his reputation. I was alone, and had everything to arrange with respect to the undertaker and the services, but I tried to do everything as I believe he would have wished it done, without ostentation or extravagance, yet withal in good taste and of the best and most enduring quality. I have nothing to regret, I believe I have faithfully discharged every earthly mortgage, and I trust the dear Lord will see fit to give me some further service for Him and His during the "little while" that remains for the feet members of His body!

I wished to make the funeral services my final witness for the Truth in this community, and requested that the Society send me our dear Bro. Woodworth to officiate. Services were held in the Presbyterian Church at Mount Union, Pa., where Mr. Seibert's family had lived. The Presbyterian minister read Scriptures selected by Bro. Woodworth. Prayer was offered by the Methodist minister, to whose church my husband's family had belonged, and to which he left a bequest of \$500. Our dear Sisters Detwiler and Virginia Noble from "Bethel" then sang "Nearer my God to Thee," my dear one's

favorite hymn, and as I listened I could not help saying to myself, "Oh, that he might hear them, for he never heard that beautiful hymn so touchingly sung by human voice before!" (I used to sing it for him, but I am not a gifted singer.) Then our dear Bro. Woodworth followed with his discourse on two texts, "The Lord gave and the Lord hath taken away," and "The ransomed of the Lord shall return," suggested by me. It was very impressive, and the audience of more than a thousand listened most attentively. I had arranged for a stenographer to take down as much as possible of what he said, and we have had it printed in the "Mount Union Times"; some of you have copies.

While the friends and audience were viewing the body, I had arranged for the two sisters to sing some sweet hymns very softly, so as to break that awful silence, that saddest moment of the whole service. They sang without the organ, "There is rest for the weary," and afterward they requested the organist to play softly our beautiful hymn, "Many sleep, but not forever." My dear one was a lover of peace, and "a peacemaker." To me one of the most touching incidents of the funeral was the presence of two editors, who had been sworn enemies when Mr. Seibert came to Orbisonia several years ago, walking side by side among the honorary pallbearers. He had brought them together in the bonds of peace and good-fellowship. Surely he will have little difficulty in walking up the grand "Highway of Holiness," especially with the assistance of so many dear Truth friends who appreciated his nobility of heart!

I used to tell my husband that it was pride which kept him out of the Truth, and his invariable reply was, "Why, what have I to be proud of but you!"

The floral offerings were the most lavish and beautiful ever seen in the town. At the cemetery dear Bro. Woodworth offered the most exquisite prayer I ever heard on such an occasion. Many persons referred to it afterwards, and also spoke favorably of the discourse. I trust that some good may have been done, some blind eyes opened, some weary hearts comforted that day. Both ministers asked Bro. Woodworth for some printed matter dealing with his subject. And a letter from the Methodist minister to me declared that my "manifest faith and trust had been a help to everybody." This greatly encouraged me. And further, I learned that all my acquaintances in the community expected that I would bear up differently from others, "because of my faith and my religion!" So I thanked the Heavenly Father for His marvelous fulfilment of His promises, "As thy days thy strength shall be," and "My grace is sufficient for thee," and for this opportunity to show forth the power of the TRUTH!

I cannot refrain from quoting here our dear Pastor's words to me. He writes, "You have my sincere sympathy. I know that you appreciated your husband very highly, as evidenced by your patient and continued devotion, not only in his illness, but at all times. I am glad that you have had the privilege of being with him to the last. I am confident that you can look forward to the future with good assurance that he was a noble man, and that God loves such characters,

even as Jesus declared of the young Hebrew who said that he had kept the Law to the best of his ability from his youth up. Of him we read, 'Jesus, beholding him, loved him.' We may

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be sure that the Lord has a sympathetic love for all the members of the race who have a desire for righteousness. We are so glad that the time is hastening when all such will be brought to fullest opportunity for knowing the great Redeemer and experiencing the fulness of His restitution power."

Please continue to pray for me that I may be faithful in doing His will even until He shall say, "It is enough, come up higher."

With fervent Christian love, yours in our Redeemer and King,
GERTRUDE W. SEIBERT.--Orbisonia, Pa.
June 7, 1913.

HIDDEN PEARLS

DEAR BROTHER RUSSELL:

Grace, mercy and peace be unto you. My heart daily overflows with joy and gratitude when I consider our Father's abundant blessings to us. Help is provided, through the appointed channel, for every step of the way.

How eagerly we welcomed the Resolve, as just the assistance we need! I have it written on a post card--the vow on the other side--and keep it under my pillow, where I can read it as soon as I awaken. How it fortifies and helps one to be ready for every emergency! And what a grand beginning it makes to each momentous day--the wonderful, amazing days in which we live!

But I desire to tell you of the great help the little Question-books

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have been. I used them in study with another sister--all the class we have in our isolation. Some way I had looked upon them as for class study, and not for use in my private reading of ten pages a day in the STUDIES. But the Father opened my eyes to their full use.

I was unable to keep my mind fixed upon my reading as I desired; it seemed to me I was losing so much. A dear sister suggested to me, when I was out at a local convention, at Easter, to use the Questions. She was doing so with great profit. That was the key to the whole situation. There was the proper help provided, and I was not using it; hence not receiving the full blessing.

After that my thoughts were completely on my study, and I was not missing the point of each paragraph. I have been astonished to find what beauties of Truth--pearls of great price--were hidden in the paragraphs, that refreshed, and strengthened and cleansed me daily. So now I am eager for other dear ones to share the blessings, and whenever our

Father gives me the privilege (and of late He is graciously giving me many such privileges) of meeting with His dear people, I desire to testify as to the blessing that lies in those little books.

Words fail to express the joy of fellowship we experience through the columns of THE WATCH TOWER. God bless you!

With Christian love and greetings,
HOPE TATE.--Ont.

SEEKING TO SERVE

WATCH TOWER BIBLE AND TRACT SOCIETY.

GENTLEMEN:

The writer had the pleasure of hearing Mr. Rutherford deliver a lecture in our city, Atlanta. Since then, I have bought of one of your agents a set of STUDIES IN THE SCRIPTURES. I am very much interested in them, as well as your work before the public, and will say, if you will furnish me with free Literature of any kind on this great work, it will be a pleasure for me to place it in the homes as I visit the sick each day. I feel that you are doing a great work, and one that is much needed in every home. If I can help you in any way I am at your service. I am delighted with the lectures and will appreciate any literature you may care to send.

Very truly,
L. W. WIGGINS, M.D.--Ga.

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THE RESULTS OF ZEAL

WATCH TOWER BIBLE & TRACT SOCIETY.

DEAR BRETHREN:

We are very glad to know that you can serve us with more public meetings. We would be sorry to have them stop, as they are becoming interesting for the public. The audience is increasing at every meeting and more names are being handed in each time, and besides that, we are enjoying the work; so it is real harvesting and we are rejoicing in it.

In regard to the financial part, we feel that we are going to be able to meet it. It is wonderful how much we can do when the Lord is with us, and our hearts are filled with His Spirit. So, send us the brethren and the advertising matter, and we will try to do the rest.

Much love and best wishes to you all. We pray for you all, as we are sure you do for us.

Your brother in Christ,
J. L. MILLER.

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FINDS HELP IN VOW

PASTOR C. T. RUSSELL, BROOKLYN, NEW YORK.

DEAR BROTHER IN CHRIST:

I have often thought of writing you of my experience in connection with the special Vow unto the Lord, but have refrained, because I knew that your time was so fully taken up. My first thought was, It is a needless addition for the consecrated, but there can be no harm in it. How surprised I was to find what a real help it proved to be! I recommend it to all.

While our opportunities for service in this Present Truth have been limited, we have had the pleasure of seeing some brought to rejoice in the Truth, and to a full consecration in the Truth.

I append a brief history of my search for Truth:

Nineteen years ago, while associated with the Free Will Baptist people, through a study of the Scriptures, I was led to a complete consecration to the Lord, and while I kept my membership with them, there was such evident lack of consecration and the knowledge of God, that I refused to accept a pastoral work among them, working with them in evangelistic work, also with the Methodists, United Brethren, Presbyterians, and visiting among the Holiness people and the Christian Alliance people, being urged by each denomination to accept work, but not being able to do so.

I met one brother who had read the **STUDIES IN THE SCRIPTURES** and believed them, but he had such a wrong conception of their real teaching, that I thought they did not contain what I was looking for. Then I met the Adventist people, and as they discredited the Hell Fire teaching, and taught the truth about the nature of man and the state of the dead, I associated myself with them, and accepted a work with them, feeling that there was no need to look further; that I should have to go through alone if I did. Here I first saw that God was doing His work on time; and the thought became fixed in my mind that every true doctrine must magnify the name of God, and reveal the beauties of His character. With this thought I soon found it impossible to give myself wholly to their teachings, and as the Truth dawned on my mind and became clear to me that the Church is the Temple of God, I was convinced that the Adventist institution, with all other man-made ones, was Babylonish, and I sent my man-given credentials as a minister to those who had granted them.

This brought me to a very real sense of dependence on the Lord. I felt very much alone, but for Him. But providentially, a few days before this, a magazine copy of the **DIVINE PLAN (WATCH TOWER form)** was handed to me by a faithful colporteur sister. Because of the mental struggle I was undergoing in breaking previous ties, I paid no attention to it, but went and put it into the stove. Fortunately there was no fire in the stove, and after the step was taken that set me free. I went to the stove, pulled out the **WATCH TOWER**, and found that it was sent of God for just such a time.

I shall never be able to express my gratitude for the help

the Lord has given me through the SCRIPTURE STUDIES, to you His servant; but the Lord will reward.

With much Christian love, your brother in Christ,
WM. H. BATTERSON.--Neb.

LUXURIOUS TRAVEL AND SACRIFICE

MY DEAR BROTHER RUSSELL:

Before anything else let me thank you humbly and gratefully for your clear teaching on the Scriptures, and for giving it out to the world, at prices that almost any one can afford to pay.

I had practically left the English Church, and had almost given up everything, when in 1908, some copies of PEOPLES PULPIT were put into my reluctant hand. Since then, through the six volumes of STUDIES, a little more light has been coming to me all the time; and I have been trying to lead a life more acceptable to our Lord. I have been almost alone in this neighborhood, as regards believers in Present Truth, but the members of the Victoria class have held out helping hands to me. Your teaching was so new to me, that for some time I was almost afraid to accept it, as we are warned about false teachers in the latter days. But all your teaching is based on the Bible and far from smoothing or widening the narrow way, it shows us we can expect nothing else on this side of the Veil; far from teaching we can be Christians in name only, it points out that we must be Christlike in deed and thought; far from expecting popularity, we must recognize that we are a peculiar people, to be despised like our Master, and that our own individual responsibility increases, as He gives us light, and that we cannot attempt to go hand-in-hand with the world; therefore I now endeavor to lead others to read the STUDIES.

I want in all humility to ask you, How can we reconcile the description of the luxurious train, the hotel on wheels, and its places to lounge, its chef de cuisine, its corps of waiters, etc., with the example given us by Jesus of Nazareth? Is it not, dear brother, a pandering to the worldly spirit? It seems to me, that if Jesus had conducted such a tour, He would have chosen a clean emigrant car, containing necessaries but not luxuries. How, too, can we reconcile the fact that when on earth He had no place to lay His head, with the fact that His chief earthly shepherd (whom He has honored as He has you, on account of your faithfulness and humility) should stay at the best hotels instead of with His humble followers? On page 31, Vol. IV, you point out that some of the reformed churches did not succeed because they "have made many compromising overtures to the world for smaller favors." Is not this a repetition of the same kind of thing? I am told that

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the newspaper men arrange these things for you, but you remind us that responsibility rests on each individual. God can

take care of His work in the future, as in the past, without depending on newspaper men. I cannot understand it all, brother, and I long for a few lines from you, who have helped me so much hitherto. Vol. I, p. 199, "the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things." Vol. I, p. 203, "The transforming influences lead to present sacrifice and suffering."

Yours very gratefully,

_____.

THE EDITOR'S REPLY

DEAR SISTER:

Yours dated June 15, I am reading on the train. I thank you for its frank statements and queries.

It is true that there were no fine hotels in our Lord's day, true that there were no railroads, and that His locomotion was accomplished partly by little ships, partly on foot and partly on an ass. Were we to follow the Master's footsteps literally, the possibilities of the present Harvest work would be much decreased. It is our thought that the Harvest of the Jewish Age was merely confined to the little country of Palestine; whereas the Harvest of this Age, world-wide, is to be accomplished in a similar length of time--forty years.

We believe that the wonderful conveniences of our day are preparations for the Millennium, and that the Lord is not displeased with us for using these in connection with His service. Quite to the contrary, it is rather our thought that God is providing these wonderful conveniences for the very purpose of facilitating the Harvest work.

In this connection, we remember the Apostle's words which assure us that all things were given unto us richly to enjoy--to use, but not to abuse. We have an illustration of this in conjunction with our visit to India. The chief interest there appears to be in the western part, which has almost no railroad facilities. We were debating how we could procure some kind of conveyance to permit such a visit as we thought would be in the interests of the Lord's cause and not require too much time. Our queries were answered when we learned that just about ten days before our arrival, an automobile omnibus line had been established instead of a railroad.

As respects hotels: In the present instance I had no real need for a hotel because I could have stopped quite comfortably on the train. But the newspaper people handling my sermons are interested in making these somewhat of a spectacle, so that they can draw that much more attention to the sermons which they publish. In the world's estimation, a public man who is great or well thought of would be treated to the best that his friends possessed. From their standpoint, a very humble entertainment would be a low appreciation; and if his friends have a low estimation of him, the newspapers, representing the public, would size him up proportionately small, and his sermons would not be published.

The newspaper people surely deserve some consideration

from me. It is estimated that my sermons weekly, through 2,000 papers, reach 15,000,000 readers. To accomplish these results by advertising would cost millions of dollars yearly. For the privilege of preaching the glorious Gospel of the Love of God in Christ, I am not only willing to please the newspapers by going to good hotels and by long journeys to Panama, around the world, etc., but I am willing, also, to endure slanders and misrepresentations of jealous ministers who seek to prevent the publication of my sermons and the gathering of large audiences by slanderous misrepresentations of my character. Looking beyond the present, I am hoping and I am waiting for the Master's approval--"Well done, good and faithful servant, enter into the joys of thy Lord; thou hast been faithful over a few things."

We see no wrong in thus allowing the newspaper interest to have a say in respect to our earthly conditions when principle is not compromised. If they demanded that we should violate our conscience in respect to the publishing of the sermons, the case would be different. Conscience is not to be sold at any price. But when they arrange to give us additional comforts, we see no sin connected therewith. Rather, we remember that our Lord did not hesitate to wear a "seamless robe" in a time in which such a garment was considered extravagant, far beyond the means of the common people with whom He usually companied.

We remember, also, that while Jesus had no definite home of His own, one of His disciples, St. John, did have a home. So did St. Peter. We remember, also, that our Lord had a home whenever convenient at Bethany with Lazarus, Martha and Mary. We remember that they honored Him with a sumptuous feast and with an alabaster box of ointment, very costly. We remember that when Judas found fault with the extravagance, our Lord rebuked him and justified Mary. We remember that our Lord, on one occasion, at least, attended a wedding, and on another occasion was the guest of a rich Pharisee in one of the best homes of that time.

Respecting the luxurious train, with cooks, or chefs, attending to the food supplies: It is customary for newspaper people to use considerable latitude of language in their descriptions. It is not wrong that they call the cooks by the French name "chef"; and if anybody gets the thought that these cooks got fabulous sums for their services, as we hear that the chefs of the Vanderbilts, Goulds, etc., receive, he would be mistaken. The chefs, or cooks, on this train were brethren who availed themselves of the opportunity of a month's vacation, a convention tour, and meanwhile of the opportunity of serving the brethren on the train.

The train was described by the newspaper artist as "De luxe," and yet it was just such a train as everybody uses when travelling. Some of the cars were of the ordinary standard Pullman, and some of them Tourist, or cheaper sleeping cars. Of course, as your letter suggests, these friends might have gotten the use of a common box car cheaper, or they could have travelled afoot still cheaper. If they had gotten box cars and fitted them up for their use ever so crudely, with plain, wooden bunks and straw, the expense would have been

nearly as great, if not quite as great, and the inconvenience much greater.

However, dear sister, I had nothing whatever to do with the making up of the train. I arranged for visits to the Bible Students of the Far West, whom I rarely have opportunity to see. My visit was in response to requests that I would come and hold public meetings. It was my intention to take the usual train service; but Brother Dr. Jones, learning of the tour, asked whether I would like to have company. I assured him that I would be glad of this.

Brother Dr. Jones then got into communication with the brethren, with the result that a train-load of friends journeyed with me. Some of them took the opportunity of meeting friends on the Western coast. All had the opportunity of fellowship with each other on the train, and at the various meetings served. They participated in the work, too. Two of them served as stenographers; Prof. Read freely gave of his professional ability in connection with the singing; and others served as ushers; while all did their best to cheer and encourage the local Bible Students in the various cities visited. Additionally, considerable volunteering with free literature was done.

We are in danger, dear sister, of getting a wrong view of what is meant by suffering with Christ. If we merely think of the Master's sufferings as those of weariness of the flesh, wearing sandals instead of shoes, and walking instead of riding, we shall be gradually led up to the same extremes of error which prevailed during the Dark Ages, and which to some extent still prevail amongst our Catholic brethren. Some of these attempt to have greater sufferings than Jesus had by going barefooted, or by whipping themselves torturously and then wearing hair-cloth jackets to increase the pain, as the hair jags the sore flesh, causing it to fester. These, they think, are sufferings of Christ.

Gradually both Catholics and Protestants are seeing to the contrary. Jesus used the best roads and best means of His time. His sufferings were especially through the opposition of His foes in that He was despised and rejected of men. He was slandered, and "when He was reviled, reviled not again." He endured these things patiently for the Truth's sake, and thus set us an example to walk in His steps, similarly enduring worldly contradictions, oppositions, slanders, for the sake of the brethren.

I trust, dear sister, that you will not stumble over the means which the Lord is using in this Harvest time to promulgate the Message of the hour, one to awaken His people and to guide them to better methods of Bible study. But even if you cannot see eye to eye with us, do not stumble yourself, but remember that to his own Master each servant stands or falls. Take all the blessings from our ministry that you can get, and leave the remainder of the matters which you cannot understand to God. In other words, let us more and more realize that God Himself is guiding His own work; and that whatever blessing we may obtain we should be thankful to Him for the same.

With much Christian love,

Your brother and servant in the Lord,
C. T. RUSSELL.