

identified more or less with hate, resentment, anger, malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, that fact that it is not of any value is a reason for its re-

jection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character—not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

## HARVEST GATHERINGS AND SIFTINGS

[Reprint of article which appeared in issue of July 15, 1906, which please see.]

## THE SCOPE OF THE ABRAHAMIC COVENANT

Question.—Which is the greater, the Abrahamic Covenant or the New Covenant?

Answer.—The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. The Law Covenant of Israel was added to this Covenant "because of transgression." Although only a typical arrangement, nevertheless the Law Covenant developed a certain faithful class, to be made "princes in all the earth" during the Millennial age. This Covenant was represented by Hagar; and her son Ishmael represented the nation of Israel. (Galatians 4:21-31) The Christ, the new creation class, was represented in Isaac, Sarah's son. Sarah, Abraham's first wife, represented that part of the Abrahamic Covenant which pertained to the spiritual seed, the new creation, that which we sometimes speak of as the Sarah Covenant. This Sarah Covenant—the Grace Covenant, the Covenant of Sacrifice (Psalm 50:5)—brings forth the Isaac class, the church, Head and body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with The Christ company, the church. This "Isaac" class is developed as a distinctly new creation, formed from members of the fallen human race. The divine invitation to these is to present their bodies living sacrifices. They sacrifice their human nature that they may attain with

their Head, the antitypical "Isaac," the divine nature—something never before offered. After this new creation is completed, the blessing indicated in God's Promise to Abraham will reach all the families of the earth. It will reach them, first through the "Isaac" seed, the new creation, and secondly, through the Ancient Worthies, developed in the ages preceding this age, under God's typical arrangements.

All kindreds and families of the earth will be blessed by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations (Genesis 17:5; Romans 4:17), said the Lord to Abraham—"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah—Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life—"the liberty of the sons of God."—Romans 8:19, 21.

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## HOW THE GREAT APOSTASY WILL BE OVERRULED

*"They received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."*—2 Thessalonians 2:10-12. Rev. Ver.

The Bible helps of our day are so numerous and accessible, and the words in the original Scriptures translated Hell, so clearly shown in these helps, that there is no reason why an honest student of the Word of God may not see clearly what the Bible teaches on this subject. We are not to lay upon our God the responsibility for the erroneous thought on the subject of future punishment; for he is not the Author of sin or darkness or error in any form. All his work is perfect; he is "righteous altogether," his name is LOVE. Such being the case he would never create any being to torture it forever. Nor does the responsibility for doctrinal error rest entirely upon humanity, who have no doubt been more ignorant than wilful in respect to this error of doctrine, though there seems to have been a measure of wilfulness on the part of mankind.

The Apostle Paul, in the first chapter of Romans, declares that when men knew God, they worshiped him not as God, and did not wish to retain the knowledge of him in their minds, but willingly departed from him. (Romans 1:18-28) This same Apostle elsewhere assures us that "the god of this world," "the prince of this world," Satan, who fell from his holy estate and became the adversary of God through unholy ambition, has blinded the minds of mankind. (2 Corinthians 4:4; John 12:31; 14:30) He is the great deceiver, of whom the Lord said, "He was a murderer from the beginning [of man's creation] and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."—John 8:44.

Again the Master declared in Revelation, when telling us about the consummation of the Gospel age and in the inauguration of the age to follow, that at that time Satan should be bound for a thousand years, that he should deceive the nations no more until the thousand years were finished—thus intimating that prior to that time the people of the world had been deceived by him right along. Satan started his lies very early. His first great lie was told to our Mother Eve, away back in Eden. (Genesis 3:4, 5; 2 Corinthians 11:3) The lie that he told to Mother Eve he has ever since very assiduously propagated; namely, "Ye shall not surely die"—God has deceived you; nobody dies; what is called death is only the dropping of the mortal body as of a worn-out dress; merely the passing into another form of life—a more desirable change. But the Bible has all the while been assuring us that death is a reality, that death means death.

### SIN'S RAPID DEVELOPMENT UP TO THE FLOOD

There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man to a large extent to go his own way, just as St. Paul intimates in Romans, already cited. Mankind did not desire to retain God in their knowledge, so for a time he has permitted them to work all manner of uncleanness. (Romans 1:28-32) But while he has allowed the world liberty in regard to their own wills, nevertheless he has not abandoned them. From the beginning God has purposed that in due time, after mankind have learned the needed lesson, they shall be delivered from sin

and death—"whosoever will." For the time being he has permitted them to take their choice as to whether they would give heed to the voice of conscience still to some extent remaining in man, whether they would listen to his Word of instruction, so far as they were able to know it, or whether they preferred the words of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

The adversary has propagated his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1656 years from the creation of our first parents in Eden, many of the holy angels had fallen and had joined him in the debauchery of mankind. (Genesis 6:1-5) Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawfully fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted—"perfect in his generation."—Genesis 6:1-22.

#### SATAN'S EVIL WORK CONTINUED

But soon Satan again got in his evil work, so that in Abraham's day, only a few centuries later, the whole world was again corrupted by idolatry and sin. Evil spirits—the fallen angels—denied by the Lord after the deluge the power of materialization in human bodies, continued their deceptions by using human beings as mediums of communication with men, either by developing in them powers of clairvoyance, clair-audience, guiding their hands to write, etc., or by taking actual possession of their bodies and using these as if their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2:2; 6:12), in order to prove to mankind that God had deceived them and falsified in his pronouncement of a sentence of death upon the father of the human race, to effect as well all his offspring. They wished to make men believe that people who had gone into death were not dead—that they had not ceased to be—but were more alive than before.

This gigantic falsehood has greatly hindered mankind from seeing the truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and his legions to thus exercise power over the rebellious race that he may ultimately teach a lesson to both men and angels.

Four hundred and twenty-seven years after the great deluge, God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, to the effect that in his seed all the families of the earth shall ultimately be blessed. In due time, the descendants of Jacob, Abraham's grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were used to picture forth in types God's great plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

Although God established a special covenant with the nation of Israel, and they promised full obedience to his law, yet they became, like the nations about them, idolatrous, and sought after wizards, witches and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any amongst them who became such a medium should be put to death. They had agreed to be the people of God, and he had warned them to be on guard against these evil spirits.

In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of his miracles were for the healing and deliverance of those afflicted of the devil, possessed by one or more of these wicked demons, and thus rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. Thus was Satan's great lie, "Thou shalt not surely die," prospered. Like all Gentile nations, Greece had many gods, divinities; and thus were the Greeks worshipers of devils, fallen angels.—Deuteronomy 32:16, 17; Psalm 106:34-38; 1 Cor. 10:19, 20.

#### JEWISH NATION UNWORTHY, CALL GOES TO GENTILES

Because of the world-wide prominence of the Greek language, Greek philosophy, "science falsely so-called" (1 Timothy 6:20), had become entrenched in the minds of thinking people generally. This was true to quite a degree in Palestine. Only to Israel had God sent his law and given his prophecies.

To them he had said, "You only have I known [recognized] of all the families of the earth." (Amos 3:2) When Jesus came, he said, If you had received the witness of John, you would have been ready to be my disciples. Many of the Jews had merely a form of godliness. They thought God would save them by the law whether or no. But Jesus told them that they should not boast that they had Abraham for their Father, for God was able even of the stones about them to raise up children to Abraham. He assured them that God would find a worthy seed of Abraham.

The work of Jesus during his ministry was the starting of this new seed. Jesus himself was the head of this seed. The special work of the entire Gospel age has been the calling and preparing of this spiritual seed of Abraham. The promise was first to the Jews, but since they did not prove worthy as a nation, God, after taking out the faithful "remnant" from that people, turned to the Gentiles, to take out from them a sufficient number to complete the foreordained 144,000 to comprise this seed, the church of Christ, the members of his body. After the accomplishment of this work, Christ, who would then be present in the world the second time, would again visit the natural seed of Abraham, for their enlightenment and blessing. But this blessing would come to them through the spiritual seed of Abraham, the faithful seed.

Our Lord, in the parable of the Wheat and Tares, shows that of those who would constitute, nominally, the spiritual seed, there would likewise be but a faithful "remnant" who would prove worthy to be exalted to reign with Christ; and that the remainder, like the majority of the natural seed, would love this great favor. The words of the Apostle Paul have proven true, that "all that will live godly in Christ Jesus shall suffer persecution."

#### SATAN SOWED TARES IN THE WHEAT-FIELD

In this parable Jesus showed how after the Apostles had fallen asleep the great adversary, Satan, would come and sow "tare" seed in God's wheat field, the church. This tare seed would spring up and bring forth "tares," imitation "wheat," who would associate with the true church and count themselves as of the elect. They would consider themselves as real "wheat." In the parable, the servants are shown as coming to the Master and asking him whether they should not root up the tares from among the wheat. But the Master replied that they should not then do this, lest, in pulling up the tares, they might also root up the wheat. He bade them let both grow together until the time of "Harvest," when he would again be present and would say to the reapers, "Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into my barn." The field was really a wheat-field always; the tares had no right there.

This indicated a separating work to come in the end of the Gospel age, in the time called by our Lord the "harvest." The "field" in the parable, as Jesus said, represented the world, the masses of mankind. The evil seed which Satan sowed in the wheat-field was largely the Greek philosophies. Prior to this time, when the persecutions of Nero and, later, Diocletian, Roman emperors, came upon the growing church, there was a faithful company of disciples, which had held firmly to the truth and were loyal to Christ; and they endured much hardness, many of them even unto death by violence.

But later came prosperity and freedom from persecution, and this proved the downfall of many. The church attracted the attention of the Greek philosophers. They said, "You Christians teach much that is good. Your teacher Jesus was a great man, a great philosopher. But we also have great philosophers and teachers. We would like to come in with you, but in order to do that we must all be broad-minded; none of us must be narrow. We must each be able to see the great truths of the others. Socrates and Plato and others of our great teachers taught the doctrine of a future life long before Jesus was born."

So the Christians thought it would be fine if all the Gentiles could be united in religion. Thus the majority gradually worked in with the Greek philosophers and fraternized with them. Numbers of the adherents of paganism made a profession of Christianity, being reinforced later by many others from the more northern tribes of Europe, these all joining some of their heathen philosophies and theories with Christianity.

#### GRADUAL RISE OF THE PAPACY

Thus it came about that the poisonous draught was mixed which was poured into the "golden cup" of truth, and held out to the world by the apostate "woman," the professed church of God. And she "made all nations drunk with the wine of her fornication." (Jeremiah 51:6-13; Revelation 17:1-5, 15) As error spread and the spirit of ambition gradually superseded the spirit of humility and loyalty to God, bringing the desire to avoid suffering and to be esteemed of

men, the church, as conditions favored her advancement, organized itself as the Papal hierarchy. The Bishop of Rome was declared pope, and claimed to represent our Lord Jesus to the church and to the world. The pope sat upon a throne of glory and became an autocrat in power; commanding kings, and ruling as both a spiritual and temporal prince. The pagan doctrine of the immortality of the soul, combined with the idea, also imbibed from paganism, of the torture of the wicked after death, was made the basis of the doctrine of the eternal torture of heretics and of the Purgatorial sufferings after death of practically all Catholics to fit them for heaven.

These ideas and theories were presented by Dante in his great epic poem, *The Divine Comedy*. According to his presentation, it was written over the gates of the Inferno that all who entered abandoned hope. This place was for those who were to suffer eternal torment. This included all heretics; for no good Catholic entered that abode. Then there was another place—Purgatory—where different punishments were administered for various sins, the process of purgation to vary in time according to the degree of the sin and the masses said for them by their friends on earth and the money paid for their deliverance. Thus the work went on, and the “tares” in the church were multiplied. People were threatened with eternal torment if they did not go to church, and support the hierarchy; and their infants who died were denied salvation.

It was the claim of the Papacy that the thousand years of Christ’s reign, the Millennium, promised in Scripture to follow Christ’s second advent, began in the year 800 A. D., under Pope Leo III., who claimed to be the representative of Christ, his vicegerent, to begin Christ’s reign in his stead. In that year the “Papal states” were ceded to the church by Emperor Charlemagne. Their “Millennium” ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the church and took the Pope, Pius VI., a captive to France, where he died. The succeeding freedom from Papal persecution and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the “little season” foretold in Revelation to follow the thousand-year reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will be permanent.

This Papal Millennium is known in history as the “Dark Ages.” During that time many were the erroneous doctrines and practices brought in and forced upon the peoples of Europe by the Papacy. Their theory was that they must conquer the world. Then endeavored to do this by force, which led to great persecutions, notable among them being the Inquisition. During those dark centuries millions were tortured, exiled, and murdered in multitudinous ways, for refusing to bow to the mandates of the apostate church, under the leadership of popes, bishops and priests. Agents and spies were employed to apprehend and bring to punishment any who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority.

Thus were the nations of Europe paganized and steeped in error and superstition and in reverence for men who falsely claimed to be the special and authorized representatives of God on earth. Yea, these pseudo-apostles of God, as declared in the prophecy of Daniel (7:25), thought to “change times and laws.” They presumed to have authority to alter the laws of God when it seemed advisable for them to do so. They sought to change the time for the reign of Christ, as we have shown. They also set up the abomination of the Mass, which was the taking away of the continual [once for all] sacrifice of Christ, claiming that in the Mass Christ is offered again and again, in a bloodless manner. Thus they set at naught the SCRIPTURAL teaching that the one offering of Jesus on Calvary was all-sufficient for the cancelation of sin. See STUDIES IN THE SCRIPTURES, Vol. II, Chapter 9.

We do not charge that these religious leaders of the dark ages were all doing these things knowingly. We believe that many of them were themselves deluded by the adversary into thinking that they were doing the Lord’s will. These errors were gradually fastened upon the church. The leaders became to a large degree confused. God alone can judge of the culpability of each one. By degrees this paganized Christianity, more cruel and relentless in its propagation and enforcement than even Paganism itself, was adopted by the European nations, and they became what was, and still is, known as “Christendom”—Christ’s kingdom. The glorious Scriptural doctrine of the resurrection also fell largely into the background; for what use had an immortal soul which could not die, for a resurrection from the dead? Plato’s doctrine of the immortality of man was much more agreeable to the flesh than was the true idea of death. It was not pleasant to think of death as the enemy of man, as the curse which God had pronounced because of Adam’s sin.

#### WORK OF REFORMATION—“A LITTLE HELP”

The work of reform, which in spite of violent opposition gradually developed, in the sixteenth century, into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God—his true church. Even through the darkest years of the dark ages there were a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the reformation by which the saints were “holpen with a little help.” But their leaders were in time overcome with “flatteries,” and also succumbed in a considerable degree to the desire to gain power and influence among the nations. See SCRIPTURE STUDIES, Vol. III., pp. 34-39 and pp. 108-113.

#### AN IMPORTANT QUESTION AND ITS ANSWER

Why has God permitted these appalling conditions, is it asked by some? Why did he allow his wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as it is shown in this parable of the Wheat and Tares. It was God’s purpose to permit this experience as a great lesson to the church, to angels, and eventually to the whole world. These errors were to be permitted to be introduced, to grow and bring forth their bitter fruitage, and thus to manifest the terrible effects of error, unholy ambition and sin. It had the effect, too, of developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow together in the Babylonian System, however, until the harvest time. They would come the entire separation of the two classes.

Now we are in this separating time. Now we whose eyes of understanding have been opened can see that these errors and evil practices are not of God, are not taught in his Word. Now we see that, as our Master forewarned, “The kingdom of heaven suffereth violence, and the violent take it by force.” But the great majority of professed Christians are still largely blinded by the smoke of the dark ages which for so long has filled their eyes. Violence to the persons of the saints of God is not often indulged in today, because of present laws and public sentiment, though with some this persecuting spirit still exists as formerly, if only they could gain the power. But the same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day. The Bible doctrine of the resurrection of the dead is relegated to the scrap-heap.

Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the Scriptural presentation. Some still preach that there is to be a final resurrection of the body, to be joined to its spirit—a doctrine nowhere taught in the Bible, and the veriest nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are dead, and there is to be a resurrection of the soul, the being, the Ego. Our Redeemer died to buy back the human race who died in Adam; and he was raised from the dead on the third day by the Father. If the body is “shuffled off” at death, that the spirit may be free from its encumbrance, why should the spirit come to need it again in the distant future? And what an eternal degradation this would be for a spirit which had been freed from its former animal body for years or for centuries!

The church systems of today are thoroughly permeated with all manner of pagan doctrines—Greek philosophies. Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, re-incarnation of the soul after death, communion of the living with the dead—all these have been borrowed from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the harvest time of the age, God is calling his people out of them, and the work is nearly completed. He has spewed these nominal systems out of his mouth.—Revelation 3:14-20; 17:1-5; 18:1-24; 19:1-8.

At one time we wondered why it was God’s will to permit this condition of things. But in the light now shining we believe we can clearly see the reason. We believe that God saw what we are now coming to see; namely, that people who had never known of the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could never have appreciated the truth as can those who have been influenced and bound by them.

What wonderful relief came to our minds and hearts when we emerged from this gross darkness out into the glorious light of God’s truth as it is in Jesus! What a marvelous

impression it made upon us! We fancy that mankind, when awakened from the sleep of death, will be on the lookout, as they awake, for the conditions which they had been taught would be theirs beyond this life. Many will look around in terror to see the fiery flames and tortures, and will shout, "Where is the devil?" Then when the love of God in his wonderful provision for mankind shall be shown to them, when they are told that they are now under the righteous reign of Messiah, which designs only good for all men, when they come to realize God's matchless goodness, what a revelation of joy it will be to the poor, benighted, sin-cursed world!

Surely all who are sincere at heart, all desirous of doing

right, when the conditions are made favorable for so doing will appreciate, as they never could have done otherwise, the glorious character of our great Creator! We can see that God has had a purpose in permitting for six thousand years the evil conditions which have prevailed—a purpose for the church and for the world and for all his created intelligences, even those yet to be created. We hope and believe that when God makes the matter fully plain all will see that his ways are just and righteous altogether. We are waiting for him fully to demonstrate his character in due time; and this time, we believe, is now very near at hand.

## "THEY GO FROM STRENGTH TO STRENGTH"

*"Be ye filled with the Spirit."*—Ephesians 5:18.

Let us consider together briefly these words of the Apostle Paul, addressed to the church of Christ, the saints. They do not apply to those who are merely empty professors, having a form of godliness only, but to those who have fully accepted the terms of God's call, who have made the full consecration which alone brings us into the position of sons of God. These are the only ones who have the Spirit of God. These only are begotten from above. But St. Paul would have us remember that it is not sufficient that we receive the begetting of the holy Spirit, which comes to us at the very entrance of the narrow way. We should see that the holy Spirit of God abounds in us more and more as we go on in our heavenward course. The little spark of the new mind should grow stronger and brighter day by day.

If this development does not take place, if we merely stand still, we shall soon begin to lose ground; but if we progress, the natural man will gradually perish and the new man will thrive. Christian development should be steady and continuous. We are to be more and more filled with the spirit. Sometimes the Lord's children say, "I do desire to be filled with the Lord's Spirit, but it seems as if my capacity is so small. I wish to have his spirit in large measure, but I am unable to be what I long to be. I am not satisfied with my attainments." But if we are striving earnestly and prayerfully to become like Christ, let us not be discouraged. Let us remember that if we keep filled to our present capacity, this very infilling will enlarge our capacity. Then our earthen vessel will hold more of the holy Spirit. This, in turn, still further enlarges our capacity; and so the expanding and filling goes on. Thus it is possible for us to be filled continually.

If it were an impossibility for us to be filled with the spirit of God, the inspired Apostle would not have so instructed us. To the truly consecrated child of God this is possible, and not only possible, but obligatory. But as there are ebbs and flows in the ocean tides, so with our sense of the Lord's presence with us and his smile upon us. We may not always realize his presence to a large degree, but the Lord's saints must learn to walk by faith, to trust him and his abiding love and presence with us even though physical ill health or untoward outward circumstances or conditions may at times cause a mental depression. We are to rejoice in the Lord even though there may be for a time more or less heaviness of spirit.

### DAILY SELF-EXAMINATION NECESSARY

In speaking of the glorious salvation of the church the Apostle Peter says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [trials], that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:6-8) And we can thus rejoice even in the midst of severe trials that cause pain and tears. There may be times when it will seem as though we are more filled with the spirit than at other times. But if we are striving earnestly to daily work with God, this will not really be the case. It may be only a difference of surface feelings. The true child of the Lord should steadily progress.

The spirit, or disposition, of the world will seek to invade the dominion of the new creature. But the new creature must be on the alert to see that his mind and body are freed from everything that would not be in fullest harmony with God's holy Spirit. Each one should seek to judge himself in this respect. We may not judge one another, but we should judge ourselves. We are to see to it that the spirit of the Lord is manifest in our words, our thoughts and our conduct. We should be able to do this more and more success-

fully, more and more continually, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, praying, striving, day by day.

The spirit of the Lord dwelling in us in fullness, as it should be, will cause our entire being to be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the heavenly things, heavenly hopes, heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience if we continue faithfully in the narrow way, if we "follow on to know the Lord."

But if, on the contrary, we find ourselves making provision for the flesh, making worldly plans; if we find ourselves inclined to lay up treasures on earth instead of in heaven, we should take alarm, and should ask ourselves whether we are deficient, whether we are neglecting the means of grace—prayer alone with God, study of his Word, meditation upon the glorious things to which we have been called. watching ourselves as to our growth in the fruits of the spirit. If we find that we are considerably controlled by the spirit of contention, we should ask ourselves, "Are we seeking to deal justly and equitably with others—to give them their rights and not intrude upon them? Are we cultivating the love which is forbearing, forgiving and kind?"—2 Timothy 2:24; Ephesians 4:31, 32.

If we find after close introspection that we are in full sympathy with the spirit of love, and can see that we are gradually developing this crowning fruit of the spirit, let us rejoice; for we should greatly deplore the matter if it were otherwise. If we find that we are controlled by this spirit of love, we may know that we are filled with the spirit. This spirit of love will enlarge our hearts and minds, making us broader and nobler day by day.

But we need to continually watch and pray; for there is constant danger otherwise that we may be tripped up or stumbled either by our own faults or those of others. We are never safe from being side-tracked unless we go often to the throne of grace; we cannot be filled unless we keep very close to the great Fountain from which our infilling comes. We must daily carry our earthen pitcher to this heavenly Fountain to be replenished; for we are leaky vessels. We are not to feel discouraged if we do not find in ourselves the rapid growth that we desire to see. Strong, sturdy trees that can withstand the fiercest storms are not developed in a day. Their growth is a slow, steady process. We should show our loyalty to the Lord by renewed effort every time we fail. He is looking at us not to see if we are perfect in the flesh—for he knows that we are not and can never be—but to see whether or not we have the spirit of earnestness and loyalty which daily and hourly seeks to keep the body under and to cheerfully take up the cross.

### BLESSED RESULTS OF SPIRIT'S INFILLING

The Christian is not to be like the worldling who seeks to drown his troubles and afflictions in drink or in pleasures, dissipations and frivolous diversions; but in every trouble he is to fly to the only true Source of solace and comfort and strength. This will drive away all anxiety and give him rest and peace even in the midst of trouble. Like the fabled halcyon, which built its nest and brought forth its birdlings in the midst of the sea, the true child of God can be at rest even amidst the billows and storms of life, and can prosper as a new creature and accomplish all the good pleasure of God's will.

This unwavering trust in the Lord, this abiding rest of soul, this zeal in God's service, is a matter of growth. "They go from strength to strength," the Psalmist declares of the inhabitants of Zion. "First the blade, then the ear, after that the full corn in the ear," said our Lord of this class. (Psalm 84:7; Mark 4:28) Notwithstanding the difficulties of life, these can continue to make melody in their hearts unto

the Lord. They rejoice no matter what may be the outward earthly conditions. They can smile even through their tears, knowing that, according to his promise, all things are working together for their good. To attain this development is to be filled with the spirit; and each consecrated disciple of Christ should reach this plane.

Some Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have, sooner or later, inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of

others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear—all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'"

"Jesus, my Lord, Thou art my life,  
My rest in labor, strength in strife;  
Thy love begets my love of Thee;  
Thy fulness that which filleth me.

"Mine effort vain, my weakness learned,  
Weary, from self to Christ I turned,  
Content to let His fulness be  
An unbought fulness unto me.

## ST. PAUL AT THESSALONICA AND BEREA

JULY 2.—ACTS 17:1-15.

"Him did God exalt with his right hand to be a Prince and a Savior."—Acts 5:31.

[With the exceptions of the following paragraphs, this article was a reprint of that entitled, "The Bereans More Noble," published in issue of June 1, 1909, which please see.]

At Thessalonica the missionaries found a Jewish synagogue; and in harmony with their usual custom they attended worship there. For three Sabbath days they reasoned with the congregation from the Scriptures. The word rendered reasoned in Verse 2 implies a dialogue or discussion. St. Paul discussed the Bible with the Jews. The propriety of his course is evident. The Jews were familiar with the Messianic prophecies; and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continually hoping for the fulfilment of the grand promises made to Abraham, confirmed to Isaac and to Jacob—the Oath-bound Covenant.—Acts 26:7; Hebrews 6:13-19.

This form of preaching the Gospel has fallen considerably into disuse amongst Christians. It is an excellent one. We have endeavored to revive it amongst the friends of present truth everywhere by especially commending to them the Berean Bible Studies and such discussions of the Word of God with the aid of helps. The effect is excellent. In this way many obtain clearer conceptions of the truth than they would get from any ordinary discourse. While we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of his people in this end of the Gospel age. This method is for the advantage of the entire class; for an able leader is not so indispensable as with other methods. One danger with able leaders is that sometimes their ability goes in a wrong direction and misleads the too confiding ones under their care.

For this kind of Bible study both a textbook and a question book are used. The textbooks are the STUDIES IN THE SCRIPTURES. In these volumes the teachings of the Bible have been brought into an assimilable form. Each subject is treated systematically, with references to various parts of the Bible in which these subjects are stated. It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word than have others.

### "THE MORE NOBLE BEREANS"

The next stopping place was Berea, and there, as usual, the missionaries went first to the synagogue. They were agreeably surprised to find the Jews at that place very honest-hearted. We read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The Greek word used here for "noble" seems to imply persons of the noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever found and from whatever

causes; and true nobility implies reasonableness, as distinguished from prejudice.

The Bereans were reasonable. Professing to believe all that was written in the law and the prophets, professing to be looking for the Messiah, they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath, but daily, to see how well the Apostle's arguments were supported by the testimony of the law and the prophets. As we should expect, many of so noble a class accepted the good tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious message of God's love and mercy through Christ—his plan for selecting the church now and of blessing all the families of the earth through that church by and by—could disbelieve it or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord!

We read that many of the noble Bereans believed—Jews and Greeks, men and women. Here is a suggestion to us all. We should have a judgment and conviction respecting the divine Word; but it should not be so unreasonable a one as to hinder us from receiving further knowledge from the same source. We are to "try the spirits," the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." We should know in whom we have believed; and having been once convinced, we should not be easily turned aside from a properly grounded faith.

If we are satisfied that we have been building upon the Rock Foundation furnished us in the divine Revelation, we should expect that any further light coming to us would not be contradictory to what we have found to be Scriptural and harmonious with the divine character. On the contrary, we should expect that all further light from the divine Word would be consistent with the foundations of our faith. Anything that would set aside or make useless the first principles of the doctrines of Christ should be promptly rejected.

"Painful and dark the pathway seems  
To distant earthly eyes;  
They only see the hedging thorns  
On either side that rise;

"They cannot know how soft between  
The flowers of love are strewn.  
The sunny ways, the pastures green,  
Where Jesus leads His own."

## THE THESSALONIAN CHRISTIANS

[This article was a reprint of that entitled, "I Will Come Again and Receive You," published in issue of August 1, 1897, which please see.]

### OUR LORD JESUS' INSPIRING PROMISE

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

These are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the church, to those who have entered into a special contract, a special covenant with the

Lord. The invitation of the present time, to suffer with Jesus that we may reign with him, implies the attainment of membership in his body. His members are his disciples; they have been invited to walk in his steps.



It is required of these that they continue to hold fast the faith that first led them to make a consecration. They are to continue in this attitude through evil report and through good report, to follow their Leader "whithersoever he goeth." They must not faint before they reach the end of the journey. The world, the flesh and the adversary will try to dissuade them and turn them back—try to cause them to think that the invitation they have received is an intangible, impossible thing.

A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. Daily we are proving our loyalty or our disloyalty. "The Lord your God doth prove you." He proves us to see if we are worthy—to see whether we love him best or love self best, to see if our confidence in him is such that we will lay aside everything else to win this great prize which he has offered, to see whether we are trying to grasp this beautiful thing, this crown of life, without appreciation of its cost.

In one of his parables, our Lord represents some who, when the sun of persecution arises, are not sufficiently loyal to the principles of righteousness to stand. They become offended. They wither away. So this word faithful seems particularly to signify loyalty, including also the thought of being full of faith. God's children are to be full of faith, and those in whom God can have faith—those proving worthy of his entire confidence.

Our Lord will say to such as are wholly faithful to the end of the race, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." These shall have "a crown of life." Their loyalty must be proven even unto death. This does not mean merely that they shall die as a consequence of their consecration to the Lord; for there will be two classes of those who thus die—the Little Flock will die sacrificially, and the Great Company will die through "the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

## THE ANGELOPHONE

Many of our readers got phonographs from us in connection with the "Eureka Drama" and the "Family Outfits." We have had considerable difficulty for the past eight months in filling orders. The demand for phonographs has been so great of late that all the manufacturers are behind with their orders. They give their special attention to the finer and costlier instruments. The cheaper ones for which there is the larger demand, are nearly always "out of stock."

In the Lord's providence we have made arrangements for obtaining a phonograph of up-to-date model, which we are enabled to supply to our readers at what are known as jobbers' prices—less than the wholesale prices. The retail prices are \$25.00, \$50.00, and \$100.00. The wholesale prices are just one-half of the retail prices. The jobbers' prices at which we are permitted to supply WATCH TOWER readers are still less—namely, one-third the retail price—\$8.33, \$16.67, and \$33.33.

The "A" Angelophone, which would cost our readers but \$8.33, is of very neat design and of good, full size, quite artistic

"Unto death," therefore, would in this text mean a faithfulness which would persist until the sacrifice is finished in death, a faithfulness ready to encounter death at any moment, which would lead to the performance of the covenant of sacrifice even unto its consummation.

### THE FADELESS CROWN OF LIFE

The thought in respect to the receiving of the crown is that it confers great honor. In the Olympian games of olden times a crown was given which was usually of laurel leaves; and great victors on battle-fields received crowns of laurel—the laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honor to be bestowed upon the faithful church. There is a great prize to be given. There is an election going on. It is for each individual to make his calling and election sure.—2 Peter 1:10, 11.

Each one who is victorious will receive a crown of life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of everlasting life. And not only so, but the Lord shows us that this crown of everlasting life will be a crown of superior life—life on the very highest plane. Those who attain restitution during the Millennial age will have everlasting life on the human plane. The angels will have everlasting life on the spirit plane. But this crown of life given to the "more than conquerors" will be the very highest form of spirit life—immortality—far above all other planes of life, as the special reward for being victors in this race. "Let us so run that we may obtain. The goal is near!"

"Run on, my soul, undaunted,  
Where duty shines before,  
Though deserts blaze around thee  
And Jordans surge and roar;  
The land on this side Jordan  
Is not thy birthright blest;  
Speed on, and find thy Canaan  
And enter into rest."

looking. The spring is strong enough to run the record without rewinding.

The "B" Angelophone is still larger, more handsomely covered, and has a double-spring motor with worm-gear.

The "C" Angelophone is still more handsome in appearance, with a cabinet case and lid, double-spring motors, worm gear, etc. All are rosewood-stained and varnished. All are supplied with excellent tone-arms and sound-boxes—and the latter is so arranged as to play any kind of record—Columbia, Victor, Pathe, Edison, etc.

The name Angelophone signifies "The Angel Voice." Very appropriately, the manufacturers are preparing a large selection of religious music. This, however, is not yet on sale. We will announce it later.

Any of our readers desiring to purchase at above prices may address their orders:

The ANGELICO, % I. B. S. A., 122 Columbia Heights, Brooklyn, N. Y.

## INTERESTING LETTERS

### CONSIDER ONE ANOTHER IN LOVE

DEAR BROTHER RUSSELL:—

Quite a number of the classes consider it wise to provide a supper at the home where the afternoon and evening meetings are held on the occasion of a pilgrim visit. They are frequently unwilling to have this a light luncheon, but rather an elaborate meal. Various sisters proffer their assistance to the one at whose home the meeting is held, but they fail to realize that even with their help she has many times as much to do as they have in getting house and dishes ready beforehand, and in cleaning things up later.

If the large majority of such meetings are held in a certain home because of its large rooms, etc., it means an oft-recurring burden to that sister, and especially so if she is not physically strong.

This week I have been in two different towns where almost identical conditions exist along this very line. One of these sisters, a noble, self-sacrificing character, told me that she was so nearly in a state of collapse after the strain of such an occasion that it had become a severe trial to hear another pilgrim was coming. But she is afraid to tell the class lest they misunderstand and think her selfish.

She was under such a physical and nervous strain as to get practically no good from the pilgrim's visit, and possibly

while he was talking she would have to spend part of the time in the kitchen.

I find that sometimes the older and more practical sisters see the unwisdom of this, but the younger ones who have less home cares, and better health, will insist on a more elaborate program, though in the end the major portion of the work does not fall on them. Often it seems prompted by a pride that wants to surpass the hospitality of another class.

However, there are some sisters who have the matter of a luncheon down to the point of ideality, and if the friends knew that such methods gave us the greatest satisfaction they might adopt the same. Let me tell the method of a certain class where almost all the week-day meetings are held at one home on the occasion of a pilgrim visit since it is the only house large enough.

Probably 25 or 30 will sometimes stay over from one meeting to the next. They do not go to the table, but are asked to take seats around the room, leaving the middle of the room open for passage. Then there is passed to each one a picnic plate on which are two sandwiches (probably one is meat and one cheese), a pickle, a piece of cake and a banana (or some other fruit). Then tea or coffee or water is passed to each. On each plate is also a paper napkin.

There is no dish-washing, except of cups and saucers and

spoons. Even tin cups will simplify this. When all are served, everybody is free to enjoy the discussion of Scripture questions, etc. As each one is through he puts his cup on a convenient table, from which sisters finally remove them in a few moments.

In this way the friends have clearer minds for the evening discourse and are in a better state to take in the more spiritual food. If any feel a cooked supper is necessary they can go to a nearby restaurant.

At the class I have in mind the sister usually speaks to the pilgrim brother earlier in the day somewhat like this: "Now, Brother, we know you must have little luncheons so often that something more substantial may be needed, so if you tell us what you want, we will see you have it." However, it suits me far better than a heavy supper, while there are other places where a memory of the elaborate variety of heavy food I am supposed and urged to eat, puts a little measure of fear into me when it is apparent I must endure it over again. If I had partaken of one-tenth of all the cake and rich things offered me during the last fifteen years, I would have finished my pilgrimage long ago.

These sisters at the place mentioned estimate the number to be provided for, and then divide it up amongst themselves. One brings 12 or 15 sandwiches, another the same, another a dozen bananas, etc., and thus the expense as well as the labor entailed is made very light.

Many of the sisters making extensive preparations for entertaining have the best of motives; they thus desire to show their appreciation of the presence of the friends, the Lord's children; but there is a lack of wisdom in it.

Another thing: When a home meeting is held the friends as they arrive are shown to a room where they can leave their coats. If they get there early enough this is all right, but it sometimes happens that even those coming in late are thus treated. Escorting them to where the wraps can be left, not only keeps the hostess out of meetings, but also preserves confusion among those near the stairway or hall; at least it distracts the attention of some. How much better if all such moved promptly to the nearest vacant chair, keeping their coats with them as they would in a more public place!

I also desire to mention the fact that the classes are not so particular to supply free literature to visiting strangers as they once were. I have been to public services, even, when not a single tract was on hand. It made me think of "Billy" Sunday's comments on "the deacon who didn't deak." That surely is one of the things to which the deacons of the various classes should see.

It isn't my intention to complain of the classes, for they are really in a glorious state, but there are some place where the foregoing suggestions might make them still more of a blessing to one another. With warmest Christian love,

Yours in the bonds of the kingdom, B. H. BARTON.

#### RE LOVE THE SUM OF ALL GRACES

MY DEAR PASTOR AND BROTHER IN CHRIST:—

Have thought many times of writing you since that most helpful article on Love appeared in THE WATCH TOWER, and especially since you suggested that we write you stating the progress and growth we have made in the development of this all-important fruit of the spirit. And now as my cup of joy and blessing is simply overflowing in gratitude to our dear heavenly Father, and to you, his faithful servant, for your loving ministry, I write you of my experiences.

Desiring more and more to become Christlike, I had been striving to develop more love. It became the burden of my prayer. Then in the providence of God the article on Love appeared in THE TOWER. It was just what I needed!—and how it helped me! By God's grace I have noted growth in love as I daily seek to walk in the Master's steps. It has helped me to be more and more patient, more sympathetic, and to daily examine myself by this standard. Truly, the articles in THE WATCH TOWER become more and more to me "meat in due season," and I rejoice to see how wonderfully the Lord is providing all things needful for them who love him supremely. (Philippians 4:19) The Lord is indeed blessing us during this period of waiting, that the bride may make herself ready.

Would like to relate to you several experiences in the volunteer work, which were a source of joy and help to me, and we believe of interest to you. The other day, in serving a nearby town with tracts, we learned in conversation with a merchant's son how much he and his father enjoyed the tracts. He said, "Father has been treasurer and a member of council of the Lutheran Church for many years, and they have recently reelected him, but he will not serve any more; he is thoroughly disgusted with it all, because there are so many hypocrites in the church. We don't want any-

thing to do with it." A lady, hearing the conversation, said, "I haven't been in church for two years." We sought, by the Lord's help, to lend a helping hand. They received the literature with gladness and would surely read it.

The next day, going to another town, we met a gentleman on the train (a tract serving as an introduction), and he spoke freely concerning conditions in his (another Lutheran) church. He told me, "You would be surprised to know how many read these tracts. Why some of our members (mentioning names of business men) won't come to church any more. When approached about it they say, 'What is the use? I get Pastor Russell's sermon at my house every Sunday morning, and there I get just what I want, and I would not get that if I went to church.'"

No doubt the truth is reaching more people than we might realize. (Ecclesiastes 11:6) However this may be, these experiences awakened in me a deeper concern and appreciation as to our privileges and opportunities, and a greater diligence in the service of our Lord and Master.

Again asking you to pardon me for the length of this letter, and thanking you for your loving service, which is proving invaluable to me, and praying that our loving heavenly Father continue to bless and to keep you strong in the Lord and faithful unto death, I remain

Lovingly your brother in Christ, HIRAM P. KLEINHAUS.

#### LETTERS FROM FRENCH BRETHREN

In accordance with the invitation of dear Brother Russell in his wonderful and comforting article on "Divine Love," published in the last July (French) TOWER, I am intending to write to him.

May the God of all grace and peace be with each of you in your activity for the Lord's cause, till by and by above we shall sing an everlasting Halleluia to the honor and glory of our great Creator!

ELIE JERVILLE, Corporal at Bailleul.—Northern France.

I have received the PHOTO-DRAMA booklet, and wish I could eat it and know it by heart. Forward to my new address THE TOWER (French), the BIBLE STUDENT'S MONTHLY and Brother Russell's sermon. I am not very old, enjoying spiritual life only during the past five months. I never would have believed that such love could be found among God's children. I have known the Bible for ten years, and that it was God's Word, yet I was without knowledge, since darkness surrounded me. Is it possible that I could ascribe to the loving God the cruelty to torture everlastingly his creatures? Oh, how much I now bless the Father for having made known to me his love!

Believe me your devoted brother, ALFRED BLAS.

Wounded soldier in the hospital at Meung, France (newly interested).

This second message to you is to show my love and to tell of the change in my character since receiving THE WATCH TOWER (French). You have addressed to us an invitation which has greatly helped me, and since that time I pray every morning and evening, and run to the throne of grace to confess my failures and my progress. Dear brother, I can tell you I have received great blessings, and I ask your prayers to the end that perfect love—not the love of the world, but that for life eternal—may abide in me.

Your sister in Christ's love, L. R.

I thank the Lord with all my heart for granting me to know your excellent books and also the dear WATCH TOWER (French), which I value as a pearl. The Lord in his mercy has sent us his messengers with the torch of the true Gospel. Therefore, as Paul said to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Forgive my intrusion, but I wished to tell you how much your labor and devotion are precious to my soul. M. R.—Switzerland.

It is ever with keen pleasure and deep gratitude to our God that I receive THE WATCH TOWER (French), that messenger of good news which is as refreshing water. (Prov. 25:25) THE TOWER truly sums up our experiences, joys and hopes. As our face sees itself in a mirror, likewise the printed lines of THE TOWER reflect the truths we perceive in the Holy Word. Therefore, I more and more thank the Lord that I am among those having reached the 1335 days. I rejoice while listening attentively to the teaching of the faithful and wise servant.—Rev. 1:3.

The Lord bless you and keep you in his love through Jesus Christ!

Yours devotedly in him,

F. JUPIN.

Non-commissioned officer, Northern France.

I hasten to give you my most sincere thanks for so graciously sending your journal, THE WATCH TOWER (French), to my son, Oscar, who is a war prisoner in Germany. I take