

VIEWS FROM THE WATCH TOWER

STILL DEBATING INFANT DAMNATION

In debates on creed revision among Presbyterians no feature has called forth such heated discussion as that relating to "elect infants dying in infancy." This clause of the Westminster Confession, with those clauses which have popularly been taken as interpreting it, follow:—

III. 3. "By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death.

III. 4. "These angels and men thus predestined and fore-ordained are particularly and unchangeably designed, and their number is so certain and definite that it can not either be increased or diminished.

X. 3. "Elect infants, dying in infancy, are regenerated and saved through the Spirit, who worketh when, where, and how he pleaseth; so also are all other elect persons who are incapable of being called by the ministry of the Word.

X. 4. "Others, not elected, although they may be called by the Word and may have some common operations of the Spirit, yet they never truly come to Christ and, therefore, can not be saved. Much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested."

From a *remote period* these statements have been popularly supposed to teach, by implication, that non-elect infants dying in infancy are damned. However, the recent General Assembly of the Presbyterian church (South) claimed that no such interpretation could rightly be put upon the clause, and refused to consider a proposition to alter it. For instance, Dr. Warfield, of Princeton, says, "I think we may characterize the interpretation of Chapter X., section 3 [of the Westminster Confession], which finds a body of non-elect infants dying in infancy implied in its statements, as one of the most astonishing pieces of misrepresentation in literary history." Rev. Dr. Eugene Daniel also asserts that it is unjust to say that the Confession implicitly teaches the damnation of non-elect infants. He points out that it teaches *positively* the salvation of elect infants, but makes no attempt whatever to solve the Creator's intentions with regard to non-elect infants.

It seems peculiar indeed that anyone claiming to believe in Calvinistic *predestination* of adults could dispute that the same conditions prevailed in infancy. But hearken to other interpreters of the Westminster Confession, as follows:—

Rev. Dr. Horace L. Singleton (*The Homiletic Review*, September), states that prior to the Westminster Confession all of Christendom had believed that infants dying without baptism are *damned*, but that Confession took a step forward in asserting that *elect* infants, even if unbaptized, are saved. He says:—

"The sacramentarian doctrine of the papal and other prelatial churches, and the logical conclusion of Arminianism, left no other provision for infant salvation than baptism. To die without it was to be lost forever. This detestable doctrine the Confession of Faith was designed to destroy. It does destroy it. The Christian church and the world are debtors to it for removing the gloom which surrounds the death of babes. The Assembly divines were all Calvinists, in entire accord with the second Scotch Confession, which on this subject 'abhors and detests among the doctrines of the Roman Antichrist his cruel judgment against infants dying without the sacrament.' The Calvinists of the Westminster Assembly who indorsed or approved that Confession, would surely not frame an article on infant salvation which would imply that any dying in infancy were without the pale of God's grace and redemption. So they made provision for all by referring all to the sovereign will of him 'who worketh when and where and how he will.' Only Calvinistic theology and a Calvinistic Confession can say that. The phrase contains the essence of Calvinism. What is that? Why, the grace of God is sovereign both in its source and application.

"As to the device of the doctrine of infant damnation, not one of the other denominations can point at the Presbyterian church and say: 'Thou didst it.'

"The Roman Catholic church in the Council of Trent decreed, and the decree still stands:—

"If any denies that new-born children must be baptized, or says that they do not derive from Adam anything of original sin which makes the washing of regeneration necessary to cleanse them for an entrance into everlasting life, let him be accursed."

"The Lutheran church did not rid itself altogether of Roman sacramentalism. Its Augsburg Confession teaches that 'Baptism is necessary to salvation.' It condemns all 'who affirm that children are saved without baptism.'

"Archbishop Cranmer, the first primate of the English church, said in his 'Catechism': 'If we should have heathen parents and die without baptism, we would be damned everlastingly.'

"... The founder of the Methodist Episcopal church, John Wesley, in his 'Treatise on Baptism,' 1756, says:—

"If infants are guilty of original sin, then they are the proper subjects of baptism, seeing in the ordinary way they can not be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that they thereby are children of wrath and liable to eternal damnation."

The Independent (August 30) says:—

"It is a mere evasion to assert that 'elect infants' can mean all infants. It would be as easy to say 'all infants', as 'elect infants' if that were intended, and if it were not contradicted by the doctrine clearly expressed in the Confession, that original sin is worthy of eternal death. That the plain meaning of the Confession and its implications throughout includes infants among those who are lost, is sufficiently proved from the language of Dr. Twiss, prolocutor of the Westminster Assembly, who says distinctly in his 'VINDIC.T' I, 48 —

"Many infants depart from this life in original sin, and consequently are condemned to eternal death on account of original sin alone. Therefore, from the sole transgression of Adam condemnation to eternal death has followed upon many infants."

"What Dr. Twiss said was the belief of the rest and the teaching of the Confession."

The Rev. Henry Frank quotes John Calvin himself, saying:—

"John Calvin says with his accustomed clearness: 'The children of the reprobate [i. e., the non-elect] whom the curse of God follows, are subject to the same sentence' (Opera II.) Again: 'You deny that it is lawful for God, except for misdeeds, to condemn any human being. . . . Put forth your evidence against God, who precipitates into *eternal death harmless, new-born children* torn from their mother's bosom.' (*De Occulta Dei Providentia*). 'As the eggs of the asp are deservedly crushed, and serpents just born are deservedly killed, though they have not yet poisoned any one with their bite, so infants are justly obnoxious to penalties' (Molineaux of France). . . .

"Once again hear John Calvin: 'Very infants themselves bring in their own damnation with them from their mother's womb; who, although they have not yet brought forth the fruits of their iniquity, yet have the seed thereof enclosed within them; yea, their whole nature is a certain seed of sin; and therefore it can not be otherwise than hateful and abominable to God.'

"Now let us learn what the framers of the Confession themselves said concerning this damnable doctrine. William Twiss: 'If many thousands, even all the infants of Turks and Saracens, dying in original sin are tormented by him in hell-fire, is he to be accounted the father of cruelties for this?' For a vivid picture of the disposition of these eternally damned infants by this mild and maudlin Presbyterian God, read Samuel Rutherford, one of the Scotch commissioners who assisted in framing the creed. 'Suppose we saw with our eyes a great furnace of fire, . . . and all the damned as *lumps of red fire*, and they boiling and louping for pain in a dungeon of everlasting brimstone, and the black and terrible devils, with long and sharp-toothed whips of scorpions lashing out scourges on them; and if we saw our own neighbors, brethren, sisters; yea, *our dear children*, wives, fathers, mothers, swimming and sinking in that black lake, and heard the yelling, shouting, crying of our young ones and fathers. . . .'

It will now be quite in order for some very conscientious Presbyterian brother to tell us that John Calvin knew nothing about *Calvinism* anyway; or to assure us that though there were damned non-elect infants in times past, there are none today, though God and his Word have not changed in the interim.

If, instead of saying elect and non-elect infants, Brother Calvin had said the children of the non-elect are damned when they are born, he would have come much nearer stating the matter truthfully, however erroneous his conception of the facts. For the word *damned* in plain English simply signifies

condemned, and the same is true of the Greek word translated in these two ways in the Bible.

No one can dispute that the Scriptures plainly teach that *condemnation* (*damnation*) passed upon all men because of father Adam's transgression (Rom. 5:12), and hence the declaration that mankind are "born in sin." (Psa. 51:5) The only exceptions to this rule of being born *condemned* (*damned*) being in the case of children one or both of whose parents are believers.—1 Cor. 7:14.

But then, the great difficulty of "Orthodoxy" lies in the fact that it has accepted theories respecting this original *condemnation* (*damnation* or curse of God) framed in "the dark ages," that it means *condemned* (*damned*) to everlasting torture, either in fire and brimstone or something worse: a thought as opposed to the Scriptural teachings as to sound reason and common sense. If, however, the Scriptural thought be attached to the *condemnation* (*damnation*) and it be seen that all of Adam's race are born aliens and strangers from God, his enemies and under *condemnation* (*damnation*) to death is imperfect beings unworthy of God's favors, including everlasting life,—then all is plain, all is reasonable.

It will then be seen that as Adam's sin and its penalty were entailed upon his children, so the harmony with God of a believing parent would properly and consistently attach to his children until they shall have reached years of discretion and ability to accept or reject divine favor for themselves.

However, the children of unbelievers have the opportunity of accepting God's grace when they come to years of discretion, provided they have the necessary "ears to hear"—ears of the heart. And even such as, under Satan's influence, are deaf to the voice of God now speaking to us through his Son—and who therefore continue through the present life under *condemnation* (*damnation*), we have the assurance will in the Millennial age have the *ears of their understanding* opened and then have opportunity to obey and be blessed with the gift of God—eternal life.

N. B. We will send FREE, as a sample, on receipt of a Postal Card request, a ten cent pamphlet, "*What Say the Scriptures About Hell?*" It discusses every occurrence of the word hell and every passage generally supposed to teach eternal torment.

DEAD BODIES AND QUICKENED BODIES

"O wretched man that I am: who shall deliver me from this dead body? I thank God [for deliverance] through Jesus Christ our Lord. So then with my mind I serve the law of God, but with the flesh the law of sin."

Rom. 7:24, 25.

Much perplexity has been caused to many Christian minds by the statements of the seventh chapter of Paul's Epistle to the Romans. Some have concluded that he here teaches that he lived a life of sin, according to the flesh, but a life of righteousness according to his mind; and yet they are ready to concede that this is rather a perplexing, unreasonable and unsatisfactory view of the matter. Others reach the conclusion that the Apostle must here be describing his condition of heart and mind before conversion, while he was still a sinner; yet these also find difficulties, and confess that many features of such a view are quite inconsistent with the Apostle's language. We submit the following interpretation of the chapter, as proving itself correct by its harmonizing with all the Apostle's statements in this chapter and elsewhere.

The Apostle is addressing believers at Rome, "beloved of God, called saints" (1:7). Some of these were probably converts from amongst the Gentiles, while undoubtedly a considerable proportion were converts from Judaism. This is implied by the fact that the Apostle in this Epistle so particularly explains the Law, not as to Gentiles having no knowledge of the Law, but as to Jews having full knowledge of it. The Epistle is a very comprehensive statement of the entire plan of God. The Apostle begins in the first chapter by showing that God was not responsible for the prevalent degradation, ignorance, sin, etc., throughout the world, and concludes with the crushing of Satan under the feet of the saints during the Millennial reign of the Christ. He explains that at one time God gave to mankind in general certain knowledge and blessings, but that "when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." He explains that thus gradually men came down to idolatry and bestiality, dishonoring and degrading themselves, and "perverting the truth of God into a lie;" "for which cause God gave them up to vile affections and to a reprobate mind, to do those things which are not proper;" and they became filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, dispute, deceit, malignity, etc., etc. Thus he accounts for the various degrees of degradation, ignorance and superstition prevalent throughout the world.—Chap. 1:21, 22, 25, 26, 28, 29.

Proceeding, he shows that while Israel had received God's law, under a special covenant, and with special favors at his hands, they had not been *saved* by the law, any more than the Gentiles had been saved without the law; and that therefore both Jews and Gentiles needed just such a Savior as God had provided. Answering the supposed argument of the Jews, he declares, "Not the *hearers* of the law are just before God, but the *doers* of the law," and he argues that the Jew who rested in the law, and made his boast of being of God's favored people, and who by reason of these favors knew the will of God more particularly than the Gentiles, would not, by reason of this knowledge and advantage, be justified under the law, but could only be acquitted by a perfect keeping of that law; and that since the Jews did not keep the law perfectly they could not claim the reward promised by the law, namely, eternal life. Hence, so far as eternal life was concerned, they

had no more claim upon it than had the Gentiles, who had less knowledge as well as less outward piety. He asks: "Are we [Jews] better than they [Gentiles, living according to the light that they possessed]? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is *none righteous, no, not one.*"

The Apostle's argument is that none being righteous, none could be acquitted or approved before God, whether they had the law or did not have it. Thus he proved that the Jews as well as the Gentiles, up to the time of Christ, were all under sin, all under condemnation, and that none of them had any claim upon eternal life, according to divine arrangements thus far made. For "By the deeds of the law there shall no flesh be justified in his sight."—Chap. 2:13, 17; 3:9, 10, 19, 20.

Next the Apostle proceeds to show that whoever would be justified before God, whether he had previously been a Jew, favored with the knowledge and advantages of the Law, or a Gentile, in blindness and ignorance doing to the best of his knowledge, God has now provided for both, *one* way to be saved and to come into harmony with him—namely, through Christ. He shows that the law, so far from justifying the Jews, showed them to be in a condition of sin, by their inability to keep it perfectly. But this law which had condemned the Jews, because of their failure and inability to keep its conditions perfectly, served the more abundantly to attest God's justice; it became a witness to God's righteousness—that he had been right in his declaration that Israel had not kept the law, and that all mankind, being in a fallen condition, were unfit to receive his favors; and it witnessed more than this: it witnessed to the justice of God in providing the ransom for sinners, in the person of his Son our Lord—"even the righteousness of God which is by faith of Jesus Christ unto *all* and upon *all* them that believe [whether Jews or Gentiles]: for there is [now] no difference, for all have sinned [and consequently all are unworthy of divine favor upon any basis of works of their own, and must therefore needs be redeemed with the precious blood, and their penalty met for them, ere they could be received back into harmony with God]; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation [satisfaction] through faith in his blood."—Chap. 3:19-26.

Appealing to those who had formerly been Jews, and who had been inclined to boast of themselves as God's favored people, and inclined to think that in some sense of the word they were still more favored of God than those formerly Gentiles, the Apostle says, in view of the preceding facts, "Where is [the room for] boasting then?" and he answers, "It is excluded." There is no room for boasting; the Jew and the Gentile having come into Christ are on a common level—both have been justified by faith in Christ; neither was benefited or injured by his previous experience, whether under the law or without the law, if now by God's grace they had received adoption into his family through Christ. Boasting on the part of those who previously had been Jews would certainly be excluded, for they had not been able to perform the works which their Law Covenant had demanded, and now being exempted of God, under the law of faith, it would hinder them

from any boasting as respects the law of works. "Therefore we conclude that a man is justified by faith, without [necessity for] the deeds of [works demanded by] the law."

The Apostle proceeds to show that the Lord's operation of favor on account of faith does not make void the law, with which for centuries he had dealt with Israel,—the law of Righteousness. On the contrary, the fact that it was necessary to justify the Jews by faith, and the fact that they could not be justified under the law of works, proves, not that the law of works was bad, but that it was good, and that the Jew was imperfect through the fall, so that he was unable to obey the perfect law given. Thus God's dealings through the new law of faith really upholds and magnifies his old law of works, for the latter had to be fulfilled by Jesus on behalf of his people, in order that he might be the Redeemer of the world in general, and set free from the law of works those who had been under it, that they also, with the remainder of the world, might be accepted of God under the law of faith.—Chap. 3:27-31.

Pressing his argument, the Apostle shows that Abraham was not justified by the law of works, the Law Covenant, but by faith, and hence the claim advanced by some that the Mosaic law was necessary, with faith for justification, was an erroneous one; because Abraham was called the friend of God, and had his faith counted to him for righteousness, not only long before the law was given at Mount Sinai, but even before the outward sign of circumcision was given to himself—the latter being given not as a requirement to his justification, but as a seal or mark of justification and harmony with God, to which he had already attained.—Chap. 4:1-15.

As Abraham was justified by faith, and received into favor with God because of his exercise of faith, so, says the Apostle, it is with us. "Being justified by faith we have peace with God through our Lord Jesus Christ." And how and why through our Lord? Because, says the Apostle, "He was delivered for our offences [bearing the condemnation which those offences implied and involved—the very offences or weaknesses of the flesh which hindered Jews from keeping the perfect law at Sinai, and being justified under it by works of obedience to it]"—Chap. 4:25-5:1.

This justification, which we receive through faith in Christ, becomes to us the basis of our new hopes in him,—of becoming his disciples, and, if faithful, ultimately joint-heirs with him in the kingdom. Thus the Apostle expresses in the words "By whom also [additional to justification and its peace] we have access by faith into *this grace* [the privilege of adoption into God's family] wherein we stand, and rejoice in the hope of the glory of God [in the hope of sharing in God's glory and kingdom with our Lord and Head]." The Apostle proceeds to prove, not only that the death of Christ was necessary as the off-set to Adam's transgression, and the payment of his penalty, but he demonstrates that this penalty was fully paid, and that God has accepted it on behalf of the world in general, and not of the Jews only, and has transferred all to Christ; for as "the judgment was by one to condemnation, the free gift is of many offences unto justification. As one offence resulted in a pronouncement which affected all to condemnation, even so by one righteous act a pronouncement was made [by the same justice] which affects all men [permitting their attainment] unto justification of life."

And, adds the Apostle, the Law Covenant was introduced, not for the doing away of sin, but that sin might be more distinctly seen to be sin, and in its true colors; not, however, with a view to the injury of the Jews, with whom that Law Covenant was made, for if sin abounded amongst them the more by reason of their greater knowledge through the law, then God's grace abounded proportionately the more; for as sin hath reigned unto death, even so there is to be a reign of grace unto eternal life under righteous provisions through Jesus Christ our Lord.—Rom. 5:12, 17-21.

The next point is, If God's grace will be caused to abound in proportion to the sentence, so that he who has many and deep sins can be as fully and completely forgiven and released as he who has fewer and smaller sins, shall we then argue that we may as well delve deeply into sin, assured that God's grace will be that much the more abundantly provided for us? No, says the Apostle; those who have come into the position to see and comprehend this much of divine mercy and favor must first have made a consecration of themselves to God, otherwise their eyes of understanding would not be opened widely enough to grasp the subject with clearness and definiteness, and if one had made a consecration of himself, and immersed his will into the will of God in Christ, and thus reckoned himself dead to the world and to sin, how could such persons live lives of sin or take pleasure therein? So surely as they have received the holy Spirit, the new mind, that

surely that new mind would be out of harmony with sin, craving, hungering and thirsting after righteousness, truth, etc.

We are therefore to reckon ourselves dead to sin, but alive to God through Christ; and we are not to let sin reign in us, because we, as new creatures, are begotten of a different spirit, that is at warfare with sin, as sin is at warfare against righteousness. Instead, therefore, of continuing to be servants of sin, and yielding our bodies to that service, we are to recognize ourselves as "*new creatures in Christ*," servants of God, his ambassadors and representatives; and are to seek to use our members, our bodies and their talents, in the new service of righteousness,—remembering our past experience in sin, that its wages are degradation and ultimate death, and that this privilege which we have now entered upon as new creatures, redeemed by the precious blood, is God's covenant through Jesus Christ our Lord, and means to us eternal life, if we maintain it.—Chap. 6.

Having reached this climax of the argument, and having demonstrated the process of our justification and our subsequent adoption into the divine family; and having shown the necessity for maintaining our standing as new creatures, and gaining victory over the weaknesses of the flesh; and that all these privileges, nevertheless, are not of the Law but of grace and of faith—the Apostle next turns his attention to another phase of the subject in Chapter 7. He has in mind, and is specially addressing the Christian brethren at Rome who were formerly Jews, as he says, "I write unto you who know the law." He wishes to demonstrate to them logically that although the Jews previously, through the Law Covenant, had "much advantage every way," yet now since the introduction of the New Covenant they were to some extent at a disadvantage—hindered or bound by the old dead covenant, unless they recognized it as dead, and cut loose from it. They were tightly bound by the Law given at Sinai; because as a nation they entered into a positive covenant with God, through Moses, the mediator of their covenant. St. Paul represents this as a marriage contract between that people and the Law Covenant, picturing the Jews as the wife, and the Law Covenant as the husband. He shows an incompatibility between them, but that nevertheless the Jews would be bound by their covenant, as a woman would be bound by her marriage contract, so long as the husband would live.

Hence the Jews, as a people, were less at liberty to enter into a New Covenant with Christ than were the Gentiles, because they were already bound to the Law Covenant through Moses. The Apostle proceeds to prove three things:

(1) That the Law Covenant, or husband of Israel, had not been abrogated, had not been executed, as a bad law, but had died a natural death, through the fulfilment of the purpose of its creation; and that hence,

(2) Every Jew might properly consider himself as released from all obligation to the (dead) Law Covenant and might properly be united or married to another, Christ, accepting the terms of the New Covenant, with its grace, mercy and peace through believing, now offered to them.*

(3) It was proper that they all should see how much better was the New Covenant, into which they would enter by becoming united with Christ, than was the old covenant, which, he declared, had died a natural death.

However, he would not have them think evil of the first husband, the Law Covenant. On the contrary, he assures them that it was a good husband to them—"The law is holy and just and good," all must speak well of the Jews' first husband. Nevertheless, argues the Apostle, we all realize that we did not receive from the Law Covenant the blessings we so earnestly coveted; we did not receive an actual cancellation of our sins, but merely a temporary covering of them, which required to be renewed and made mention of year by year continually (Heb. 10:1), nor did we obtain the longed-for everlasting life. As Jews, we cannot blame the Law Covenant; we must only blame ourselves;—nor can we blame ourselves (for I may consider myself a representative, in thought and conduct, of all true Jews, and may speak for them, says the Apostle); and I can truly say that while living under this Law Covenant I approved it with my mind, with my heart, and I endeavored to serve it accordingly, but when I came to perform its requirements I found another law, a law of sin working in my members, which hindered me from rendering the obedience I desired to render to that Law Covenant.

Not that it hindered me entirely, for I certainly succeeded in some degree in conforming life and conduct to its requirements; but since I could not render perfect obedience to its every requirement I necessarily failed, because in that Law Covenant no provision was made for my weaknesses and imperfections which I had inherited, and which were my share

* See June 15, 1919, issue for critical examination of Covenants.

of the fall of our race. I found, on the contrary, that even though I had been able to perform the requirements of the Law in nine points out of ten, and had failed in the tenth point, and even though that failure were properly attributable to inherited weaknesses, and was entirely contrary to my desires of heart, nevertheless it was *failure*, and my efforts as a whole were branded *failure*, and the great prize of eternal life was denied me under that covenant.

Thus I found myself in a terrible predicament; my heart crying out for God and for righteousness, and earnestly desiring to fulfil the requirements of my covenant and to gain life everlasting, but I found myself wholly unable to fully obey its requirements; I found them entirely beyond my reach. Not that they were beyond the reach of my mind, for with my mind I grasped them and enjoyed them and appreciated them; nor that they would have been beyond the reach of obedience of my body, had my body been perfect; but, O wretched man! I find that my body is a dead body, that sin has gained such a power over it and so chained it down to things that are evil, in fact and in intention, that I cannot do the things that I would,—that when I would do good and keep the perfect law, sin is present with me, and hinders,—being an integral part of my body; so that the good that I would do, the perfect life that I would live, I am unable to perform, and the evil things that I would not do, which my mind, my will, rejects, and which I strive against, those things to some extent I find myself unable to resist; and here was my helpless condition as bound to the Law Covenant. I realized that I never could gain, through its assistance and offers, the glorious perfections that I desired, and the eternal life which could accompany only these perfections.

What shall I do? How can I escape this condition of things? I thank God that a way of escape has been provided; I thank God that in his due time he has sent Jesus, as a great Redeemer, and that through his death the world of mankind has been redeemed from the original sentence, and additionally that all we who were Jews and under the Law Covenant are *set at liberty from that covenant*—that the death of Jesus on our behalf means the death of our Covenant, which, though in some respects an advantage, was very unfavorable to us because of our inherited weaknesses. I thank God that now I am at liberty to become united to Christ, at liberty to consider my union with Moses and the Law Covenant as at an end, at liberty to take on me the vows and covenants required of all called to be the bride of Christ. Thanks be unto God for this deliverance from the bondage of the law of works into the liberty of the law of faith in Christ Jesus!

The advantage of this new position in Christ over the old position in Moses is that now God accepts my new mind, my heart desires, accompanied by my best endeavors; and under this New Covenant, through the merits of the *ransom*, he justly ignores and hides from his sight the imperfections of the flesh, which are contrary to my wish, and against which I am striving. It may be said of me, then, and of all such, that it is with our minds, with our hearts, that we are serving God—even if to some extent, contrary to our wish and endeavor, our flesh should, either through weakness or ignorance, serve the law of sin at times.—Romans 7.

THE NEW CREATURE ALIVE, THE OLD DEAD—Rom. 8:1-11

Under the covenant through which we are united to Christ, our mortal bodies are reckoned as dead, as sacrificed, as no longer us, and our minds are reckoned as the new creature adopted into the family of God, and seeking to serve God and to grow into his likeness, by being conformed to the image of his dear Son. It is therefore according to the standpoint from which we view the matter that we could say of these new creatures that they are holy, and that the righteousness of the Law is fulfilled in them, and that the wicked one toucheth them not.—1 John 5:18.

In such expressions we are referring exclusively to the reckoned "*new*" creatures, and are ignoring entirely, as dead, their mortal bodies. But if we should speak from another standpoint, and attempt to say that we are actually perfect in the flesh, it would be untrue, and not only so but would be an ignoring of the merit of Christ's sacrifice, and our continued need (while in the fallen flesh) of a share in the justification which it provides. Those who would thus speak of their flesh as perfect, should hear the Apostle speaking to the reverse, saying, "In my flesh dwelleth no good thing,"—no perfection; and all imperfection is un-right, and all unrighteousness is sin. Hence, says the Apostle John, "If we say [speaking of our flesh, and ignoring the justification provided in Christ to cover its blemishes] that we have no sin, we deceive ourselves, and the truth is not in us."—1 John 1:8.

St. Paul proceeds to clearly mark the distinction between the *new* mind, which consecrated in Christ is accepted as the

"new creature," holy and acceptable to God, and our mortal bodies, which he calls "this dead body"—originally dead, under divine sentence, because of sin, but redeemed by the precious blood of Christ, and justified, and then included in our sacrifice, when we gave our little all in consecration to the Lord, as living sacrifices—to be dead with Christ, to suffer with him even unto death. He declares that it is to those who are walking *after* the spirit, seeking to serve the Lord in spirit and in truth, from the heart, that are freed from the condemnation; and that this includes the thought that they do not now walk *after* the flesh, desiring to fulfil its desires. And here we are to closely distinguish between the walking *up* to the spirit, and walking *after* the spirit. We should of course follow as closely to the spirit of truth and righteousness as possible, and yet we cannot hope, so long as we are in the imperfect flesh, that we could ever walk *up* to the spirit of the divine requirements, though we are to strive in this direction continually. One thing is positive, however,—we must not walk *after* the flesh. To do so would imply that we had lost the new mind, the new disposition, the new will,—that we had become dead to those hopes and covenants which had led to our consecration.

Any who get into this condition of walking *after* the flesh,—seeking to serve the flesh, therein have the evidence that their minds had become "*carnal*," that they had lost much, if not all, of the *new* mind, the *new* disposition. All such should know most unequivocally that the carnal mind is at enmity against God, and hence that God could not fellowship it or favor it in any sense or degree. The Apostle urges, then, that all remember that they who are in the flesh, who live in harmony with their fallen propensities, serving their fallen fleshly natures, are not pleasing God and that such an inclination or course leads toward, and, if persisted in, would end in death.

He proceeds to reason that if the Spirit [mind, disposition] of God [the spirit of holiness] dwell in us we cannot be in sympathetic accord with the fallen fleshly nature and its appetites and ambitions. We may know, on the contrary, that if any man have not the spirit of Christ he is not of the body of Christ at all, and not to be considered as identified with the elect church,—and Christ's spirit is not a spirit of harmony with sin, but of opposition to sin, for did he not lay down his life to vanquish sin, and to deliver us from its power and dominion? Whoever, therefore, claims to have the spirit of Christ, but loves and *wilfully* practices sin, and with *his* mind serves sin, such an one deceives himself, for he has neither part nor lot in Christ.

The Apostle proceeds further along the same line, arguing that our adoption into God's family, our begetting to newness of heart and mind, and our acceptance thus as members of the body of Christ, while it means, first of all, that the body is ignored and reckoned as *dead*, because of sin, and only our spirits or minds are reckoned righteous and alive, the beginning of our eternal existence, nevertheless this good condition is not to be considered the limit of our ambition and attainment in Christ-likeness. On the contrary, we are to remember that the spirit of God is powerful: that in the case of our Lord Jesus it was powerful enough to raise him from the dead; and as we become more and more imbued with and controlled by the holy spirit of God in our hearts, in our minds, divine power will come gradually to us through this channel of the holy Spirit, which will permit a figurative raising of our mortal bodies from their death-state into activities of spiritual life, in the service of the Lord. "If the spirit of him that raised up Jesus from the dead dwell in you [in sufficient measure, abounding], he that raised up Christ from the dead shall also quicken [energize] your *mortal bodies* [not your immortal resurrection bodies] by his spirit that dwelleth in you."

It is our hope that in due time the Lord by his spirit will give us new bodies in the resurrection; and that those new bodies will be immortal, perfect in every respect; and that then not only our minds, but our bodies also will be fully in harmony with God and his every law and work of righteousness. That will be glorious—it is already a glorious prospect; but the Apostle holds before us the thought that even our present mortal bodies, sentenced, then justified, then reckoned dead because of sin, consecrated, may be so quickened or energized now, that instead of being any longer servants of sin, or even merely *dead to it*, they may, under the careful watchfulness of the new mind, be used as servants of righteousness, of truth. This means, of course, a high Christian development, a large attainment of "the measure of the stature of the fulness of Christ." It is the measure or attainment, nevertheless, which every one of the Lord's people must continually strive after, and their success will be proportioned to

their attainment of the mind [disposition] of Christ, holy conformity to the Father's will in all things. And how comforting, in this connection, is the promise of our Lord, that

our heavenly Father is more willing to give the holy Spirit [spirit of holiness] to them that ask him, than are earthly parents to give good gifts unto their children!—Luke 11:13.

"UNTHANKFUL, UNHOLY"

LUKE 17:11-19.—Nov. 18.

"Be ye thankful."—Col. 3:15.

Leprosy is a very prevalent disease in eastern lands, and amongst the Jews lepers were specially proscribed—separated from others—not allowed to have intercourse with their own families nor to come near anybody, but obliged to keep at a distance, and on the approach of a stranger to cry out, "Unclean! unclean!" From the standpoint of the Law it is evident that leprosy was meant to represent sin and its loathsome, contagious and consuming character.

A traveler in the Orient writes: "As our traveling party passed out the western gate of Nablus, the site of ancient Sechem, a group of repulsive lepers greeted us with calls for help. They showed various forms of that terrible disease: the nose or the lips or a hand or a foot eaten away; the limbs distorted, and one case at least was a leper 'white as snow.' When we were fairly in our tents beyond the city westward, those lepers came, fifteen in all, and seated themselves afar off, in a semi-circle, facing our tents, with one of their number a little in advance of the others, holding out a dish for alms, and, as with one voice, they cried aloud to us to have pity on them and give them aid." Another writer describes leprosy conditions thus: "The hair falls from the head and eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrink up and slowly fall away; the gums are absorbed and the teeth disappear; the nose, the eyes, the tongue and the palate are slowly consumed."

The horrors and loathsomeness of leprosy and its contaminating qualities, both by heredity and infection, well illustrate the disease of sin, which has taken hold of the entire human family, and which separates and alienates from God and all that are pure and in harmony with him. The isolation of lepers was distinctly enjoined in the Law, but no cure or remedy was prescribed. The disease was treated from a religious standpoint, and in every case made amenable to the judgment of the priests: they decided whether or not a case of leprosy had developed, they banished the leper, and in the event of anything occurring to cure him, the priests must pass upon his cleansing before he would be readmitted to society. So, in the great malady of sin, God commits to the hands of the antitypical priesthood—Christ and the faithful under-priests now being selected from the world—the work of pronouncing and making manifest what is sin, as distinct and separate from what is righteousness, and thus to separate between the clean and the unclean, between those who are in harmony with God, and those who are out of harmony with him. And in the coming age, when the royal priesthood shall be glorified and in official power to bless the world with the knowledge of God and the knowledge of how to become free from sin and, through the merit of the precious blood, to attain to full restitution,—to purity and perfection of mind and heart and body,—it will be this royal priesthood that will have the deciding of when the purification has been complete—when sin has ceased to exist in the condemned, and they have been brought back into full harmony with God and righteousness.

Travelers tell us that in the locality mentioned in our lesson—the borders of Samaria and Galilee—leprosy still abounds rather more than elsewhere; and that groups somewhat like the one described in our lesson, are frequently to be seen. This group stood afar off, as they were compelled by law to do; yet recognizing Jesus as the great Teacher, of whose miracles they had heard something, they conceived the hope that he might have compassion upon them and heal them of their loathsome disease. Therefore, they lifted up their voices together, crying, "Jesus, Master, have mercy on us." There is no doubt as to the meaning of their cry; although they usually begged for money, they evidently now were seeking for healing from the great Physician.

Hearing their voices, Jesus turned compassionately toward them, and we can better imagine than describe the sympathy which he felt for them in their pitiable condition, and no doubt also his mind at the same time took in the thought of the great malady of sin, from which the whole world was suffering, and whose sufferings he had come to relieve, whose bonds he had come to break, by giving his own life a ransom price for theirs. Our Lord merely said to them, "Go show yourselves to the priests." This implied that the leprosy had

ceased its ravages, and that they might expect to be pronounced free from contagion and permitted to return to their homes and families, even though the maiming and marring occasioned by the ravages of the disease would still be with them. Thankful for such a release from their sufferings, the entire ten obediently hastened to comply with the injunction, but in the way they discovered that the blessing they had received from the Lord was not merely a staying of the disease, but a restoration to normal conditions. Their faith had brought them far more than they had expected.

One of them turned back and prostrating himself before the Lord rendered homage and thanks to his deliverer. The other nine passed on to comply with our Lord's words, and to show themselves to the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. Our Lord remarked this, and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith; saying, "Were there none found that returned to give glory to God save this stranger?" And he said unto him, "Arise, and go thy way; thy faith hath made thee whole."

Nothing is said in the record respecting any spiritual blessing or favor which came to the Samaritan whose thankfulness of heart led him to Jesus' feet in acknowledgement. We are not told that Jesus invited him to become one of his followers, nor that he received any spiritual blessing; indeed, we know that it was not possible that he could receive any spiritual blessing, because, being a "stranger," like all Gentiles, he was debarred from any share in divine favor until the full measure of favor was granted to the Israelites—Cornelius, three and a half years after our Lord's crucifixion, being the first Gentile to be received into favor, and that time being the earliest at which the favor might go to the Gentiles—the end of the "seventy weeks" of favor promised to Israel.—See MILLENNIAL DAWN, VOL. II., pp. 69-71.

Neither are we told that the nine who received the favor of God without being moved at heart to return and render thanks were, because of their unthankfulness, in any degree deprived of the blessing already received. We can readily imagine, however, that their condition of heart would not be favorable to them in connection with a hearty acceptance of the Lord and the kingdom privileges he was offering. We may reasonably suppose that if they were unmoved by so great a manifestation of divine love toward them, experienced in their own persons, they would be equally unmoved by any preaching of the Gospel which they might hear at any future time, either from the lips of Jesus or the apostles. We may even surmise that those nine never came into the church of Christ. On the contrary, we would have good reason to hope for the Samaritan, whose gratitude manifested itself;—that his condition of heart was nearer to the kingdom requirement, and that when subsequently the gospel of Christ was preached to Gentiles and Samaritans, this one would be a ready hearer and have a ready heart to receive the good message and to be healed from the moral leprosy of sin, and to come into harmony with God by presenting himself before the great High Priest of our profession, who died for our sins and who accepts as clean all who come unto the Father through him. Though we have no record of it, we believe that the Samaritan was of the kind the Lord is now drawing and calling to sacrifice with Christ, and that receiving that message of the kingdom he would be ready to lay down his life and become dead with Christ—presenting his body a living sacrifice unto God.—1 John 3:16; Rom. 5:1, 2.

Viewed from this standpoint, thankfulness of heart is a very sure sign of the character God is seeking,—especially in matters pertaining to our great salvation. And we find parallels to this illustration all about us. We find those who have suffered from the leprosy of sin, and who have appealed to Jesus for mercy and help, and who have been justified by faith—cleansed from their iniquities, covered with the righteousness of Christ; and yet amongst all these who have experienced such blessings and favors at our Lord's hands how few, comparatively, there are who return to him and prostrate themselves before him, to offer thanks for release from the bondage of sin and condemnation, and lay themselves at his

feet, living sacrifices—making a full consecration of themselves to the Lord, their reasonable service. (Rom. 12:1) Only the truly thankful are constrained thus to do,—only the truly appreciative. As the Apostle declares of himself and all such, it is true that “The love of Christ constraineth [draweth, impelleth] us; for we thus judge that if one died for all then were all dead [yea, worse than dead in trespasses and sins and condemnation], and that we who live [justified to life through faith in his blood] should not henceforth live unto ourselves but unto him who died for us.”—2 Cor. 5:14.

Unthankfulness is unholiness, lack of that proper appreciation which would lead to a full consecration of life and every interest and affair to the Lord—regardless of what reward he may bestow. The “exceeding great and precious promises” of God’s Word are not given to inspire thankful-

ness and consecration, for they are given only to the thankful and consecrated who already have presented themselves living sacrifices to God. “To you it is given to know the mysteries of the kingdom,” “God hath revealed them unto us by his Spirit,” which is granted only to the consecrated. These promises are to strengthen and nerve us and to enable us to “overcome,” in fulfilment of our covenant of consecration.—2 Pet. 1:4; Matt. 13:11; 1 Cor. 2:9, 10.

Let us each and all seek and cultivate more and more the spirit of thankfulness, the “reasonable” spirit or disposition. Thankfulness will make every trial and sacrifice on our part seem small, and proportionately easy to be offered, and it will make all of God’s mercies and favors toward us proportionately grand and great and inspiring.

PROPER CHRISTIAN DAILY LIVING

TITUS 2:1-15.—Nov. 25.

“We should live soberly, righteously, godly, in this present world.”

The Apostle Paul penned the words of our lesson, instructing Titus, an overseer (bishop) of the church—ministering to the believers in the island of Crete. The instructions are not intended for, nor applicable to others than consecrated believers, and refer specifically to six classes in the church at Crete. (1) The elderly men—not merely the aged, but rather the advanced, the matured, who doubtless oftenest would be also advanced in years. (2) The aged women—advanced, matured. (3) The younger women. (4) The younger men. (5) Those who, though freemen in Christ, were bondmen according to the flesh,—servants. (6) To Titus himself. (7) The lesson ends with an exhortation applicable to all classes in the church.

Titus, as a preacher, should have before his mind a certain standard or ideal in respect to each class in the church, and should as a wise workman labor to the attainment of that ideal, which the Apostle here brings clearly to his attention,—intimating that instructions along the lines here laid down are in fullest accord with “sound doctrine.” It has been claimed by some that the people of Crete were specially degraded and lacking of good character, and that this thought is necessary to the Apostle in giving such an exhortation to those who had left the world and joined themselves to the Lord as his church. We shall see, however, that every word of the exhortation is quite applicable to the Lord’s people today, even though they live under the most enlightened conditions.

The Elderly Men, the advanced, were to be sober, grave, temperate (moderate)—not light, frivolous and excitable. Not only their years of natural life, but also their years of experience in Christian life, should bring them to conditions of maturity and sobriety. These three qualities would belong to a large extent to their mortal bodies, exercised and influenced by their new minds; but in addition to these there should be three other graces, characteristic of their new natures; viz., soundness in the faith, and in love, and in patience. It is of intention that the Apostle here emphasized (in the Greek) *the faith, the love and the patience*, for there are various faiths, various loves and various kinds of patience, and he meant to be understood as inculcating the faith, the love and the patience which are of God, and respecting which he is instructing his people through his Word, as it is written, “They shall be all taught of God.”

It was not by accident that the Apostle placed “sound in the faith” before “sound in love,” for since love is one of the fruits or graces of the spirit of truth, and since one cannot receive much more of the spirit of the truth than he receives of the truth itself, therefore the importance of the truth, in the having of *the sound faith*.

Often we are told it matters not what a man *believes*, but matters all how he *does*; but to this we answer that a sound faith is all-important, not only in shaping conduct, but also in inspiring it. It is only in proportion as we have the truth that we have the sanctifying power: in proportion as we hold errors which vitiate or nullify the truths which we hold, in that same proportion we will be lacking and deficient in the sanctifying power; and hence deficient also in the sanctification itself. We should ever remember and coöperate with our dear Redeemer’s prayer to the Father on our behalf, “Sanctify them through thy truth; thy word is truth.”

Neither was it by accident that the Apostle placed love before patience; because, although patience may be cultivated from a natural standpoint, as, for instance, in the interest of worldly aims and desires, nevertheless, such patience does not affect the heart, but is merely a forcing or curbing of the outside life, and when the force is removed there is a rebound as

of a spring, to the original condition of impatience. The patience which will last and become an integral part of character must result from a change of heart: the mainspring of love must first replace the mainspring of selfishness.

How grand the characters thus portrayed! We could not wish for more amongst the Lord’s people of any place today than that the matured brethren should be sober-minded, dignified and moderate, with their new minds well stored with the sound faith of God’s Word, and their hearts full of love, manifesting forth all of the various good qualities represented by this word,—kindness, meekness, gentleness, all of which might briefly be summed up in the word *patience*. We exhort all of the advanced brethren in the truth everywhere to note well this likeness of a matured man of God, well grown up into Christ, the living Head, and well conformed to his image; and we exhort that we all keep this image well before our minds, and make it our ideal in our Christian course.

The Aged Women, matured, developed, have also a model set before them by the Apostle. They should be “reverent in demeanor” (Revised Version). They are supposed to have professed holiness, full consecration to the Lord, full desire to know and to do his will, and such consecration is to show out in their lives. The Apostle proceeds to mention a few of the ways in which it would be manifest. They will not be “slanderrers” (Revised Version)—neither false accusers nor accusers in any slanderous sense of the word. On the contrary, as the Apostle shows further on, they will be examples in the matter of minding their own business. They will not be enslaved to much wine, but be teachers of that which is good, by precept as well as by example, to all with whom they have an influence. Naturally their influence will be greatest over the younger women, and it should be exercised as becometh women professing godliness, professing to be guided by the Word of the Lord, the spirit of the truth.

The Younger Women should find ensamples in their elder saintly sisters, the influence of whom will not be in the direction of insubordination and a battle between the husband and wife in the home; and their advice will very rarely be, “Stand up for your rights;” “Give him a piece of your mind,” etc. On the contrary, they will be peacemakers, and assist the younger women with such advice as will help to make home happy by obedience to the directions of the divine Word. Instead of helping to cultivate in the younger women the spirit of selfishness, which inheres naturally in every human being, through the fall, they will assist them, by both word and example, to cultivate the opposite spirit, the spirit of love—“to love their husbands and to love their children.”

If love were thus inculcated as the first law of every home, the chief of the Christian graces to be developed and practiced, it would indeed make a wide distinction between Christian homes and others; and thus, perhaps, better than in almost any other manner, the Christian mother can preach the glorious gospel of salvation, and illustrate in her own life and home its power to deliver from the bondage of sin and selfishness, even in this mortal state.

They will learn from them also to be discreet, or sober-minded—not too emotional;—to do some sober thinking along sober lines, and thus to cultivate both heart and head, and to increase their own joys in the Lord as well as to prepare themselves the better for their family duties and privileges. Chastity, modesty, purity, should also be learned—an instruction deep and powerful in its influence for good; not only to the younger women themselves, but also in their families. They should learn to be “keepers at home,” or “workers at home,” as the Revised Version renders it, appreciating the

fact that the duties of a wife and mother are chiefly home duties; that the home is her workshop and her pulpit, where her influence should be greatest and most valuable.

They should also learn to be "obedient to their own husbands," or, as the *Diaglott* renders this, "*submissive*"—not attempting to usurp the place of the husband in the home, not keeping up a continual strife and battle about life's affairs, so that the husband will have one battle of life to win their daily bread and another battle while they eat it. By "obedience" and "submission" we do not understand the Apostle to mean *blind* obedience or *dumb* submission, nor in any sense of the word that the wife shall not enjoy fully all proper liberties and privileges; but that while enjoying these she shall use them with propriety, so as to make life a blessing and not a burden to her husband, with whom lie chiefly the responsibilities of the home, according to both divine and human law.

As a Christian wife she should have a judgment respecting the Lord's will, as presented in the Lord's Word, respecting the affairs of the home, and all the interests of the family, and these views she should express, in love and moderation, and kindly, however emphatically; but having expressed her judgment respecting the Lord's will in the matter and the reasons therefor, she should be "submissive" to the decision of the husband (in all matters not involving her conscience); because, according to divine arrangement, the husband is the head of the wife as Christ is the Head of the church—the final arbiter respecting family affairs.

Should the Christian wife at times find that the pursuance of this Scriptural course had brought her disadvantages or were about to work ill to the general interests of the family, let her protest kindly, and point out to her husband, without "harping," what she foresees to be the results, and urge a change; pointing out (especially if the husband be not a Christian) that the responsibilities of the transaction lie wholly in his hands; and let her then console herself with the thought that she, at least, is following the divine direction, and that the ultimate result is sure to be a *spiritual* blessing, in harmony with the Lord's promise that all things shall work together for good to them that love him—and who demonstrate their love by obedience. Let her take the matter to the Lord in prayer and "bear a song away." As the Apostle points out, this course is the one least likely to bring reproaches upon the cause we love and to which we have consecrated even life itself.

To the *Young Men* of the church the Apostle sends an exhortation that they be sober-minded—not rash, thoughtless, conceited—that they exercise self control. And then, in view of the fact that Titus himself was a young man, he exhorts that he shall be a pattern to all the young men of the church, and thus incidentally he exhorts all of the young men of the church to note carefully and to be exercised by the qualities and considerations then urged upon Titus.

Upon *Titus* the Apostle urges that he shall be a model man, a pattern of good works and soundness of doctrine; not permitting his teachings (doctrine) to be corrupted either with vain imaginations of his own or those of other people. He urges upon him, and thus incidentally upon all young men also gravity, the opposite of frivolity, levity; as Christians we have something to occupy our minds that the world has not; and the greatness and grandeur of their hopes and ambitions based upon the exceeding great and precious promises of the divine Word, should give to their lives and general conduct a weight which, like a good cargo in a vessel, would keep them from being top-heavy and prepare them to outride the storms and difficulties of life through which they must pass to reach the desired haven.

Sound speech, with which no fault could be found, is another of the qualities that Titus and all of the Lord's people, especially the young men, are to strive for. Not merely sound speech in the sense of accurate and grammatical expression, but sound speech especially, in the sense of having their conversation and the influence which one exerts through conversation, of a truly helpful, strengthening kind—to mind and heart and character. Alas, how much of the conversation of even Christian young men is anything but sound anything but helpful to themselves and their companions. Young men in Christ are to be copies of God's dear Son, so that by their common conversation as well as by their general demeanor they shall continually preach Christ and properly represent before the world his noble characteristics,—truth, righteousness, purity, gentleness, goodness, love. Sound speech cannot be condemned by anybody, friend or foe, heathen or Christian, saint or sinner; and, as the Apostle suggests, such a course will be a constant reproof to those enemies who must always be expected; in the face of such noble living they of the con-

trary part must surely be put to shame eventually.—Jas. 3:13

To *Servants* the Apostle sends a message also; and it was a very different message from what some of God's dear children, less wise than the Apostle in their understanding of the divine plan, would have given. Many of God's people of today, instead of being peacemakers are peace-disturbers, because of a failure to see properly the principles which underlie the Gospel, and their proper application in the present time. They exhort servants to "strike," to "stand up for their rights," to see that they are not "tramped upon," to "demand justice," and see that they get it. The Apostle, on the contrary, understanding God's plan, knew not to expect full justice, not to expect human rights or any others to have great consideration in the present time, because we are still in what he designates "this present evil world [dispensation];" because "the prince of this world [dispensation]" is Satan and because his kingdom of the present time is based upon neither love nor righteousness, but upon selfishness.—Gal. 1:4, John 14:30.

The Apostle knew not to expect the wrongs to be righted and justice to be dispensed under Satan's administration, and hence in all of his teachings he points the believers to the coming time when the Lord, the righteous King, shall take possession of earth's governments, and fulfil that petition of our prayer, "Thy kingdom come; thy will be done on earth as it is done in heaven." Then justice may be expected, because justice is done in heaven; then all rights will be respected, as all rights are respected in heaven; but before that glorious condition shall obtain Immanuel's kingdom must be established and Satan, the prince of this world, must be bound, that he should deceive the nations no more, and that his rule of unrighteousness and selfishness shall be set aside, supplanted by the laws of him who shall lay justice to the line and righteousness to the plummet.—Rev. 20:1-3; Dan. 2:44, Isa. 28:17.

The Apostle's exhortation to servants is in harmony with this, that they be obedient to their masters, and seek to please them *well*. They were not to be shiftless, careless, indifferent as to the prosperity of their masters' interests and the care of their masters' goods. They were to take as much interest in those things as though they were their own;—as the Apostle elsewhere expresses it, they were to do their work as though they were doing it to the Lord himself, faithfully, well (1 Cor. 10:31). Such service rendered to an earthly master "as unto the Lord," and because of a desire to please the Lord, and because of the indwelling of his truth, and its spirit, will undoubtedly be accepted of the Lord as though it were some service done directly in the interest of his cause, should the conditions of the servant hinder him from doing any work more particularly in the Lord's service and the service of the truth.

Not only were servants to endeavor to please their masters and to please them well, but this *in all things*—in the little things as well as in the great affairs; and thus Christian servants would be recognized, wherever they might be, as different, distinct from others, too many of whom are "eye servants," faithful merely under the eye of their employer. Such Christian servants will come to be recognized as jewels even by those who have no sympathy with their religious convictions, and possibly would constitute the most weighty sermons these could deliver. They might obey their masters and yet continually protest and complain; hence the Apostle adds a word on this point, saying, "Not answering again"—not gainsaying nor quarreling with the master over his methods and ways and work; not complaining of sharing the common lot of other servants, whatever that might be; preferably, indeed, letting others complain, and holding their peace, rather than stirring up strife,—and rather than have the cause they love and seek to serve ill thought of.

Not purloining—secretly appropriating to themselves the master's goods, etc., contrary to his known wishes. And it might be not inappropriate here for us to remember that if the master should desire the servant to engage in some work that would be dishonest, morally wrong, this would be a proper ground upon which the servant should object and protest. His conscience must be preserved in every matter that properly belongs to his conscience; but he may not busybody himself with the master's affairs in matters which belong to the master's conscience, and with which the servant has nothing to do. By his own strict integrity even in the smallest things he shall do his preaching and exercise his influence upon his master, "showing all fidelity," faithfulness to his master's interests.

The effect of all knowledge is to render the intelligent restive under restraints, and as Christian knowledge is the highest form of knowledge, it more than any other tends to

restlessness. It inculcates the thought that however widely different the conditions between the king and the peasant as respects men and earthly things, they really are on a par as respects morals,—on the same level from the standpoint of divine justice. This thought once received into the humblest mind destroys very much of the veneration which otherwise might be felt toward those in earthly authority. It is an uplifting thought to the poor, that before the great King of all the earth they stand on the same footing with the richest, the most learned and the most powerful of earth;—that whether rich or poor “A man is a man for all that.” It causes them to realize that a man has a man’s rights, and that these are more than animal rights, that they include liberty of mind and conscience and certain liberties of conduct.

It is this very enlightenment which Christianity has brought to the world which is about to cause it the great convulsion and revolution which shall overthrow all present institutions in anarchy. The Christian servant is to be more than merely an enlightened man: he is a man *consecrated to God* as well; one who has surrendered his “rights” to the will of God, and who, having placed himself in the Lord’s hands to be taught of God, and to be fitted and prepared for the heavenly kingdom, is full of faith that the Lord is both able and willing to keep the trust, to safeguard his interests, and to permit nothing to come upon him that shall not be overruled for his spiritual development and welfare.

The true Christian servant (and all Christians must be servants if like their Master—Phil. 2:7) thus consecrated, realizes that under divine providence he is not to expect his rights in the present time, nor to strive for them; but that, on the contrary, he sacrifices them to the will of God—to the doing of the Lord’s will so far as he may have opportunity, and to the having of the Lord’s will done in him according to the Lord’s wisdom and providence. If oppressed and dealt with unjustly he will look to the Lord for deliverance, and whatever way it shall come will accept it as of divine arrangement; and whatever God does not provide in the way of deliverance along reasonable and just lines he will accept as the rulings of his providence, and render to the Lord thanks for his watch-care and seek to learn the lessons of patience and experience and long-suffering, which these trials may inculcate; recognizing in such a case that these trials, from whomsoever they come, are permitted of the Lord if not ordered by him, and intended for his welfare and spiritual development.

Such Christian servants, and such Christians in any walk of life, are the only ones who know what contentment really is. Others are striving for the attainment of rights and for the correction of wrongs, and are only cultivating more and more the spirit of selfishness in their own hearts, and generally causing themselves the more trouble and discontent. Only the Christian can say,

“Content, whatever lot I see,

Since ’tis God’s hand that leadeth me,”

and he can only take this position by the exercise of a living faith, and can only exercise such a living faith in life’s affairs after he has made a consecration of himself to the Lord, and can only make such a consecration of himself after he has come to some knowledge of the divine character and plan. Such servants, the Apostle assures us, adorn the doctrine of God our Savior. They show that it is not a doctrine of strife, but of peace and of good-will toward men, not a doctrine merely of personal rights and of selfish strife for their attainment, but a doctrine of love, joy and peace in the holy Spirit.

WHY THE CHRISTIAN SHOULD LIVE SEPARATE FROM THE WORLD

After recounting to us as above the proper course for the various classes in the Church, the Apostle proceeds to give the logical reason for the above advice, saying: “For [because] the grace of God hath appeared, bringing salvation to all men.”—Revised Version.

When did God’s grace appear thus? We answer, Not until the Gospel began to be preached after our Redeemer’s death and resurrection. For four thousand years the grace of God did not appear, was not manifest in any sense of the word. The Law Covenant was to the Jew only, and it was not of grace but the reverse—of law and of justice. At very most this “grace of God” was prophesied of, that it would appear later, and that blessings would follow upon all the families of the earth. It has not yet appeared to all men, but more properly this would be rendered “for all men,” since God’s grace is intended to apply to every man—as widely as did the curse apply.

In the present time the majority of mankind do not see the grace of God,—it does not *appear* to them. More than

four-fifths of the human family are totally blind to this grace, in heathen darkness, today, and of the one-fifth who have seen something of this grace divine, the vast majority have seen it so obscurely, so dimly, as not to be able to discern its beauties or appreciate its value. Blessed are our eyes if they have seen. In the Apostle’s day, and still in our day, this grace of God has appeared “to all men,” in the sense that it is no longer in any sense of the word confined to the Jew, but is now open to Jew and to Gentile alike, the middle wall of partition having been broken down, as the Apostle explains.

In what does this grace of God consist? We answer with Apostle, It is God’s *favor* that has been announced and manifested as the basis of reconciliation—not man’s righteousness. God tells us through his Word that he himself has provided the great sacrifice for sins, demanded by his own law, that Jesus has met the penalty in full on our behalf; and that as a result we may be reconciled to God now, and he can justly and without violence to his laws receive us whom he had previously condemned to death. And this receiving of us signifies a restoration of his favor; and the restoration of his favor, if rightly received by us, will, under his providence, bring us to such conditions as will effect our salvation, our full delivery from sin and death, and imperfection, into the full life and perfection and liberty of the sons of God.

This applies to the church being elected from the world during this Gospel age, and the same will apply to the world of mankind in general as they shall be blessed of God through the elect church in the Millennial age. God’s grace in the present time is manifested in connection with the “high calling” to the divine nature and the life immortal connected therewith. His grace in the Millennial age will be manifested in connection with the “restitution” blessings which will be offered to all mankind, and the earthly life-everlasting which will be granted to all whose who then come into harmony with the terms of that grace.

What has the grace of God to do with us? And why should it lead to such a revolution in our conduct and character as the Apostle has just intimated? Because, says the Apostle, this grace of God, by which we are called to salvation, *teaches* us something: it teaches us that the way of reconciliation back to God’s favor is a way of self-denial,—denying everything that is ungodliness, everything that is contrary to our highest conception of the divine character and will; the denying also of every worldly love or desire or ambition—ambition for worldly influence, for the riches of this world; and that instead of aiming and striving for these things, we who desire the salvation which God promises are to live to the contrary of these, “soberly, righteously, godly [God-like], in this present world”—not expecting worldly honors and advantages under the reign of “the prince of this world” who not only had no interest in our Master, but likewise no friendly interest in any who follow in his footsteps.

But if we are thus to live self denyingly in this world (age) that we may attain to the grace of God in the next world (age)—“the world to come”—what are we to have before our minds in the nature of a prospect or hope toward which we are to look with longing and interest and comfort of heart? Ah! the Apostle tells us what. He holds up before us the grand consideration toward which all of our ambitions are to turn, in which all of our hopes are to centre, and in which our hearts are to find their treasure, outwighing and outvaluing every earthly consideration. He thus describes this hope,—

LOOKING FOR THAT BLESSED HOPE AND THE APPEARING OF THE GLORY OF OUR GREAT GOD AND SAVIOR

This is to be the centre of our expectations. We are not to hope for blessing this side of the manifestation of God’s kingdom. We are to note that this kingdom must come before God’s will can be done on earth as it is done in heaven. We are to know that this kingdom must bind Satan and overthrow his institutions, based upon selfishness, before it can supplant these with new institutions of justice and truth based upon the grand principle of love. Whoever, therefore, has been blessed with the grace of God, and has had the eyes of his understanding opened by the Word of truth, and its spirit, finds its teachings to be that these blessings of salvation are to be “brought unto us at the revelation of our Lord and Savior Jesus Christ” (1 Pet. 1:13), and that our chief object in the present life is to fight a good fight against self and against sin, and in defence of righteousness and in the assistance of the household of faith: and not to fight for earthly rights nor to strive for earthly honors and riches,—the warfare and strife in which the whole world, except ourselves, is almost exclusively engaged. If the Lord’s saints possess talents or influence or wealth, these are not their treasures, but merely their servants, and they are not the