



ROCK OF AGES  
Other foundation can  
no man lay—  
A RANSOM FOR ALL

"Watchman, What of the Night?  
The Morning Cometh, and a Night also!"—*Isa. 21:11-12*

VOL. XL AUGUST 1 No. 15

SEMI-MONTHLY

A. D. 1919—A.M. 6047

#### CONTENTS

Blessed are the Fearless .....	227
Fear of Man a Snare .....	227
Gideon's Triumph .....	228
Fearless Faithful Prophets .....	229
The Beast and the Lamb .....	229
The Truth our Weapon .....	230
Distribution of Volunteer Matter .....	230
Spirit of Little Flock .....	231
Power and a Sound Mind .....	232
The Test of Perfect Love .....	233
Scripture for a Purpose .....	234
Take Heed unto Yourselves .....	234
General Convention: Cedar Point, Ohio .....	235
The Wisdom from Above .....	236
The Kingdom of God .....	237
The Sheep and the Goats .....	238

"I will stand upon my watch, and will set my foot upon the  
Tower, and will watch to see what He will say unto me, and  
what answer I shall make to them that oppose me."—*Hab. 2:1.*

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts falling them for fear and for looking  
to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass,  
then know that the kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—*Matthew 24:33; Mark 13:29; Luke 21:25-31*

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a Ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

### TO US THE SCRIPTURES CLEARLY TEACH

**That** the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

**That** meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

**That** the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

**That** the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

**That** the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

**That** the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

PUBLISHED BY

### WATCH TOWER BIBLE AND TRACT SOCIETY

119 FEDERAL ST., PITTSBURGH, PA., U. S. A.

#### The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBERGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

ANNUAL SUBSCRIPTION PRICE \$1.00 IN ADVANCE.

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### CONCERNING OLD TOWERS IN BOOK FORM

The enthusiastic spirit of the friends in general over the republication of the back TOWERS is very gratifying. We fully join with you in this enthusiasm, believing this splendid reference library will be a spiritual stimulus to the church generally and a wonderful legacy to others. We recall the words of Brother Russell, written twenty-one years ago:

"He [the Lord] sees the dark night of trouble approaching, but before sending the people away he instructs all who are his disciples to supply them with something to eat—with spiritual food, with truths pertaining to the kingdom, which will afford some strength and some encouragement during the dark hour of the time of trouble."—Z'99-48.

The truths contained in STUDIES IN THE SCRIPTURES will be greatly augmented by these reprint WATCH TOWERS which, aside from their able presentation of all phases of the divine plan, also contain a historic record of the work, progress, joys, trials and development of the 'feet of Christ' amid the closing scenes of the Gospel age.

Some have inquired whether the issues are to be reprinted verbatim or if they are to be revised. We answer that all matter is being reproduced in its original form. We are not

even excluding articles which were subsequently seen in clearer light, but are endeavoring to indicate by footnotes where the later presentations may be found. We are also retaining the old page numbers throughout so that the references as have been given in the Berean Bible Comments and elsewhere will not lose their value. To reduce the bulk we are omitting some of the less important letters and other relatively unimportant items, such as pilgrim appointments, convention and business announcements, etc., but in other respects the record is complete—a lasting monument to the faithful work of Pastor Russell, the seventh and last messenger to the Gospel church. These reprints will be bound in seven volumes;

Vol. I 1879-1887	Vol. IV 1901-1905
Vol. II 1888-1895	Vol. V 1906-1910
Vol. III 1896-1900	Vol. VI 1911-1915
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The first three volumes will probably be ready for shipment in August, the next three in October, and the last one later. We will print only enough to supply the needs of the friends. It is therefore important that those who want them should order *now, cash with order*, as we know not whether another edition shall ever be printed. The books will be durably bound in two styles, as follows:

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These prices bring the forty years of TOWERS, including binding, to about one-third the original subscription price. Your good intentions which you may have already expressed merely enabled us to determine whether the reprints should be made; these were in no instance looked upon as orders unless cash accompanied the request.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XL

AUGUST 1, 1919

NO. 15

### BLESSED ARE THE FEARLESS

*"Fear not, little flock, for it is the Father's good pleasure to give you the kingdom."—Luke 12:32.*

#### PART I.



WHEN Christ Jesus spoke these words no one aside from himself had been begotten to the divine nature and to membership in the heavenly kingdom. He here made clear that God would select a class who would be associated with him in the kingdom. It is evident from the Master's words that those who inherit the kingdom will be not only a "little flock", but that they will be a fearless class and especially will those be fearless who are developed during the time of stress or persecution. The Scriptures afford abundant reasons as to why this is true. The rule laid down, however, is contrary to that which governs man, and when the reason for the divine rule is understood the wisdom and love of God is made manifest in the rule. It is inherent in fallen man to fear. Since Adam was driven from Eden with the divine judgment of death against him it was ever thus and it will continue so until mankind knows, loves and obeys the Lord fully. (Genesis 3:8,24) But the class addressed by the Master in the text are no longer men from the divine viewpoint. These new creatures, however, so long as they are in the earth dwell in an imperfect fleshly organism and the mind of the flesh wars against the mind of the spirit. The mind of the flesh sometimes is uppermost, and for a time controls the new creature. Those who would enter the kingdom must of necessity overcome fear and have the new mind in control. The more one grows in the likeness of the Master, the more he is filled with the Master's spirit, the more completely is fear overcome.

The pure in heart are those who love God supremely, love the brethren to the degree of laying down their earthly lives in behalf of them, and love their enemies to the extent of never doing them evil but always doing good as opportunity affords. The pure in heart are without fear of man. "Blessed are the pure in heart for they shall see God." Blessed are the fearless because these are they who have a pure heart. They fear no man, because they know the Lord is with them. (Hebrews 13:6) Their trust in the Lord is implicit. Such are pleasing to the Father and to the Lord Jesus.

#### GODLY FEAR

There is a fear which is very proper, and which everyone must have who is pleasing to God, and this is known as "Godly fear". It means a holy reverence for Jehovah and a fear lest we should displease him and come short of the blessings he has promised us. "The fear [reverence] of the Lord is the beginning of [true] wisdom." Such fear is not only valuable as the beginning of wisdom, but is valuable throughout the Christian's journey. Some of the pertinent Scriptures on this point are: "But fear the Lord, ye saints."

(Psalm 34:9) "Ye that fear the Lord, praise him." (Psalm 2:22,23) "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm 103:13) "I will forewarn you and ye shall fear." (Luke 12:5) "They that feared the Lord spake often one to another." (Malachi 3:16) "Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams." (Malachi 4:2) But none of these Scriptures indicates that the new creature in Christ is to fear man, or any man-made organization.

We know, therefore, that the fear mentioned by the Master in the text does not mean a godly fear, because he admonishes the little flock to fear not. We must then conclude that he meant that the new creature in Christ should fear no man or anything that man produces. Nor should we be terrified by our adversaries, nor should we fear to forsake all things on earth and confidently follow in the Master's footsteps.

#### FEAR OF MAN A SNARE

It is announced in God's Word as a fixed principle or governing law of conduct that "The fear of man bringeth a snare". (Proverbs 29:25) Early in his dealings with mankind God began to encourage those who believed his promises to have full confidence in him and to fear no creature. The Scriptures abound with testimony that those whom God approves do not fear man nor any other creature, but have a holy, reverential fear of Jehovah. In times of old Jehovah justified some men to friendship with him, and the record of his dealing with them was written for the benefit of the church. "Whatsoever things were heretofore written were written for our learning that we through patience and comfort of the Scriptures might have hope." (Romans 15:4) In other phrase, all these lessons recorded in the Old Testament were so written that the new creation, to whom the kingdom is promised, might, without fear, cheerfully endure the fiery trials that beset their pathway, and, while so enduring, be greatly comforted by the recorded examples and precepts and the precious promises and have an increased hope of an inheritance in the glorious kingdom. Seeing that God intends his children to learn lessons from these recorded experiences of his friends, it is proper that we consider the recorded facts concerning them.

#### JOSHUA A TYPE

Moses was dead, and Jehovah had appointed Joshua to lead the children of Israel across the raging river of Jordan and into the land of Canaan, there to face and overcome a belligerent enemy. Joshua, like Moses, was a meek man, having little confidence in his own strength, but he had great faith in God and manifested such faith by encouraging the people to go forward and possess that which God had promised them. But Joshua needed encouragement and the people whom he

would lead needed encouragement to perform the deeds which Jehovah had set before them. God began such encouragement by saying: "Now, therefore, arise, go over this Jordan, thou and this people, into the land which I do give to them, even to the children of Israel. Every place that the *sole of your foot shall tread upon that have I given unto you. . . . Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.*" (Joshua 1:2,3,9) While it is true that Canaan was promised to the Israelites, yet be it noted that it was theirs *only when they set their feet upon it and thereby took possession.* The condition named in this command of the Lord required that Joshua and the people must have confidence in the promise made to them, must rely upon that divine promise and show their faith by acting according to the command. They must cross the Jordan amidst great obstacles and actually set their feet upon the land and take possession of it, and to do this required a fearless and implicit trust in Jehovah, because not only was the Jordan swollen, but the enemy was great and equipped for war. In the face of all the obstacles before him, Joshua exercised full confidence and faith in God, led the people across the Jordan, caused them to encamp at Gilgal and there prepare to lay siege to Jericho. Let us suppose that the elders and leaders of the tribes of Israel had said to Joshua, Behold, how great are our enemies, how strong! If we go over the Jordan into their country, surely we will offend them and they will do us injury; therefore let us send messengers and ask the Canaanites whether or not we may pass over and march around Jericho and blow our horns. Had such course been followed the army of Israel would never have crossed the Jordan. Such a course might have been the exercise of human wisdom and caution, but it would have shown a lack of faith and confidence in God. Let the new creature in Christ learn a lesson therefrom.

God has given to us better promises, greater rewards, exceeding great and precious promises, but these promised rewards are ours only in proportion as we claim them and appropriate them to ourselves and act upon them. We must prove our faith and confidence in God and his promises by our acts and by our works. God has set before the followers of Christ Jesus the exceeding great and precious promises of the kingdom, and, says the Master, it is his good pleasure to give to them this unspeakable reward, but those who receive this inheritance will be such, and such only, as confidently rely upon his promises and act upon them and who do not fear what man or man-made ecclesiastical systems or any other system may or can do unto them. Such will seek always to know what is the will of God and, knowing, will go forward without fear, and in confidence, calmly, soberly and prayerfully doing the will of the Lord through Christ who strengtheneth them.

#### GIDEON'S TRIUMPH

The Israelites had been slack in their faith and obedience to Jehovah, and the Midianites were permitted to come and threatened to take possession of the most fertile part of their land. Faithfulness on the part of Israel would have prevented this threatened invasion. The Midianites came in a great host, more than 200,000 strong and encamped pre-

paratory for battle against the Israelites. Jehovah purposed to achieve a great victory over these enemies of his people and to drive them out of the promised land. In doing this he would again show that such a victory could not be achieved by human power, but by the might and power of God. He purposed to honor certain individuals in this battle who would show their faith and confidence in him and their zeal for his cause in obeying his orders. Jehovah afforded Gideon the great honor of being the instrument in his hand for the deliverance of Israel. Gideon was put to certain tests to prove his faithfulness and he met them in an approved manner. At the direction of Jehovah, Gideon then called for volunteers from amongst the Israelites to fight the hosts of Midian. To this call for volunteers approximately thirty-two thousand Israelites responded. Human reasoning would say, What could a little band of thirty-two thousand do against two hundred thousand well-equipped warriors, and yet God said to Gideon, "These are too many, put them to a test." It was God's purpose to demonstrate clearly that the victory would be his and not man's. It is to be marked that the first test applied was that Gideon, under divine direction told all who were fearful to go back home and such a number went that only ten thousand remained. Still these were too many, and Gideon was directed to apply another test, that being a test of their zeal or faithfulness in action. Only three hundred were selected in this test.

This little company of 300 represents a class who not only have great faith in God's promises, but who eagerly watch for opportunities of service and who never stop to ask the reason why, but hearing the command they cheerfully go forward. This little band of 300 possessed the very elements of character pleasing to Jehovah. They were faithful, trustful and for this reason were fearless. Under the Lord's direction Gideon armed them with peculiar instruments of warfare, to wit, each was supplied with a ram's horn, a pitcher and a lighted lamp placed inside of the pitcher. Gideon divided them into three companies and approaching the sleeping enemy he stationed them at such places that they would practically surround the enemy. Agreeable to previous arrangement, Gideon gave the command. Each one blew his horn, broke his pitcher and let his light or torch shine forth, and then shouted, "The sword of the Lord and of Gideon". The result was a complete routing of the enemy.

We can scarcely imagine a little company of 300 or any of them saying to Gideon: "Before we attempt to surround the enemy and blow our horns and break our pitchers we think it would be wise and prudent to send a deputation of our little band to the leaders of Midian and ask them if we will be permitted to make a noise at night, blow our horns and break our pitchers, because if we do not do so we may offend them and, by offending, break their law in disturbing their peace."

Would they have shown full faith in the promises of God? They certainly would not. Such a proposition sounds absurd to us now. Had there been such a disposition in the minds or hearts of any of the 300 they would not have been with Gideon in the fight. On the contrary, the 300 were fearless. We must give them credit for knowing that they could not possibly overcome the hosts of Midian in their own

strength, but their unfaltering faith in God led them to say by their action when hearing the command:

"[Ours] not to reason why,  
[Ours] but to do and die."

"Gideon's band may be considered a figure or illustration of the overcomers of this Gospel age—the church, the little flock—so Gideon himself would evidently represent the Captain of our salvation, whose example we are to follow and whose character ought to impress all his followers." (Z '07-327) Just so surely as Gideon's band pictures the church, just so surely the Lord has some important lessons in this record or incident that he desires the little flock to learn, and it seems clear that that lesson is absolute confidence in God and his arrangement and a very courageous spirit or disposition, devoid of any fear of man or anything man-made, or anything that man might do unto the children of the Most High. Such will not fear to do with their might and with a burning zeal all that their hands find to do. They will be watching for opportunities of service and will not stop to argue the question when the opportunity appears.

#### FEARLESS FAITHFUL PROPHETS

From Abel to John there was developed a class of fearless men who hesitated not to do the will of God and to receive Jehovah's approval. Reading the record of Hebrews 11th chapter thrills the heart of every true Christian and puts to shame every new creature who would quail before his enemy or draw back from doing the Father's will because of fear. These men of old had set before them the single promise of a "better resurrection", yet they exhibited such faithfulness and loyalty, such love and such fearless zeal for righteousness as finds no parallel in profane or sacred history concerning man. They heard the promise of God and believed it. They relied upon that promise, left their homes and positions and endured the greatest persecutions and hardships, that they might attain unto the promised reward, and they permitted no obstacle to deter them from doing God's will insofar as it lay within their power.

The king of Egypt had made an unrighteous law requiring that all the male babes of Israel should be killed at birth. When Moses was born, because of their faith in God, his parents "were not afraid of the king's command" and hid Moses that his life might be preserved, having faith that God would bless their efforts. Reared by the king's daughter and given all the advantages of royalty, when Moses reached the time of his majority he refused to be counted a member of the king's household, choosing rather to suffer affliction with his own people. The pomp and riches of Egypt did not allure him from his duty, nor did the flatteries of those who ruled the people thus affect him. When the time came he by faith boldly led the Israelites, forsaking Egypt "not fearing the wrath of the king". Chased by the hordes of Egypt he fearlessly led the children of Israel into and across the Red Sea. His faith in God made him absolutely fearless. The record then discloses a long list of fearless men of Israel (verses 33-36) who not in their own strength, but because of their unwavering faith in God, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment—of whom the world was not worthy," and because

of their faithfulness and loyalty these all obtained a good report and were approved by Jehovah. These were not boastful men. They made no claim to physical courage or bravery, but their calm, abiding faith in the Lord and loyalty to him made them fearless of man or man-made institutions, and won for them from Jehovah the verdict of approval.

#### THIS RECORD FOR THE CHURCH

It is not a forced interpretation to say this record of the faithful prophets was made for the benefit of the church. The opening argument of the succeeding chapter shows that it was intended to teach the church the great lesson that those whom God approves are true, loyal, faithful, and fearless, with such complete love for Jehovah that they calmly and joyfully obey his commands, not fearing what might result to them at the hands of their adversaries. If the manifestation of such faithfulness was required in order to receive the approval of Jehovah, with stronger reasoning will such a degree of fearless faithfulness be required of the little flock. That "wise and faithful servant" of the Master has well said:

"In proportion as the Lord's people are filled with his holy spirit or influence, and expanded more and more by it and enlarged, they have the *less of the spirit of fear*. The spirit of fear in the Christian is a spirit of doubt and marks a lack of faith, a lack of the holy Spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian's growth, individually and as a church. The child of God who is filled with the holy Spirit is a giant in comparison with his own natural self, because his fears are quelled, his heart is established and his faith is rooted and grounded and his soul is anchored sure and steadfast within the veil. Thus he is held from being driven on the rocks of disaster when the storm winds of trouble prevail. The holy Spirit is thus a power to those who possess it, which has often caused amazement to their enemies."—E-249

#### THE BEAST AND THE LAMB

War has been declared between the beast and the Lamb. As to who will be victorious is not a question open for discussion. The beast is an instrument of Satan and will be destroyed, and ultimately Satan must be destroyed. The beast is another name for the Antichrist. The Revelator describes the beast as having appeared for a time, then going into the abyss, and later reappearing. Originally the beast was constituted of the Papal hierarchy exercising persecuting power through the civil authorities, and commonly known as the Holy Roman Empire—church and state. It exercised dominion until 1799, at which time it received a fearful setback and withdrew itself and went into the pit. In 1918 it reappeared, the same beast, yet with something added. It now consists of the Papal hierarchy, which includes the various sub-organizations together with a goodly proportion of the unfaithful so-called "Protestant clergy", all working together yet dominated by the Papacy and exercising influence through political power to persecute those who do not bow to its behest and worship at its shrine. All systems sympathetically united or actually co-operating with the Papacy in the exercise of persecuting power through the channel of civil authorities constitute a component part of the beast, which is an abomination of the earth in the sight of Jehovah. (See Volumes IV and VII) It is concerning this combined power exercised in a beastly manner that the Revelator wrote: "These [combined elements, ecclesiastical, political, etc.] shall make war with the Lamb". That time has come when the war is on, and

has been for some days. How should we expect the beast to make war with the Lamb? We answer, By warring upon the members of his body this side the vail, by fighting against the "little flock", to whom the promise is given and who are admonished to fear not, by endeavoring to suppress the message which the Lord is causing to be proclaimed by and through those whom he has called and chosen. (Revelation 19:19) If the followers of Jesus are to fight against the beast what kind of weapons are they to use? "For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" of error. (2 Corinthians 10:3,4) The greatest stronghold of error on earth is the Papal hierarchy, aided and abetted by her political subordinates and her allies, the dishonest class of Protestant clergy. Thus "the seed of the serpent" does make war against those who are the "seed of promise". This adversary is seeking to destroy the class to whom Jesus said: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." It is true this adversary is a mighty foe if looked at from the human viewpoint. But when we consider that the Lord is on the other side, the enemy seems insignificant. "Zion need not fear, for God is in the midst of her and will help her."

#### THE TRUTH OUR WEAPON

Referring to this warfare between the aforesaid adversary and the followers of the Master St. Paul said: "Finally, my brethren, be strong in the Lord and in the power of his might". We are not admonished to be strong in our own might. In ourselves we can do nothing, but we can do all things through Christ who strengtheneth us. The presumption is that all addressed at this stage of the conflict have on the armor of God. They must retain that armor and use it, and the chief weapon of offense and defense is "the sword of the Spirit", the Word of God. If the stronghold of error is about to fall, and our weapons are mighty to the pulling down of such strongholds, it follows then that those who will ultimately stand triumphant with the Lamb must use the weapon according to the commands of the Captain of our salvation and use it fearlessly and with full faith and confidence in the Lord that he will bless such efforts according to his promise. The Lord has put these weapons in various forms that all who have the love and zeal incident to his "house" may have some part in using the weapon. While it is one weapon and one message, yet it is put in the form of volunteer matter, tracts, papers, books, being used through the printed page and by word of mouth. The "horn" is therefore made available for each one who desires to sound it. Each new creature has the light of truth in him in his earthen vessel, which is to be broken in the Master's service, his "reasonable service". (Romans 12:1) When the opportunities arise it is his privilege to sound the message of truth, let his light shine and use his strength and energy to the end.

#### DISTRIBUTION OF VOLUNTEER MATTER

By volunteer matter is meant such tracts and papers as the Society from time to time prepares and sends out for free distribution. Are we all compelled to engage in this free distribution when asked? No, we answer, no one is compelled to do anything. It is all purely voluntary service, performed by love for the Lord and his cause of righteousness. Jehovah never

drafts anyone. When the volunteer matter is announced by the Society should not the elders procure copies and meet and determine whether or not it is proper for the respective classes to distribute it? We know of no Scripture which even intimates that such an obligation rests upon the elders or even upon the class. Let us remember that "God hath set the members in the body as it pleaseth him". (1 Corinthians 12:18) This means that he has placed the various members in the body this side the vail to perform certain duties. If the hand assumes to do the work of the foot the person finds himself standing on his head. Each member must perform his own part. Let us ask ourselves: Did the Lord, through his wise and faithful servant create and organize the Society as an instrument for the conducting of his work? We believe that the most of all the readers of the WATCH TOWER would agree that such is true. If true, then has not the Lord designated certain things for the Society, through its duly constituted servants to do, and is it not the duty of the Society to determine what shall be issued as volunteer matter for free distribution? If not, who shall determine? If this question is to be determined by the various elders or leaders of the diverse and numerous classes, when would the duty ever be performed? Does it not appeal to the reasonable mind of the new creature that the obligation devolves upon the Society to issue for free distribution such volunteer matter as seems to be the Lord's will? Should not then everything be done decently and in order?

What then shall be done when volunteer matter is received by your class? We answer: The volunteer captain should report to the class the quantity of volunteer matter on hand, how much is allotted for each district and invite all the members of the class who desire to participate in its distribution to do so. Then let all who desire thus to participate give their names to the volunteer captain for the territory assigned to them and do the work, and let all those who do not desire to engage in it remain silent and not interfere with those who do wish to serve. There will be some probably who will decline, some who will hesitate and be indifferent, while others will be on the alert, eager for service and will quickly seize the opportunity. Let each take the course that he thinks the Lord would have him take.

But should not the elders or some prominent brethren go to the officials and ask permission to make a distribution of the volunteer matter? We might answer that by asking another question, which we have heretofore asked. Would it have been proper for Joshua to send some of the elders and prominent ones of Israel to the Canaanites to ask them for permission to enter Canaan? Would it have been proper for Gideon to send some of the elders or prominent ones of his company to the Midianites and ask if they might surround the camp at midnight, break their vessels and shout, "The sword of the Lord and of Gideon"? With equal propriety and force we ask, Should the servants of the Most High God, who have been commissioned to make proclamation of the message of the truth, go and ask permission of the agents of the "beast" whether or not it is lawful and proper to preach the Gospel? Do we think the Lord would be pleased to have us do that? And do we think that those who are opposed to the proclamation of the truth would likely give their consent? If we seek to serve



the Lord only when the "beast" approves does not that show the "fear of man that leadeth to a snare" and lack of faith in the Lord? God intended us to learn some lessons from the examples of the Old Testament, and here is the lesson of overcoming fear. In the first place, no official has any power to grant permission for the distribution of religious matter. If the paper contains anything in violation of the law the official would have no power to grant permission to distribute it, for the reason that no one has the power to grant permission to violate the law. If the paper contains nothing violative of the law, such official would have no power or authority to prevent its distribution. Quoting the language of a high official in the Department of Justice: "It is not our province to advise people concerning the law, but to prosecute them after they have violated the law".

#### EVERY CHRISTIAN SHOULD DO RIGHT

Every Christian should do right, and when he is doing the Lord's will he is certainly doing right. It is the duty of officials to protect Christians while pursuing their vocation of preaching the Gospel. An example of the proper course was had in New York city. Brother Russell, early in the harvest period, issued the "hell" booklet and made arrangements to have it distributed in New York city by messenger boys. He called upon a high police official and began to tell him what he was going to do and the officer interrupted saying, "Well, sir, you cannot get permission to do that;" to which Brother Russell replied: "I am not asking you for permission and I am not required to get permission in this country to preach the Gospel; I am merely telling you as the head of the police department of this city that I am going to have messenger boys to distribute these papers and came to ask you as an official to see that these distributors are protected and not interrupted by the clergy or anyone else". The distribution was made on schedule time.

Our attention has been called to some officials who, dominated by the Papacy and for selfish reasons, desired to prevent the proclamation of the truth, have notified Bible Students to cease distribution of proper volunteer matter, and have even gone so far as to require them to bring their books in to them. No official has such authority in America, no matter what his position.

The Society has never yet issued volunteer matter that is in any manner violative of the law and does not expect to do so. Where there is a question about the legality of it the Society will be advised upon such question by competent lawyers who are our friends and who will give an honest opinion. The friends therefore may depend upon it that when volunteer matter is issued for distribution it is properly and lawfully issued and that it is proper to distribute it. If any still have doubt and desire advice let them go to some friendly lawyer who is honest and who is not interested in aiding the beast in its warfare against the "Lamb". It is to be expected that there will be interruptions from over-zealous officials who are anxious to please certain constituents and desire to suppress the truth, because this is the time, as the Scriptures indicate, when such will take place. We cannot expect war to be made by the "beast" against the "Lamb" and his followers without some discomforts, but let us remember the admonition of the Lord: "Be not afraid, but be ye very courageous". When David approached

Goliath he did not say, "Goliath, will you permit me to strike you in the head with one of these stones?" No, but he did say boldly and fearlessly, "Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied". (1 Samuel 17:45) The stone that David used seems to picture other stones that must be subsequently used (Revelation 16:20) and the Lord seems to have reserved some of these "stones" for this very time.—Job 38:22,23.

"Doubtless it requires courage in the field of battle facing enemies and dangers of every kind: but surely it requires still greater, still more honorable courage thus to take one's stand for the Lord and for an unpopular truth and to be seen and known as a tract distributor of the same. It takes real courage to stand for the light when the great adversary with a world-wide influence brands it as darkness and leads an assault against it. It takes real courage to denounce the darkness meekly, persistently, when it has on its side wealth, culture, influence, and churchianity."—Z '07-283.

There is danger in looking at and trying to please the beast. There might be great danger to one who has shown bravery on the battlefield and in other places, in looking so intently at the "beast" and its operation that they would lose a large degree of courage incident to a follower of Christ and become fearful of performing their full duty. To such we would suggest, Look away from the "beast" and look to the perfect pattern and hear the command of the Captain of our salvation, "Fear not. . . and follow me". It would be a fearful thing, after one had sacrificed all and for a time fought valiantly, then to become frightened at the "beast" or any man-made institution, which would lead to a compromise of conduct and thus a failure to gain the prize. There is a class of called ones who are fearful and for this reason draw back from the service, and concerning such we read: "But though not voluntary overcomers the Lord loves them and delivers those who through fear of death (fear of contempt, fear of reproach borne by the bullock and the goat beyond the camp, in the wilderness or separated or dead condition) were all their lifetime subject to bondage—bondage to fear of men and men's traditions and opinions, which always bring a snare and keep back from full obedience to God even unto death. (Hebrews 2:15)". T-70.

#### SPIRIT OF LITTLE FLOCK

Does the "little flock", those who will inherit the kingdom, have a greater measure of the spirit of the Lord than the class above mentioned? Concerning these we read: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father".—Romans 8:15.

It is to be expected that the adversary, through his various agencies, particularly that of the "beast", will make every possible effort to frighten and discourage the followers of the "Lamb". But these know the voice of their Master and cheerfully follow whithersoever he leadeth. For their encouragement the Lord hath put these words in their mouths: "Therefore will we not fear though the earth [organized society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [disorder], though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof. God is in the midst of her: she shall not be moved; God will help her and that right early." (Psalm 46:2-5)

Again: "Though a host should encamp against me, my heart shall not fear; though wars should rise against me in this will I be confident. One thing have I desired of the Lord and that will I seek after, that I might dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord and inquire in his temple." (Psalm 27:3,4) Clearly here the Psalmist describes the class who fearlessly follow the Master and are looking forward to entering the kingdom. Those possessing the zeal peculiar to the Lord's house, the zeal that is prompted by love, will not fear hardships in his service but will rejoice to be counted worthy to fill up some of the sufferings of Christ left behind, as they go forth sounding their trumpets, breaking their vessels and letting the light of truth shine out through their lives. Of them the poet has beautifully said:

"Happy objects of thy grace  
Destined to behold thy face,  
Hallelujah! Hallelujah!  
Hallelujah! Amen."

#### POWER AND A SOUND MIND

Again, says the Apostle concerning this class: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." (2 Timothy 1:7,8) It is not to be understood that those composing the little flock will be fool-hardy and indiscreet, making themselves the objects of just criticism, but on the contrary such possess the spirit of a sound mind and this spirit of a sound mind, the spirit of the Lord, leads the possessor to be calm, sober, watchful, and always prayerful, and like the little band of Gideon's 300, always on the alert to do the will of the Lord at the proper time and to do it discreetly and wisely and without fear. Such, when railed upon by the enemy, do not indulge in railing but calmly and trustfully use the sword of the spirit, and thus participate in the pulling down of the strongholds of error. They are not puffed up by words of praise, nor abashed or affrighted by the storming words of the clergy, nor those in authority. They realize that in self there is no strength and that their strength cometh from the Lord. (Psalm 121:1,2) Thus "the weak things of this world are made mighty through God, (through the spirit, the power of God) to the pulling down of strongholds of error and sin, and to their endurance of a good fight as good soldiers of the Lord Jesus Christ, much to the surprise of those naturally their superiors. This was true in times past, when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life, as martyrs, enduring unwaveringly trials and difficulties before which the strongest of the world quailed. And the same thing is still true of the same class, for although the particular features of persecution have greatly changed, nevertheless it is still necessary to 'endure hardness as good soldiers.'"—E-250.

#### WHY FEARLESS APPROVED

Why do the Scriptures everywhere mark with approval the fearless? Surely not because the Lord is pleased with a boastful class. On the contrary, God is displeased with the boastful. The fearless are approved by the Lord because they thus show an abiding faith and confidence in him. "Without faith it is impossible to please" God. The more complete our faith the more pleasing are we to the Father. "According

to thy faith be it done unto thee." The more fully we realize that we are children of the King, the more fully shall we appreciate the fact that even our body of flesh is immortal until his due time for its dissolution. What a wonderful Father we have—a refuge for every time of trouble, our strength in all times of weakness. These words of confidence he has put in the mouth of his children: "Thou hast seized hold of me by my right hand, with thy counsel wilt thou guide me and afterwards take me home to glory." (Psalm 73:23,24, *Leeser*) When we look away from our Father and forget that he is holding to our hand, we are weak and fearful. Then it is that faith is weak; then it is that we are terrified by the roar of the beast. If our faith recovers, then as the needle seeks the pole, so our hearts, if perfect, will immediately seek the Lord and when it does again are we strong. At times it seems that the enemy is about to overwhelm us, but when we remember that our hand is in the Father's the enemy's power immediately fades into insignificance. Truly and sweetly the poet wrote:

"God, our refuge, we cry to thee  
Whose love our redemption hath planned,  
Lord, strengthen our faith, lest we forget  
We are held by a Father's hand."

#### INCREASED FAITH

When we first came to a knowledge of the truth and consecrated ourselves to do the Father's will we had a measure of faith. As we increased in knowledge and trust we increased in faith. When the storms of persecution arose and the waves began to beat against us we found that we needed more faith. The same rule must of necessity apply to the end. It must be expected that the "beast" will continue its wicked persecutions until it is overthrown by the "Lamb". All who follow the "Lamb" through these experiences to ultimate victory will have their faith put to the severest test. At one time when you went forth in the volunteer service and when everyone smiled and took from your hand the tract it was easy to go out in the work. When they graciously bowed to you with thanks for what you had given them it was not difficult to distribute the tracts. But when some began to scowl and others to rail, while others threatened you with violence and imprisonment, you found it required more faith to go calmly forward in the work. When the persecution increased and you were apprehended and charged with crime because you told the truth, when you were unjustly condemned as malefactors and cast into prison, and the sunlight was shut out by day and not even the stars were permitted to peep in upon you at night, and in loneliness and silence you sat and indulged in meditation, more faith was required to know that the Lord still loved you and that he held you by the right hand and that all was right. Truly the poet has described it thus:

"It is easy to sing with loved ones near,  
When sunshine lies over the land;  
But to sing in the dark with a lonely heart  
We must feel the touch of His hand."

The spirit of the Lord is not the spirit of fear, but the spirit of courage, faith, love. *May we not expect that as we advance further and further into the final conflict with the beast that greater courage will be required of these who are overcomers and who enter the kingdom? Will it not require a double portion of the Elijah spirit firmly, calmly, and serenely to meet the enemy in battle and present the sound message of*



*truth?* We think so. That the "beast" will further exercise her persecuting power we believe, but "Zion need not fear", because she is on the Lord's side and victory and triumph is certain. Though the persecutions increase, those who have his spirit in the greatest measure will persist in making proclamation of his message of truth. Does it not seem that the Lord directed his wise and faithful servant to write concerning that time? "It will probably be in an effort at self-preservation on the part of great Babylon (Christendom) when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system and probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence and pass into glory." (C-231) These words should be an encouragement to everyone who hopes to be in the kingdom to press earnestly on and persistently make known the message.

#### THE TEST OF PERFECT LOVE

St. Peter makes it clear that judgment must begin at the house of God. (1 Peter 4:17) That the judgment of the nations is at hand every student of divine prophecy can see; that judgment upon the house of the Lord has for some time progressed, none of the Lord's "little ones" can doubt. The chief purpose of this judgment of the house of the Lord is to test out and determine who have developed character pleasing to the Father, that which will insure his abundant entrance into the kingdom. Is the element of fear involved in this test? It is, and it proves whether or not our love for God and our Lord Jesus is supreme. St. John having this day of judgment in mind wrote to the church: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (1 John 4:17,18) The word "boldness" in this text is rendered by Dr. Strong as "outspokenness, frankness in publicity and speech with confidence". There could be no severe test of our love without some experience that would have a tendency to cause us to fear; hence the Lord in this concluding hour of the church's earthly experience permits fiery trials to come and St. John tells us here that if our love for God is perfect we will have no fear, but will have boldness and confidence in this hour of testing and will speak forth the message of truth frankly and with confidence, sounding out our horns and using our earthen vessels and letting our light shine. Our lives, our all belong to the Lord. We owe him all we have, and he gives us the opportunity now to prove that we love him with a pure heart supremely.

#### WHO SHALL RECEIVE THE KINGDOM

"Fear not, little flock, it is your Father's good

pleasure to give *you* the kingdom." Before the foundation of the world God ordained a little flock to whom he would give the kingdom, and destined that such should be "holy and without blame before him in love—perfect in love, without fear, unwavering in faith". (Ephesians 1:4) No creature or power could make war upon this little flock without the Father's permission, because they are the apple of his eye and he holds them in the hollow of his hand. In the exercise of his wisdom and love he permits fiery experiences to come to test their loyalty and love. He permitted his beloved Son to suffer an ignominious death and then exalted him to the highest pinnacle of glory. He has permitted the "beast" to appear again from the abyss and make war with the "Lamb" by making war against his followers. To them the Master said: The beast "shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful". When the earnest, loyal follower of the Lamb reads these words his heart is thrilled with joy, because he knows that the fight having now begun, soon the victory will be complete and when that victory is complete those who stand on Mount Zion triumphant with the Lamb will be not only the called and chosen but will be the faithful, the loyal ones, even unto death, those who have not feared to speak his name, and who in the hour of stress have joyfully proclaimed, "The kingdom of heaven is at hand".

"Blessed are the pure in heart, for they shall see God." Blessed are the fearless, for they have pure hearts. In the above text St. John proves that only the fearless, that is those who confidently trust in the Lord, are perfect in love. It is only the pure in heart that are perfect in love, therefore it follows according to Jesus' words, that the fearless—perfect in love—pure in heart, are the ones who will be received into the kingdom and see Jehovah. What a glorious prospect is set before them! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." (1 Corinthians 2:9,10) By faith such now behold the majesty and beauty of the King and the indescribable glory of the kingdom. By faith then, let us, without fear, as the battle rages, hold firmly our Father's hand and boldly cry out, "The sword of the Lord and of Gideon". Proving our faithfulness to the end, it will be our Father's good pleasure to grant unto us an abundant entrance into the everlasting kingdom, where there will be fullness of joy and pleasures forevermore.

[In Part II we will consider Elijah and Elisha as types and the relation of these types to the subjects of fear and perfect love].

(TO BE CONTINUED)

#### SONG OF CYRUS' MEN

When the great finger writes across the wall:  
"Thou in the balance weighed and wanting art";  
Let me not then be in the feasting hall,  
But from th' accursed city far apart.

Yes, rather with that vig'lant band of men,  
Nurtured in trial, persecution, doubt,  
To smite th' ill-fated ramparts when the sands  
Within the measuring glass have all run out.

Fearless I tread in unaccustomed ways,  
When comes the quickening call to the attack;  
May I not of the terror be afraid,  
Since I would stand in those transcendent days,  
When they, who in the balance nothing lack,  
The fair foundations of the free have laid.

## SCRIPTURE FOR A PURPOSE

*"All Scripture is given by inspiration of God; . . . that the man of God may be perfect, thoroughly furnished unto all good works."*—2 Timothy 3:16,17.



THE WHOLE world is in a condition of alienation from God. Mankind is steeped in ignorance and superstition. When we inquire why this is so, the Bible informs us that it is the result of our great ancestor Adam's disobedience to the just laws of his Creator. We see, then, that God is not responsible for present conditions, although for a wise purpose he has permitted them to come about. He created man under favorable conditions and with sufficient knowledge to enable him to take the proper course. Man brought the curse of death and all its concomitants upon himself by taking heed to Satan, the original sinner; and this course brought the entire race of Adam into divine disfavor.

Satan's lie in Eden first misled Mother Eve to doubt the truth of God's statement. (Genesis 2:17; 3:1-5) While Adam was not deceived, yet he deliberately disobeyed the divine command, and thus brought the penalty of death upon himself and all of his posterity. Separated from God, mankind gradually came under the influence of the adversary of God, who has brought them more and more under the power of superstition and ignorance. This is true of all classes, in all lands. But while God does not purpose to permit the veil of ignorance to remain forever upon humanity, yet he prefers to leave them in this degraded condition for a time, knowing that it is better for them to be in ignorance while present conditions exist. Knowledge brings a responsibility which the race in its present condition is unable to bear.

### THE GOSPEL INVITATION LIMITED

Through the Gospel God has issued an invitation to a certain class. This invitation presupposes the existence of a class that is dissatisfied with the present evil things, and that is yearning to come into favor with God. As the Apostle said, they are "feeling after God, if haply they might find him". (Acts 17:27) God has a bountiful arrangement through which every human being will by and by have a full opportunity to receive a blessing through our Lord Jesus Christ; but this will be accomplished in the future. Now the only ones whom he invites are those who are feeling after God and striving against sin. The self-satisfied are not invited. All the promises of the Bible are designed for those who come to the place where they long to get away from sin and to draw near to God.

In dealing with this class whom he has called out from the world, God has a variety of methods of operating. Of old he has spoken through the prophets; in later times he speaks through his Son and through the apostles. There is a larger sense in which God speaks to all mankind, but not in a special way. He sends his rain on the just and the unjust. His sun shines on good and bad alike. "Day unto day uttereth speech, and night unto night showeth knowledge." But all these expressions are indefinite. With the message to the called-out class, however, the reverse is true. In the words of the Son of God and the apostles we have a clear, succinct revelation that God is perfect in Justice, Wisdom, Love and Power; and that in proportion as any come to understand their Creator, in that same proportion will they come to understand his benevolent plans and purposes.

### NECESSITY FOR OVERCOMING OUR WEAKNESSES

The question might very properly be asked as to the influence of the holy Spirit of God in enlightening our minds and clarifying our understanding to appreciate his Word, and as to how this enlightenment affects the whole life in the battle against the weaknesses of the flesh. We understand that God preferably operates with his people along the lines of their human will, the human heart, (their determination and affections), and that he has given them incentives, suggestions, to enable them to fight the good fight to the very end of the way.

Or, as we are instructed through the words of the Apostle Peter: God has given us the exceeding great and precious promises, that by these we may become partakers of the divine nature. (2 Peter 1:4) The mere reading of these promises, however, will never give us that great boon. We must set our hearts and our affections on things above; and if they are properly understood, we are led by them to conform our lives to the conditions which are attached to the promises.

This course of action results in our putting away those things which are displeasing to God. Moreover, we learn to add to our faith fortitude, knowledge, self-control, patience, brotherly kindness, love, as the Apostle suggests in this connection; for if we do these things, we shall have an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. (2 Peter 1:5-11) We are to permit the promises of the Scriptures to exercise a power in our hearts and lives. Our Lord prayed: "Sanctify them through thy truth; thy Word is truth". (John 17:17) This is the power which is to sanctify our hearts.

### "TAKE HEED UNTO YOURSELVES"

The question, then, might arise, Does God ever exercise an outside influence in order to have us conquer some weakness of the flesh which we would never have conquered ourselves? The reply is, If God saw that we would not conquer if we were to continue to pursue a certain course, he would provide the help in order that we might do so—on condition that we trust him for it. But if he saw that we could conquer, he would say: "My grace is sufficient for thee"—fight it out for thyself. Those who would do so would get the greater blessing, and thus would become the stronger in the Lord. But when we have done what we could to conquer our weaknesses, we should ask him for the needed grace to help in time of need. Furthermore, we are enjoined to grow in grace and in the knowledge and the love of God—to grow up into him who in all things is the Head of the body, even Christ.

Whoever does not submit his own heart to the leadings and the teachings of the Lord has no authority from the Father to teach others to do so; and for such to presume to do so, as did the Pharisees and the Doctors of the Law, is hypocrisy, as the Master plainly indicated. Only those who are fully consecrated to God, and who have received the anointing of his holy Spirit, are commissioned to preach the Gospel and to serve the household of faith. And only such as continually and faithfully submit themselves to the leading of the Spirit of God, which brings them out of the old paths of sin and uncleanness into the paths of holiness, are either worthy or able to perform the skillful service of ministering to the Lord's household.

## GENERAL CONVENTION: CEDAR POINT, LAKE ERIE



THE IMPORTANCE of assembling ourselves together, as the Lord's people and in the spirit of the Master, cannot be overstated, especially as we see the end of the earthly journey of the church draw near. It has long been recognized that a general convention affords opportunity for wider acquaintance among the brethren, enabling them to get into closer touch with each other and to sympathize more fully with each other in the blessed service the Lord has committed unto them. It has been the custom of the Society to hold one general convention each year. Last year we missed this, because of conditions prevailing at that time. Notwithstanding the local conventions held during the present year, it is seemingly pleasing to the Lord that the International Bible Students Association have one general convention, affording opportunity for the friends to attend from all parts of the United States and Canada.

It seemed most appropriate to hold this convention the early part of September, since at that season many friends might find it more convenient to be away from their homes; hence the time set for this convention is September 1 to 7 inclusive, a period of seven days, but with the program opening on the afternoon of the 1st. This will allow most of Labor Day in which friends from nearby points can travel.

In looking about for a place we had at first thought of Put-in-Bay Island, where eight happy days were spent in convention in 1908. But upon closer investigation arrangements there did not seem to promise all that could reasonably be expected; for one thing the trolley car line which did operate from the docks to Hotel Victory has been torn up, thus making the hotel less accessible than formerly. Finally arrangements have been made for the convention to be held at Cedar Point, which is on a slender peninsula jutting out from the Ohio mainland, only a short distance from Put-in-Bay. Cedar Point is really more accessible than Put-in-Bay, for regular boat lines run from Cleveland, from Toledo, from Detroit, and from Buffalo; hourly ferry trips are made from Sandusky, these ferries landing within what would be about one city block from the commodious hotel which has been placed at our disposal, and in which is situated the auditorium where the meetings will be held. Furthermore, a splendid concrete autoroad leads out from the mainland and makes the place thus accessible for auto passengers from either east, west, or south.

The management has placed at our disposal its large and quiet auditorium, which has the benefit of both eastern and western breezes. There are no railroads, no streetcars, and no autoroads beyond the end of the main road; so there will be no untoward noises from sources very fruitful of distraction in cities. For those who will be coming in autos, there is a spacious garage just near the hotel, which will charge 50 cents for each machine per twenty-four hours for irregular stand-ins, or \$2.00 for the whole seven days. The northern extremity of the Point, from the hotel on, is wooded with virgin forest, through which, however, well-built walks are laid and which will furnish opportunity for rest and conversation between the meeting periods.

Hotel "The Breakers" is the place of chief entertainment, and is so called from the fact that it is situate directly on the magnificent seven-mile strand. The hotel has one thousand outside rooms and a spe-

cial rate has been made of \$2.50 per day per person *for room and board*, two people occupying one room. The rooms will not be available at this special rate until the night of September 1st, as that is the day on which the hotel is closed to the public in general. The management has pledged itself to do all in its power to provide for the comfort and well-being of the guests. If necessary, further accommodations can be arranged, either on the Point or in Sandusky, some fifteen minutes removed by ferry.

Those travelling long distances by rail are advised to purchase their tickets to Sandusky, Ohio, as the most frequent boat service is obtainable from that point. Special cars arriving at Sandusky over the New York Central Lines are usually brought to the ferry piers; passengers arriving over the Big Four, Pennsylvania, Baltimore & Ohio, or Lake Erie & Western Railways will find themselves within a few blocks of the ferry landing.

We expect to secure special railway rates for this Convention on what is called the certificate plan. When purchasing one-way ticket, buy it to Sandusky, Ohio, securing at the same time a certificate from the agent showing that the ticket was purchased account of I. B. S. A. Convention. If, perchance, the agent is not instructed regarding our convention, then secure a receipt showing that such a ticket was bought. Full regular fare will have to be paid to Sandusky, and with the certificate or receipt return trip can be secured for one-third of the regular rate. This will make the round trip average about two cents a mile each way. Inquiry might well be made of local agents as to whether there is any regular summer round-trip rate to Sandusky which would be *more* advantageous than the fare-and-a-third certificate plan.

Reports from various parts of the country show that the friends are very much enthused over the prospect of this general convention. It is probable that several special cars will be chartered by friends from the Pacific coast. Many are expected from all parts of the United States and Canada. Practically all the Pilgrim brethren will be present and will address the convention during the period of seven days. Several classes in the Central States had thought of holding local conventions over Labor Day, but now, doubtless, the majority will prefer to attend the larger gathering at Cedar Point.

The Society has provided a committee on arrangements, and this committee will be glad to do, and will do everything possible to insure the comfort of those who attend. It is important, however, that the committee know in advance how many to expect. We therefore request the friends to address a letter or postcard to the convention committee at Pittsburgh, stating the number in the party, whether male or female, those who prefer to room together, etc. With this information the committee will be on the ground and receive the friends as they come, assigning them to their quarters without difficulty or confusion.

It is expected that this will be the largest and most helpful general convention that has been held for many years. It will afford opportunity for discussion and preparation for the future great work that is before us. We suggest that the classes throughout the country immediately ascertain how many in their districts are expecting to attend, and that they arrange the journey in parties as nearly as possible.

Please address communications to Convention Committee, I. B. S. A., 119 Federal St., Pittsburgh, Pa.

## THE WISDOM FROM ABOVE

—AUGUST 31.—DANIEL 1:8-20.—

AN ANCIENT EXAMPLE OF SELF-CONTROL—FOUR NOBLE YOUNG MEN—GOOD BLOOD FROM CHEAP FOOD—THE SECRET OF THE YOUNG PRINCES' WISDOM—DAILY OPPORTUNITIES TO EMULATE DANIEL AND HIS COMPANIONS—ABSTINENCE FOR THE SAKE OF OTHERS.

"Every man that striveth in the games exerciseth self-control in all things."—1 Corinthians 9:25.



WE HAVE noted the cruelty of the kings of olden times. It is therefore appropriate that we also note certain instances in which they manifested great breadth of generosity and wisdom. Today's lesson illustrates this. Among the earlier captives brought by Nebuchadnezzar from Jerusalem some twenty years before its destruction were four young men of evidently noble birth and religious training—Daniel, Hananiah, Mishael and Azariah. These captives were neither maltreated nor enslaved, in the ordinary sense of the term. Their intellectual qualities were discerned; and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counsellors of the king. So different is all this from the nepotism, "graft" and "pool" of our day that it seems almost incomprehensible.

At the same time the instance was an overruling of divine providence by which not merely rebels against God in Israel were suffered to be captured and deported, but some who were most loyal of heart to the principles of the divine law. We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to him, even as Daniel and his companions were blessed and prospered in the enemy's land and advanced to positions far higher than they would ever have attained in their own country.

### ADVANTAGES OF ABSTEMIOUSNESS

The young Hebrews were attached to the king's household, and were provided with extraordinary delicacies, including spirituous liquors. The policy of the king in providing sumptuously for all the students, who were from various lands, was that they, being well nourished, might be in their best physical and mental condition. This lesson shows that it is a mistake to suppose that high living is especially conducive to intellectuality, not to mention spirituality.

From the very beginning, under God's providence, the deportment of Daniel brought him into special favor with the prince of the eunuchs who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper religious training. Daniel, and his associates through him, appealed to this eunuch, requesting that instead of the fine food and liquors provided they might have a plain vegetable diet. The eunuch replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the plainer fare, would appear at a disadvantage, and cause a reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appealed for a trial of the matter for ten days, agreeing to abide by the results. At the end of this short time, comparison showed that the four young

men who practiced abstemiousness were fairer and fatter in flesh than were those who shared the king's bounty. So their request was granted.

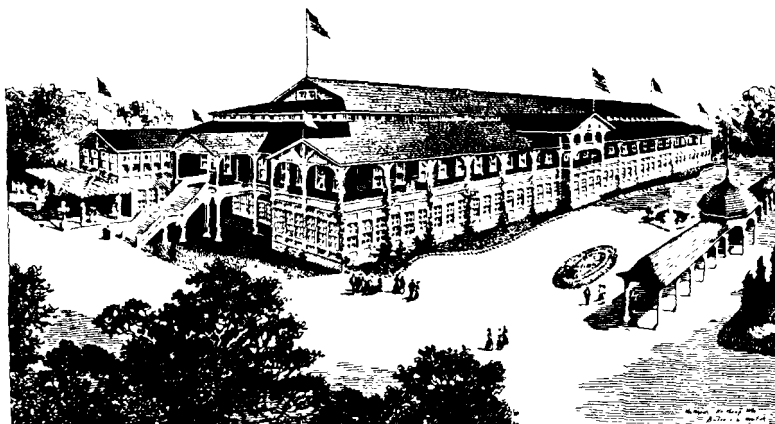
Of them we read: "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the period of their preparation, the king communed with the students, "and among them all was found none like Daniel, Hananiah, Mishael, and Azariah... And in every matter of wisdom and understanding concerning which the king inquired of them he found them ten times better than all the magicians and enchanterers that were in his realm."

What was the secret of this wisdom and understanding? Did not the secret lie in the blessing of God and in the fact that these young men sought to devote their lives to the doing of the divine will, to the doing of righteousness? Thus we see that our hearts and minds can be free from selfish motives, free from superstition, free from fears, free to do the will of God at any cost. Such minds anywhere, at any time, are scarce. Such minds always develop wisdom. On the other hand sensuality, selfishness, the grinding of personal axes, always becloud the judgment. What we need today in every walk of life is consecrated men of the stamp of Daniel and his companions, whole-hearted men who will give their best for the service of their fellowmen in whatever sphere their lives may be cast. The world has grown wiser(?), however, since those days. Today a Daniel would not get into such a position of influence; or if, perchance, he did get there, it would be a miracle if he were not removed. Such a miracle kept Judge Lindsay of Colorado in office for several years in spite of every pressure of high-handed politics which sought to crush him because of his faithfulness to the principles of righteousness.

Although ancient Babylon has passed away, although few of us can be Daniels or have his high position and wonderful opportunity, nevertheless the thing that is really needed is the Daniel spirit; and that is a possibility with every man and with every woman, young or old. "Dare to be a Daniel!" Alas, how few appreciate the privilege! How few are emulating the Daniel spirit!

### "WHEREBY THY BROTHER STUMBLETH"

In Romans 14:21 the Apostle Paul gives the thought that in addition to our consideration of what is best for ourselves in the way of food and drink, to enable us best to serve the Lord, we should also have a mind as to the effect of our influence on our neighbors. The more noble our character, the greater will be our influence upon those who are naturally weaker than we are. And that influence should be always used for the good of others, for the lifting up of the highest possible standards of thought, word and deed. Whatever will assist us in this direction should be considered, and should be to us as a command from God, who has said: "Do good unto all men as ye have opportunity, especially to the household of faith".—Galatians 6:10.



Convention Hall, Cedar Point, Ohio. See Convention announcement on preceding page.

# THE KINGDOM OF GOD

— SEPTEMBER 7.—MATTHEW 13:31-33, 44-50.—

PARABOLIC PICTURES OF THE KINGDOM OF HEAVEN—LIKE A MUSTARD SEED—TO THE LEAVENED BREAD—TO A TREASURE HID IN A FIELD—TO A PRICELESS PEARL—TO A NET CONTAINING FISH OF EVERY KIND—THE END OF THE AGE THE TIME FOR SIFTING AND SEPARATING THOSE UNFIT FOR THE KINGDOM.—THIS WORK OF SEPARATING NOW PRACTICALLY FINISHED.

*"Seek ye first his kingdom and his righteousness."*—Matthew 6:33.



LET US keep in memory the fact that the Master's parables of the kingdom of heaven relate to the class of people that he is calling out of the world of mankind to be associated with him in his Millennial kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also to some extent the tares, as shown in our context. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

## LIKE A GRAIN OF MUSTARD SEED

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this parable illustrates how the Gospel of the kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but among bushes or herbage. Thus the message of Christ, received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that according to our Lord's interpretation of a previous parable (Matthew 13:4, 19) the fowls represent the servants of the wicked one. So then the teaching of this parable would lead us to conclude that at one time the church of Christ was so unimportant in the world that it was considered a shame and a dishonor to belong thereto; but that ultimately it would become great and honorable, and that the adversary's servants would disport themselves in its shelter.

This development the Scriptures represent as being Babylon, declaring that as a whole the nominal church, with its various branches and denominations, is Babylonish. Harken to our Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird". (Revelation 18:2) The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless this is nominally the church of Christ. However his spirit may have been misrepresented and however improper the development may have been ultimately the great Head of the church will bring order out of chaos and confusion, and will glorify and use his elect.

The parable of the leaven illustrates the process by which, as was foretold, the church would get into the wrong condition. As a woman would take her batch of flour for baking and would put leaven (yeast) into it with the result that the mass would become leavened, so it would be with the church of Christ. The food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrine, which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages.

## TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in his Millennial kingdom is pictured in the parable of "the treasure hidden in the field". Realizing its value, the finder desired it for himself, and had such faith in it that he disposed of all his property in order to buy that field which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. It we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these. But if we intelligently hear and by faith believe the Gospel offer of this age, the offer of a share with Christ in his Millennial kingdom, then in proportion to our faith and our appreciation will be our self-sacrificing zeal to attain that prize.

Whoever believes the message of the kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize; for it will cost all that he has of earthly blessings. And unless he has faith that he will win

the prize, he will surely be unwilling to sacrifice all that he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any one who is willing to pay the price. The buyer is our Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories, in the work of the Millennial age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary. Our Lord said: "Cast not your pearls before swine". They will not understand you. They will think you foolish, and in their disappointment may do you injury. "Hast thou faith? Have it to thyself before God." Make your sacrifice of earthly things to him; and he who seeth in secret shall reward you openly.

## THE PEARL OF GREAT VALUE

In ancient times pearls occupied greater prominence among the values of earth than now. Pearl buyers traded in these gems and carried them to market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl that he had ever seen. He considered it so priceless that he was quite rejoiced to sell or to trade all of his other pearls and property in order that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his kingdom as being superior to all propositions of the world. Worldly honor, name, fame, position and wealth are indeed desirable. As the Scriptures say: "A good name is rather to be chosen than great riches". (Proverbs 22:1) But when our eyes behold "the pearl of great price", the kingdom offer of joint-heirship with our Lord in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors, dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name; and this will be necessary, as the Master forewarned them, saying, "They shall say all manner of evil against you falsely for my sake; Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you". (Matthew 5:11, 12) He that is not willing to have the kingdom at such a cost is not worthy of the kingdom. The Apostle has said: "Through much tribulation must we enter the kingdom". (Acts 14:22) Only those are overcomers who willingly endure such tribulation for righteousness' sake, for the sake of truth, in obedience to the heavenly calling. And only to the overcomers has our Lord given the exceeding great and precious promises. "To him that overcometh will I grant to sit with me in my throne."—Revelation 3:21.

## THE NET GATHERED OF EVERY KIND

Another parable of the kingdom represents the Gospel message as a net. Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the kingdom as joint-heirs with Christ Jesus. Hence the end of this Gospel age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels; and the remainder will be cast back into the sea as unfit for the kingdom, but not necessarily as unfit for any purpose. During Christ's Millennial reign that class unfit for the kingdom will be dealt with and blessed and, if possible, be made useful and fit for life everlasting.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this Gospel age will end, giving place to the Millennial kingdom, the kingdom for the establishment of which upon the earth the church has been praying unceasingly for nineteen centuries: "Thy kingdom come; thy will be done on earth, as it is done in heaven". What a kingdom that will be! It will be a kingdom entrusted to a "little flock". "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) And it will be fully empowered to rule among mankind.

# THE SHEEP AND THE GOATS

— SEPTEMBER 14.—MATTHEW 25:31-46.—

JUDGMENT OF THE NATIONS—DESCRIPTION OF THE WORK OF THE MILLENNIAL AGE—ORDER IN THE RESURRECTION—HOW THE WORLD WILL BE GATHERED BEFORE CHRIST'S JUDGMENT THRONE—TWO CLASSES GRADUALLY DEVELOPED—CHARACTER THE BASIS OF JUDGMENT—CHARACTERISTICS OF THE SHEEP CLASS—THE RESURRECTION—CHURCH NOW ON JUDGMENT.

*"For we must all be made manifest before the judgment-seat of Christ."*—2 Corinthians 5:10.



HAVING given his disciples many parables illustrating the experiences of the church, the kingdom class, in their development and preparation for kingdom honor, it was eminently proper that Jesus should give the parable of this lesson to illustrate the work of this kingdom after its establishment, to show its purpose and its effect upon the world of mankind. In the past many of us read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, today's lesson was at one time applied to the church; and this thought was evidently held by those who selected the lesson, since they have cited a Golden Text which applies to the church. Many fail altogether to notice that the parable says not one word respecting the church, but is entirely applied to the world, to the nations, to the heathen.

For centuries the Jews had been accustomed to think of themselves as God's nation, God's people. All others they styled heathen, Gentiles, the people, the nations; and in the prophecies God treated the matter from this standpoint. So when spiritual Israel was received into divine favor as the royal priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as the nations, the Gentiles. In line with this, our Lord in the parable tells us what is to befall after his kingdom shall have been set up, after the selection of the true church class to be the bride, the Lamb's wife and joint-heir in his kingdom, in his throne. This, we notice, is very clearly stated by the Master, saying, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory". After proper consideration who will say that this is a matter of the past? Who will dispute that this is a description of Messiah's kingdom following his parousia and his epiphania at his second advent?

## APPLICATION OF THIS PARABLE

Then follows a description of the work of the Millennial age. "Before him shall be gathered all nations." This means all people of the world outside of the Lord's holy nation, his peculiar people, the church. Everybody except the church will be before his great white throne of justice, mercy and love; that will be their judgment time.

Six thousand years ago Adam and his entire race were judged in Eden, and the sentence was death. Not one of the fallen human race is worthy of everlasting life. All are sinners. In due time God sent his Son to die for Adam's sin, in order that "as by a man came death [of the entire race], by a man [Jesus] also (will come) the resurrection of the dead [the entire race]". For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order." (1 Corinthians 15:21,22) The first order to be made alive in Christ is the church, called out of the world, separated, "begotten again" of the holy Spirit. These pass their judgment, their trial, for life everlasting or death everlasting in the present time. Hence the worthy ones, with characters formed pleasing and acceptable to God, will be quite ready to be Messiah's bride class, joint-heirs with him in his kingdom and in his work of judging the world. He has promised that all the faithful shall sit with him in his throne, the very throne pictured in the words of our text, the throne before which all the nations, all the people outside of the church, will be gathered.

The gathering of the world will be the result of knowledge. Following the confusion of the time of trouble the outpouring of God's "Spirit on all flesh" will lead on to great enlightenment, in which all the blind eyes will be opened, all the deaf ears unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, resisting this knowledge, will decline to accept Christ and will not come into this judgment. But after a hundred years of resistance, these will be destroyed. Those in the parable are such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all that are in their graves, who the Master tells us will come forth, not all at once, but gradually. Messiah's

kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view of encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions, out of imperfection of mind and body and out of immoral conduct to the full image of God, as possessed by father Adam in the beginning.

It will be the work of the entire Millennial age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendancy; and whosoever will sin then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where nothing "shall hurt or destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. O happy day! we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

## LAW OF RETRIBUTION OPERATIVE

"But", some will inquire, "what about the sins of the world? Will there be no chastisements, no punishments, for these?" We answer that it will be equally as just for God to forgive the sins of the world for Christ's sake as it has been for him to forgive the sins of the church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the church, when the world, repenting of sin, will turn from it, accepting Christ as their Redeemer. This does not mean, however, that justice is to be ignored. In the case of the church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailties that they will gradually be raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

But what about heart condition? If conformity to the divine law in an outward way will bring blessings to all, will there not be still a difference between people, some coming heartily into accord with the Father, and others merely into outward harmony, because this outward harmony will be the way to restitution, perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches; namely, that outwardly the sheep and the goat classes have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart difference between the two classes, all of whom will have been on trial during the thousand years, receiving blessings from the kingdom.

## THE BASIS OF JUDGMENT

All the while each individual will be making character. This character will be fully appreciated by the great Judge, and the individual will be rated either as sheep or as a goat. All the sheep class will thus be received at the right hand of this perfect Judge; and all of the goat class will be rated as out of favor with him, even though all the while they will be receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its laws. Not until the conclusion of the Millennium will the decision of the Judge be made manifest. Then great surprise will be shown at his decision—by both parties. To the sheep class at his right hand he will say: "Come, ye blessed of my Father [the kind that my Father is pleased to bless and to grant everlasting life], inherit the kingdom prepared for you from the foundation of the world." "When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it."

This is the kingdom which God gave to Adam, and which Adam lost through his disobedience, but which Christ redeemed by the sacrifice of himself. It will be given to those



alone who will have developed the God-like character, those who will have become the Lord's sheep during the Millennium.

Then the other class, the goats of the parable, will be sentenced: "Depart, ye accursed ones [doomed ones], into everlasting punishment". Granted all privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the Spirit of God, you indeed render an outward obedience; but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot present you to the Father as blameless and irrevocable. You must be destroyed. The punishment is the second death, everlasting destruction. The penalty upon you is an everlasting one because there will be no further provision made for your redemption or for your resurrection from the second death. You will be as though you had never been. You have utterly failed to appreciate the goodness of God and to copy his character likeness. Eternal life is only for those who have God's likeness and God's spirit. "The Father seeketh such to worship him as worship him in spirit and in truth."

Both classes, the sheep and the goats, were surprised at what the King, the Judge, declared to be the basis of his judgment. To the sheep he said: "I was an hungered, and ye gave me meat. I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." To the goat class he said: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." Both sheep and goats claimed that they had no knowledge of any such experiences. "When did we minister unto thee?" "When did we fail to minister unto thee?" The answer was "Inasmuch as ye did it unto one of the least of my brethren, or did it not unto him, ye did it, or did it not unto me."

#### CHARACTERISTICS OF THE SHEEP CLASS

Now who are these respecting whom there will be a test upon the sheep class and upon the goat class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger and prisons will then be gone forever. What does it all mean?

The meaning is plain. With the establishment of the Millennial kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and of the anointing eye-salve of the truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the spirit of God, the spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God—to the blessings of Messiah's kingdom, to the way in which these may be obtained—helping them to cover their nakedness with the merit of Christ. All who will take pleasure in this work will thus be manifesting that they have God's spirit and are co-laborers with him. All these will be the sheep. On the other hand those who are careless in respect to their vow, who merely enjoy the Millennial blessings themselves, will be of the goat class and will thus be marking themselves as

goats, and correspondingly will be out of favor with the great King of kings, their Judge, the Lord of Glory.

#### THE WORLD'S RESURRECTION

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions have already gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but "every man in his own order". Only the church will be in the first resurrection. During the Millennium the awakening from the sleep of death, the prison-house, will come about by divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the prison-house of death in the reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by friends or relatives.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the sheep class that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these sheep will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all in the graves shall come forth at the command of Jesus (John 5:28,29); and those in sympathy with God and Christ will be co-laborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God's spirit; and this is exactly what is charged against the goat class.

He who sits upon the throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing himself; as he says in the parable, "I was hungered, and ye fed me; I was sick and in prison, and ye visited me," ministered unto me and helped me. Likewise the reproof to the goat class: to these he said: "You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all which God has provided for you. You are not of the kind to whom he is pleased to grant everlasting life. You will therefore die. You have more or less of the selfish spirit, which is the spirit of Satan; and as God's provision is destruction for all who will not be in fellowship with him in spirit, this is to be your portion, the second death."

The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to his righteousness. (Zephaniah 3:8,9) It is, of course, merely a figurative expression representing complete destruction.

The Golden Text given with this lesson has no connection whatever with the parable of the sheep and the goats. It has reference to the "reckoning" which Christ makes with his own body members and which is pictured by the parable of the talents. To each of his "servants" the Lord has entrusted certain capacities and opportunities for service and account is to be rendered to him in connection with such stewardship and the final degree of honor or dishonor of the individual determined on the basis of his faithfulness or unfaithfulness in his service of his Master. But all this transpires before 'the Son of Man comes in his glory' and begins the work of dealing with all nations.

## TWO LETTERS OF APPRECIATION

#### DEAR ONES IN THE LORD:

Words can't express to you the great blessing I received from reading the July 1st WATCH TOWER. Without a doubt to my mind the Lord sent it, for it is just what I needed. In examining myself after reading the article "Test of Sonship" I find by God's grace I do have the proofs of sonship. I had been a little discouraged over my many mistakes, but after examining myself I find deep in my heart my desire to prove faithful to the Lord to the end. Be assured that I love you all and appreciate your labors of love; I will co-operate with you to the end of the way. I remain with true Christian love,

Your servant in Christ,  
GREGORY SAKATOS, Colp.

#### DEAR BRETHREN:

I wish to express my gratitude for the first article, "God's Covenants and Blessings," in the June 15th TOWER, to the dear brethren of the Editorial Committee. This convinces me more and more that the Lord is still using the same channel which he has been using for the last forty-three years for the feeding of his people with food in due season. I received much light and encouragement through the reading of this article already mentioned. May the Lord grant you more and more of his divine wisdom, so that you may be able to continue to be used of the Lord faithfully even unto death.

Yours in his service,  
A. S. ZAKIAN, N. Y.

# International Bible Students Association Classes

## Lectures and Studies

### ADDRESSES BY BROTHER W. A. BAKER

Gustine, Tex. .... Aug.	2, 3	Fort Worth, Tex. .... Aug.	12
Miles, Tex. .... "	5	Graham, Tex. .... "	14
Goldsboro, Tex. .... "	7	Bowie, Tex. .... "	15
Merkel, Tex. .... "	9	Stoneburg, Tex. .... "	16
Clyde, Tex. .... "	10	Wichita Falls, Tex. .... "	17
Weatherford, Tex. .... "	11	Archer City, Tex. .... "	18

### ADDRESSES BY BROTHER R. H. BARBER

Salem, O. .... "	5	Painesville, O. .... Aug.	11
Liston, O. .... "	6	Ashtabula, O. .... "	12
Negley, O. .... "	7	Elyria, O. .... "	13
Columbiana, O. .... "	8	Wellington, O. .... "	14
Alliance, O. .... "	9	Shelby, O. .... "	15
Massillon, O. .... "	10	Marion, O. .... "	17

### ADDRESSES BY BROTHER T. E. BARKER

Beverly, Mass. .... Aug.	3	Lowell, Mass. .... Aug.	10
Saugus, Mass. .... "	4	Nashua, N. H. .... "	11
Haverhill, Mass. .... "	5	Manchester, N. H. .... "	12
Lawrence, Mass. .... "	6	Pittsfield, N. H. .... "	13
Melrose, Mass. .... "	7	Laconia, N. H. .... "	14
Concord Jn., Mass. .... "	8	Ashland, N. H. .... "	15

### ADDRESSES BY BROTHER J. A. BOHNET

Myrtle Creek, Ore. Aug.	8	Chehalis, Wash. .... Aug.	19
Roseburg, Ore. .... "	10	Olympia, Wash. .... "	20
Eastside, Ore. .... "	12, 13	Puyallup, Wash. .... "	21
Salem, Ore. .... "	15	Tacoma, Wash. .... "	22
Vancouver, Wash. .... "	16	Bremerton, Wash. .... "	23
Portland, Ore. .... "	17	Seattle, Wash. .... "	24

### ADDRESSES BY BROTHER M. O. BOWIN

Cromwell, Conn. .... Aug.	1	Port Chester, N. Y. Aug.	8
New Britain, Conn. .... "	2	Stamford, Conn. .... "	9
Hartford, Conn. .... "	3	Bridgeport, Conn. .... "	10
Waterbury, Conn. .... "	5	Patchogue, N. Y. .... "	11
New Haven, Conn. .... "	6	Greenport, N. Y. .... "	12
S. Norwalk, Conn. .... "	7	Westerly, R. I. .... "	13

### ADDRESSES BY BROTHER B. H. BOYD

Quincy, Ill. .... Aug.	1	Anna, Ill. .... Aug.	9, 10
St. Louis, Mo. .... "	3	Centralia, Ill. .... "	11
Carversville, Ill. .... "	4	Patoka, Ill. .... "	12
Creel Springs, Ill. .... "	5	Vandalia, Ill. .... "	13
Mounds, Ill. .... "	6	Pana, Ill. .... "	14
Thebes, Ill. .... "	7	Taylorville, Ill. .... "	15

### ADDRESSES BY BROTHER A. J. ESHLEMAN

Anderson, Ind. .... Aug.	5	Brazil, Ind. .... Aug.	12
Muncie, Ind. .... "	6	Terre Haute, Ind. .... "	13
Loansville, Ind. .... "	7	Vincennes, Ind. .... "	14
Richmond, Ind. .... "	8	Washington, Ind. .... "	15
Indianapolis, Ind. .... "	10	Alfordsville, Ind. .... "	16, 17
Crawfordsville, Ind. .... "	11	Witchell, Ind. .... "	18

### ADDRESSES BY BROTHER A. M. GRAHAM

Whitehaven, Pa. .... Aug.	1	Perry, N. Y. .... Aug.	9
Benton, Pa. .... "	8	Rochester, N. Y. .... "	10
Canton, Pa. .... "	5	Auburn, N. Y. .... "	11
Elmira, N. Y. .... "	6	Ithaca, N. Y. .... "	12
Hammondsport, N.Y. .... "	7	Cortland, N. Y. .... "	13
Batavia, N. Y. .... "	8	Syracuse, N. Y. .... "	14

### ADDRESSES BY BROTHER O. MAGNUSON

Marengo, Ill. .... Aug.	4	Kewanee, Ill. .... Aug.	10
Rochelle, Ill. .... "	5	Rock Island, Ill. .... "	11
Ashton, Ill. .... "	6	Davenport, Ia. .... "	12
Peoria, Ill. .... "	7	Muscatine, Ia. .... "	13
Canton, Ill. .... "	8	Keithsburg, Ill. .... "	14
Knoxville, Ill. .... "	9	Burlington, Ia. .... "	15

### ADDRESSES BY BROTHER E. D. SEXTON

Ottawa, Kans. .... Aug.	3	Cedar Rapids, Ia. .... Aug.	9, 10
Kansas City, Mo. .... "	4	Clinton, Ia. .... "	11
Leavenworth, Kans. .... "	5	Chicago, Ill. .... "	12
St. Joseph, Mo. .... "	6	South Bend, Ind. .... "	13
Des Moines, Ia. .... "	7	Detroit, Mich. .... "	14
Waterloo, Ia. .... "	8	Cleveland, Ohio .... "	15

### ADDRESSES BY BROTHER W. J. THORN

Lancaster, O. .... Aug.	1	Wellston, O. .... Aug.	8
Newark, O. .... "	2, 3	Portsmouth, O. .... "	9
Dresden, O. .... "	4	Ironton, O. .... "	10
Zanesville, O. .... "	5	Ashland, Ky. .... "	11
White Cottage, O. .... "	6	Huntington, W. Va. .... "	12
Nelsonville, O. .... "	7	Pliny, W. Va. .... "	13

### ADDRESSES BY BROTHER T. H. THORNTON

Spartanburg, N. C. Aug.	2, 3	Dallas, Ga. .... Aug.	11
Hendersonville, N. C. .... "	4	Rockmart, Ga. .... "	12
Asheville, N. C. .... "	5, 6	Cedartown, Ga. .... "	13
Greer, S. C. .... "	8	Tallapoosa, Ga. .... "	14
Westminster, S. C. .... "	9	Chattanooga, Tenn. .... "	15, 17
Atlanta, Ga. .... "	10	Rome, Ga. .... "	18

### ADDRESSES BY BROTHER L. F. ZINK

Galloway, Md. .... Aug.	3	Morgantown, W. Va. Aug.	10
Annapolis, Md. .... "	4	Burton, W. Va. .... "	11
Cumberland, Md. .... "	5	Mannington, W. Va. .... "	12
Frostburg, Md. .... "	6	Brown, W. Va. .... "	13
Westernport, Md. .... "	7	Clarksburg, W. Va. .... "	14
Parsons, W. Va. .... "	8	Buckhannon, W. Va. .... "	15

### ADDRESSES BY BROTHER J. A. BAUEERLEIN

New Kensington, Pa. Aug.	3	Akron, O. .... Aug.	17
Lewistown, Pa. .... "	10	Monessen, Pa. .... "	24

### ADDRESSES BY BROTHER E. L. DOCKEY

New Castle, Pa. .... Aug.	3	Wellsville, O. .... Aug.	17
Canonsburg, Pa. .... "	10	Duquesne, Pa. .... "	24

### ADDRESSES BY BROTHER A. D. ESHLEMAN

Evansville, Ind. .... Aug.	8	Washington, D. C. Aug.	24
Wheeling, W. Va. .... "	10	Baltimore, Md. .... "	24

### ADDRESSES BY BROTHER H. E. HAZLETT

Warren, O. .... Aug.	3	Fairmont, W. Va. .... Aug.	24
Johnstown, Pa. .... "	10	Clarksburg, W. Va. .... "	24

### ADDRESSES BY BROTHER W. F. HUDGINGS

Fairmont, W. Va. .... Aug.	3	Youngstown, O. .... Aug.	10
Clarksburg, W. Va. .... "	3	Kittanning, Pa. .... "	17

### ADDRESSES BY BROTHER J. L. HUTCHINSON

Pittsburgh, Pa. .... Aug.	3	Connellsville, Pa. .... Aug.	17
Sharon, Pa. .... "	10	Elizabeth, Pa. .... "	24

### ADDRESSES BY BROTHER B. J. MARTIN

Frostburg, Md. .... Aug.	17	E. Palestine, O. .... Aug.	24
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### ADDRESSES BY BROTHER H. H. RIEMER

New Brighton, Pa. Aug.	3	East Liverpool, O. Aug.	17
Erie, Pa. .... "	10	Brownsville, Pa. .... "	24

### ADDRESSES BY BROTHER F. H. ROBISON

Buffalo, N. Y. .... Aug.	3	Washington, Pa. .... Aug.	17
Crooksville, O. .... "	10	Altoona, Pa. .... "	24

### ADDRESSES BY BROTHER W. E. VAN AMBURGH

Canton, O. .... Aug.	3	Mansfield, O. .... Aug.	17
Butler, Pa. .... "	10	Toronto, O. .... "	24

### ADDRESSES BY BROTHER C. A. WISE

Columbus, O. .... Aug.	3	Toledo, O. .... Aug.	10
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### MORNING HYMNS FOR SEPTEMBER

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord", then join in prayer. At the breakfast table the Manna text is considered. Hymns for September follow: (1) 140; (2) 95; (3) 114; (4) 233; (5) 193; (6) 120; (7) 112; (8) 326; (9) 249; (10) 267; (11) 279; (12) 266; (13) 23; (14) 205; (15) 322; (16) 106; (17) 136; (18) 124; (19) 74; (20) 244; (21) 226; (22) 235; (23) 44; (24) 8; (25) 333; (26) 332; (27) 277; (28) 119; (29) 229; (30) 165.